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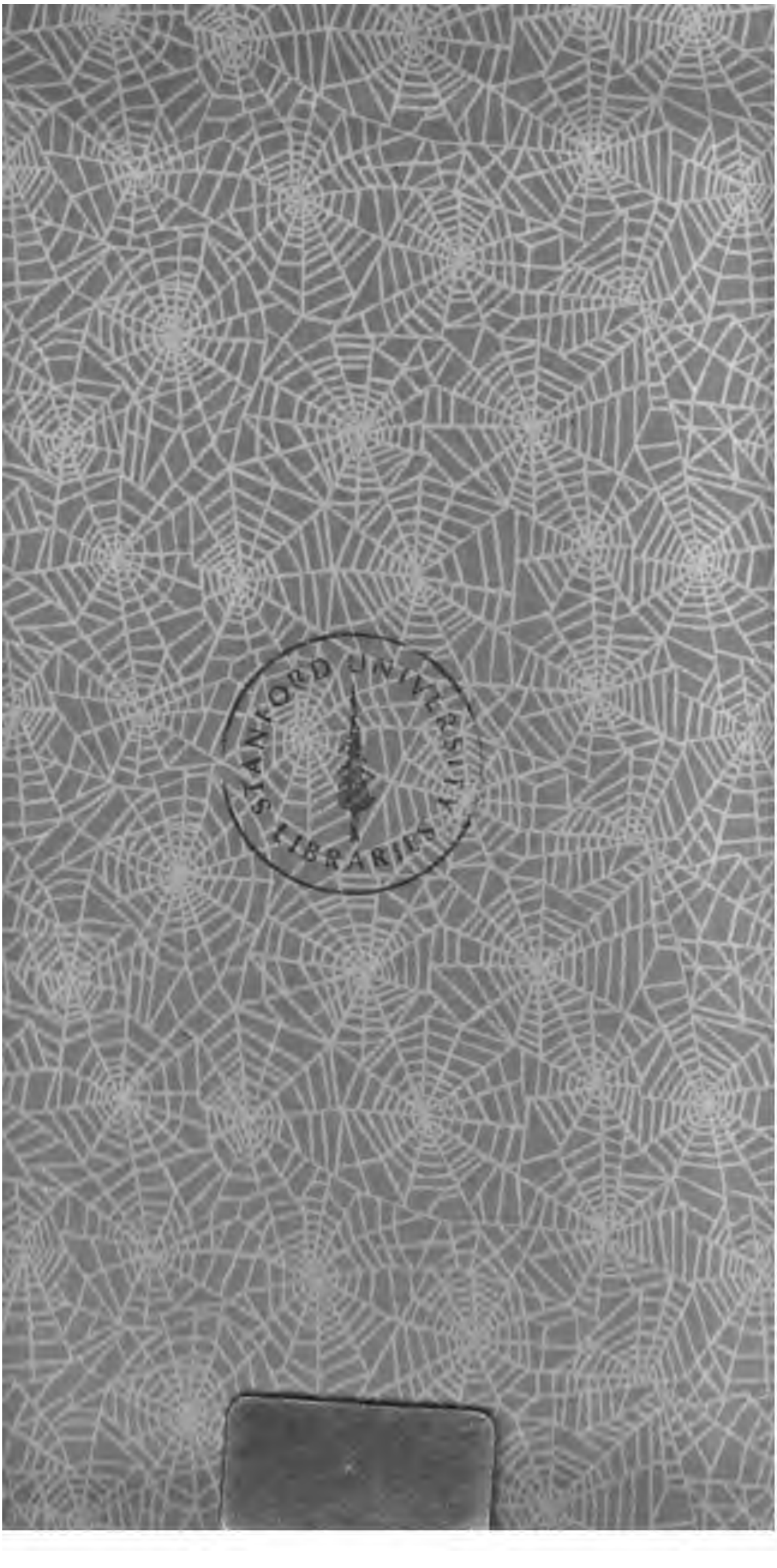

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ANNALS

OF THE

AMERICAN PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED AMERICAN CLERGYMEN

OF

VARIOUS DENOMINATIONS,

FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR
EIGHTEEN HUNDRED AND FIFTY-FIVE.

WITH HISTORICAL INTRODUCTIONS.

BY WILLIAM B. SPRAGUE, D. D.

VOLUME I.

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GENERAL PREFACE.

It is now nearly ten years since the idea of undertaking a work, commemorative of deceased American clergymen, first occurred to me. I conferred with the venerable Professors at Princeton,—Doctors Miller and Alexander, and several other distinguished clergymen of different denominations, in respect to it, and they all encouraged me to proceed. At that time, however, my conception of the work was very imperfect, and I had no thought of extending it beyond a single volume, which should include a few of the *most* brilliant lights, without regard either to denomination or chronological order. I was led, however, after surveying more carefully the field of my labours, to the conclusion that the limits that I had prescribed to myself were too narrow for the contemplated work; and, as the number of worthy subjects increased, my plan proportionally enlarged, until it finally embraced all who have been in any considerable degree distinguished, from the earliest settlement of the country to the present time. This is the plan which I have endeavoured to carry out in these volumes; but, after the most diligent and extended research, I feel constrained to say that there are important names omitted, which I would gladly have included, but could not, for the utter want of material. I may add that there are divisions of some of the denominations, as well as some religious communities that claim a more independent character, which are not recognised in the work, chiefly from being too little known to awaken general interest; and the Roman Catholics, whom I had at one time intended to include, I have thought it best, on mature reflection, to omit, from other considerations.

In the construction of the work, I have had an eye indirectly to the history of the Church, as well as directly to the biography of its ministers. I have, therefore, kept each denomination by itself, and have arranged the names under each chronologically, so that the gradual changes in the ministry can easily be traced, and the progress of the denomination also, so far as it is identified with the character and doings of its ministers. A chronological index is placed at the beginning of each denomination, and an alphabetical index at the close.

The work is chiefly distinguished by two characteristics. One is that the testimony concerning *character*, is, with very few exceptions, original—it is not only the sentiment, but the very language, of the individual who could speak from actual knowledge. The rule, in every case practicable, has been to procure from some well known person or persons, a letter or letters containing their recollections and impressions illustrative of the character; but where there has been no one living to testify,—as was uniformly the case with all who died before 1770,—I have availed myself of the best testimony of their contemporaries, from funeral sermons, obituary notices &c., that I could obtain. And where, as in a very few instances, I have not been able even to do this, I have endeavoured to substitute that which seemed to me to come *nearest* to original testimony,—that is, the opinion of those, who, without having known the individuals, were best qualified, from peculiar circumstances, to form a correct judgment concerning them. In scrupulously giving the precedence to those who had actual knowledge of the persons concerned, I am quite aware that somewhat of literary attraction has been sacrificed; for no one can doubt that the substance of Cotton Mather's testimony for instance, concerning some of the veterans whom he commemorates, may be moulded by a modern pen into a far more graceful memorial than he has left; but because Cotton Mather knew the individual, or at most was separated from him by a single generation, I have thought it best to preserve his own language, despite of the strangeness of his allusions and the exuberance of his pedantry.

The other characteristic feature of the work is, that it at least *claims* an exemption from denominational partiality. Though I have, of course, my own theological views and ecclesiastical relations, which I sacredly and gratefully cherish, I have not attempted, in this work, to defend them, even by implication—my only aim has been to present what I supposed to be a faithful outline of the life and character of each individual, without justifying or condemning the opinions they have respectively held.

I have assumed, in general, that a man's theological views are sufficiently indicated by the denomination to which he belongs. But in all cases that required a more definite statement, I have avoided making it, even from information which I deemed most authentic,—well knowing how easy it is for one person, in describing the opinions of another who differs from him, to give to them, without intending it, some slight hue which the individual himself would not acknowledge. I have preferred, as far as possible, to let my subject represent himself by faithful extracts from his writings; and where he has left no expression of his opinions, I have endeavoured to procure a substitute from some one of his intimate friends. In this way, I trust, I have effectually guarded against misrepresentation.

As ministers, of course, share the infirmities of the common humanity, it would be unreasonable to expect that they should be exhibited as altogether *free* from those infirmities, and such an exhibition would contain within itself the evidence of its own imperfection. At the same time, I acknowledge that I have not sought to make the less desirable traits of character the more prominent; and where there have been strongly marked constitutional imperfections, I have been satisfied, for the most part, with indicating their general direction, without specifying particulars to mark their actual development. If an individual of otherwise high standing has only been the subject of reports more or less implicating his moral character, which yet have not brought upon him any ecclesiastical censure or undergone any public investigation, I so far assume that he is innocent, as to feel justified in passing in silence the offensive rumours. But if the case has been such as to incur the discipline of the body with which he was connected, I have considered it as due to historic fidelity that so important a fact should find a place in the narrative of his life. I have, however, chosen generally to refer to surviving relatives the question whether the name should be omitted altogether, or introduced in connection with a statement that might possibly wound either their delicacy or their affection.

It will occur to any one who reflects on the subject, that there must necessarily be in such a work as this, considerable uniformity and some repetition. This results not merely from the general resemblance that exists between the lives and characters of different individuals of the same profession, but from the fact that several persons are often so connected with the same event, that the history of each would be defective without a statement of it. I have thought it best that each sketch should, as far as possible, be complete in itself, even where it has involved the necessity referred to.

I have indicated the sources from which the materials for the sketches have been gathered, by a general reference to my authorities, rather than by designating the particular chapter or page of each book; as the latter method would encumber the pages of the work with references almost innumerable. In all cases in which I have quoted from another any testimony concerning *character*, I have been scrupulously careful to give due credit by inverted commas; but where nothing more has been concerned than the statement of a *fact*, I have withheld the commas, even where I have used substantially another's language.

I have hesitated considerably as to the order in which the different denominations should be arranged; but have concluded, on the whole, that it would be most simple and natural to let them follow each other, according to the number of subjects which they have respectively furnished. This principle of arrangement, therefore, has been adopted.

One of the most difficult and delicate things in connection with the work has been the selection of its subjects. The general principle that has controlled me has been the following—to include those who were eminent for their talents, their acquirements, or their usefulness, or who were particularly distinguished in their history. In carrying out this principle, I am aware that I have introduced some names hitherto little known to fame; in other words, have withdrawn the covering which their own modesty had thrown over their exalted merit. A few *young* men also have been admitted, who did not live to fulfil the extraordinary promise given by their early developments, but whose brief career was too brilliant or too useful to be entrusted to merely a vague tradition. In making the selection, I have taken the judgment of the most eminent living ministers in each denomination, and in various parts of the country; and yet, after having done the best in my power, I doubt not that some have been omitted, for want of information, who are really more deserving than some who have been included.

In reviewing the work, after I supposed it was nearly ready for the press, I was struck with the fact that a large number of names were incidentally introduced, which were left standing in the dark, without even a reference to their history. This suggested the idea of making each deceased clergyman thus introduced, as far as possible, the subject of a note, which should indicate the leading facts of his history; and this seemed the more desirable, as not a few of these were distinguished men, and some of them persons who would have formed distinct subjects of the work, but from the paucity of biographical material. This idea I have been enabled to carry out far more extensively than I had anticipated; though many of the notes leave considerable chasms in the life which it has been found impossible to supply. I have also introduced in this way a few who were not of the clerical profession, but whose relations to it or to the Church were such as to justify such a notice of them. I am quite aware that most of these notes will, with many, perhaps with the mass of readers, have little interest; but it is presumed that there is a considerable class to whom they will prove acceptable, especially as matter of reference.

At the beginning of each sketch, will be found numbers in connection with the name of the subject, indicating the commencement and the close of his ministry. The first of these numbers denotes the year,—in all cases in which it has been practicable to identify it,—when he was licensed to preach—in other cases, it denotes the earliest period that I have been able to satisfy myself that he was in the ministry; though, in a few instances, the date has been assumed, where a shade of doubt remained after the most diligent inquiry that could be instituted. In respect to foreigners, who commenced their ministry in Europe, the numbers referred to indicate only the period of their professional career in this country.

It happens in respect to a considerable number of those whom the work commemorates, that they were in connection, at different periods, with different denominations. In all such cases, my rule has been to place the individual with the denomination in which he closed his labours.

It was originally my purpose to prefix to each series of biographies a history, chronologically arranged, of the denomination to which it belongs; but I was discouraged from the attempt by finding that this would necessarily involve a repetition of much that is contained in the sketches themselves. Instead, therefore, of a formal history, I have concluded to substitute what I have called an Historical Introduction, consisting of only such notices of the progress of the denomination, as well as of its principles and position, as the work does not otherwise distinctly supply.

It is due to candour to state that, after my best efforts to render this work as complete as possible, I am quite aware that it but very imperfectly accomplishes its design. On no point have I taken so much pains to arrive at the truth as that of dates; and yet the constantly conflicting authorities which I have had to encounter, as well as the utter carelessness which prevails on this subject in most families, forbid me to hope that I have not, in common with those who have gone before me, fallen into many mistakes. I can only say that where this has occurred, it has not been for want of due care or pains to avoid it. I have aimed, as far as I could, to give a list of each one's publications; and in many cases, I know that the list is complete; but in many others, I know that it is defective, and in others still, presume that it is so, without positive evidence.

I can hardly do justice to my sense of obligation to the numerous friends who have so kindly aided me in my work by their valuable contributions. A large portion of them are connected with other denominations than my own; and many of them I have never seen, and probably never shall see, till I meet them beyond the vail; and yet they have co-operated with me as promptly and as freely, as if our denominational relations had been the same, or as if they had been the friends of my whole life. The work itself will show the amount of obligation I am under to each contributor; but there are many who have rendered me important service other than by their direct contributions, and some to whom I am largely indebted, whose names do not appear in the body of the work. I trust that it will not be thought invidious to mention especially the lamented Dr. Alexander, who committed to me the notes which he had made upon the lives and characters of many of the eminent ministers of his day; the Rev. Richard Webster of Mauch Chunk, Pennsylvania, who allowed me the free use of his invaluable manuscript collections concerning the early Presbyterian ministers of this country, and whose recent death has left a chasm in the historic literature of his denomination, that cannot easily be filled; the venerable Dr. Pierce, who knew the history of every body's ancestors, and committed to paper much of what he knew, particularly concerning the clergy of Massachusetts and the graduates of Harvard College, and gave me ready access to it all; the excellent Dr. Van Vleck, late Bishop of the Moravian Church, who translated from the German, sketches of many of their prominent ministers, specially for my use; Professor Stoever of Pennsylvania College, to whose persevering research I am indebted for a large part of the material used in the sketches of the Lutheran Divines; Mr. Herrick, Librarian of Yale College; Mr. Felt, Librarian of the Massachusetts Historical Society; and Mr. Haven, Librarian of the American Antiquarian Society,—who have severally responded to my frequent applications for aid in the most courteous and obliging manner; Mr. E. Gleason of Hartford, who has furnished much information gathered from pamphlets in the Connecticut Historical Society; the Rev. Dr. Jenks of Boston, whose knowledge of the *memorabilia* of the past is equalled only by the generous freedom with which he imparts it; and finally, Mr. Savage, whose opinion in all matters of antiquarian research has long since acquired an authority little short of oracular.

Much the greater portion of those who have contributed to the work, have kindly accompanied their communications with a permission, or rather a request, that I should omit any parts of them that were irrelevant to my purpose, or make any other slight modifications that might seem to me desirable. I have availed myself of this indulgence in some cases, especially where, from a misapprehension of my request, facts which belonged appropriately to the narrative of the life, were included in the letter, and it was necessary to omit them in order to avoid repetition. But I have never intentionally made any change that I deemed important, in any communication, without having obtained the writer's consent.

It may be proper to state that a number of the letters, especially from persons far advanced in life, have been dictated by them, in substance, and partly moulded, so far as the language is concerned, by another hand. But in every such case, the manuscript has been carefully revised by the author, before receiving his signature, so that it is as truly his own as if the writing had all been performed by himself.

There is one circumstance which I may be permitted to mention as illustrative of the importance of the work that has occupied me so long, and as showing how we are all carried away as with a flood. Of about five hundred and forty individuals who have contributed to this work, seventy-nine are known to have deceased, and fifty-two have a place in it as both contributors and subjects. Quite a number of the contributors have been between eighty and ninety years of age; six between ninety and a hundred; and one has actually completed his century. Of those who have passed ninety, four still survive, retaining almost the intellectual vigour of middle age. This host of veterans, so many of whom have gone to mingle in other scenes, have freely imparted to me their recollections of their early contemporaries and associates,—which must otherwise soon have perished, but which may now be preserved for the benefit of posterity.

I submit this work to the public with unaffected diffidence. It has been accomplished in connection with the duties of a large pastoral charge, which I have always held paramount to any other claims or engagements; but I have nevertheless given myself all the time necessary to do the best in my power. I know well how delicate a matter it is to write the lives of men, however distinguished, whose relatives or descendants still live, to scrutinize every sentence with the jealousy of conjugal, or fraternal, or filial affection. I can only say that, whatever mistakes I may have committed, I have not intentionally said or allowed to be said any thing to misrepresent the dead or wound the living. In the delineation of character I have generally been obliged to rely on the judgment of others; but I have taken care that they should be persons on whom I could *afford* to rely, and who, for the most part, have so wide and excellent a reputation, that the public will not be slow to receive their testimony. I am willing to hope that the work will not be found essentially wanting in this respect, in delicacy on the one hand or fidelity on the other.

I close this greatest labour of my life with devout gratitude to Him who has given me health and all the requisite facilities to perform it. I proffer my grateful salutations to the friends who have assisted me by their contributions, or encouraged me by their good wishes; and, as for those who are gone, I would fain breathe an expression of thankfulness toward their graves. May this work, which, from its great number of deceased contributors, takes on almost the form of a posthumous publication, survive as a witness for the ministry of past generations, long after the last hand that helped to mould it shall have turned to dust.

ALBANY, AUGUST 11, 1856.

HISTORICAL INTRODUCTION.[*]

Congregationalism may be said to have been born in England, to have passed some of its earliest years in Holland, and to have migrated to these Western Shores in the Mayflower; and though this is not the only country in which it exists, it is that probably in which it has reached its most vigorous maturity.

It is well known that though the Congregationalists, as a distinct sect, originated with Robert Browne, from whom they took the name of Brownists, yet their principles were so materially modified under John Robinson, that he, especially in view of the relation he sustained to the Plymouth Church, may be considered as the father of at least *New England* Congregationalism. It is proper therefore to look to the church at Leyden, as the legitimate exponent of those principles by which New England Congregationalists were originally distinguished.

In regard to their doctrinal views, they were thoroughly Calvinistic; though their venerable pastor did not fail to remind the first emigrants, in his farewell address, that even "that great man of God," John Calvin, "saw not all things." The points which gave to them their distinctive character, relate to Church Government and the Sacraments; and they are the following:—

That no church ought to consist of more members than can conveniently meet together for worship and discipline—that any church of Christ is to consist only of such as appear to believe in and obey Him—that any competent number of such have a right, when conscience obliges them, to form themselves into a distinct church—that this incorporation is by some contract or covenant, express or implied—that, being thus incorporated, they have a right to choose their own officers—that these officers are Pastors or Teaching Elders, Ruling Elders, and Deacons—that Elders, being chosen and ordained, have no power to rule the church, but by consent of the brethren—that all Elders and all Churches are equal in respect of powers and privileges—that Baptism is to be administered to visible believers and their infant children, and no others—that the Lord's Supper is to be received sitting at the table—that ecclesiastical censures are wholly spiritual, and not to be accompanied with temporal penalties—that no days are to be regarded as holy but the Christian Sabbath, though it is proper to observe occasionally days of Fasting and Thanksgiving—that all human inventions or impositions in religion are to be discarded.

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[*] At the time when I expected to introduce each series of sketches with a regular history of the denomination, I applied to the venerable Dr. Emerson, late Professor of Church History in the Andover Theological Seminary, to write for me the History of the Congregational Church; and he kindly complied with my request in a very elaborate and well digested sketch of the denomination from its origin to the present time. As, however, I subsequently found it impossible to carry out my original purpose, I have not been able fully to avail myself of the result of his careful labours, though I have appropriated not a little from it, especially in regard to the original constitution, the present polity, and the numerical strength of the denomination.

The same views of Christian doctrine which were brought hither by the original Colonists, were, after a few years, authoritatively embodied in the Cambridge Platform, and, at a still later period, in the Saybrook Platform,—both of which are still, in some sense, recognised standards, though both have lost, in a great degree, their practical force. The common impression seems to be, that, for the first century after the landing at Plymouth, there was little or no difference of doctrinal views among the ministers of New England; but those who will take pains to examine some of the old controversial pamphlets published towards the close of the seventeenth century, will find that there was the germ of a "liberal" party even at that early period, and that the stricter Calvinists had begun to detect signs of defection, which they regarded as of portentous import. It was not, however, till after the great Whitefieldian revival, about 1740, that there could be said to be two distinctly recognised parties in the Church,—the Calvinistic and the Arminian: the distinction had indeed previously existed, but the revival operated as a practical test to render it more palpable. A few years after this Dr. Mayhew advanced a step beyond Arminianism, to Arianism; and though possibly he was not the first of the New England clergy to *hold* that system of opinions, he was the first openly to *avow* it. But from that time till the close of the century, he stood nearly alone as an advocate of Arianism,—the liberal party *as a body* still being Trinitarian Arminians. During this period, the Calvinists and Arminians, though regarding each other with some degree of shyness, were not formally separated, but were in the habit, for the most part, of occasionally exchanging pulpits, and performing other acts of Christian and ministerial fellowship. It was not till the "liberal" party became avowedly Unitarian that the lines between the two parties were so distinctly drawn as to prevent an interchange of official labours; and this was by so gradual a process that it was not easy to mark either its commencement or its termination.

About the time that the Arminian party began to be prominent, the views of the Calvinistic party became considerably modified through the influence of the elder Edwards; and still more, at a somewhat later period, by the teachings of Bellamy and Hopkins. The result at which these eminent men seem to have aimed, was to justify more effectually than had been done before the dealings of God with men, and to impress sinners more deeply with a sense their dependance and obligation. Of the same school substantially, but later still, were Dr. Charles Backus and Dr. Smalley, who did much, especially as theological teachers, to mould the Theology of New England. Then there was Dr. Burton, the leader in the "Taste scheme," and Dr. Emmons, the champion of the "Exercise scheme," and Dr. Spring, also a man of great acuteness and power, whose sympathies are understood to have been mainly with the latter—each of these exerted a controlling influence over many minds. But there were Doctors Hemmenway and Lathrop,—both of them able and accomplished Divines, who looked coldly on the innovations of the then new school, and preferred to repose in a system, which was considered by many as of a somewhat milder character. President Dwight, whose writings, among Trinitarian Congregationalists, are of standard authority, dissents from his illustrious grandfather, President Edwards, at least in some of his views of the doctrine of Original Sin. Dr. Woods' Theological Lectures, which have appeared more recently, and which are destined to exert a powerful influence in print, as they have done already in the delivery, are very nearly of the Edwardean type. Within the last thirty years, it scarcely need be stated that there has been, on the part of some, a greater divergency than before from some of the views of the New England fathers, and on the part of others, a more vigorous effort to repair or restore the ancient landmarks.

In addition to the fundamental principles of Church polity already noticed, as recognised by Robinson's church, there were some subordinate doctrines and customs, which helped to give to the early Congregationalists their distinctive character. They believed that in every completely organized church, there should be a Pastor, Teacher, Ruling Elder, and Deacons. It devolved on the Pastor to inculcate the duties and present the consolations of religion; on the Teacher to expound and defend the doctrines; on the Ruling Elder to assist the Pastor in the government of the church,—particularly to watch over the members, to prepare and bring forward all cases of discipline, to visit and pray with the sick, and, in the absence of the Pastor and Teacher, to pray with the Congregation and expound the Scriptures; and on the Deacons to provide for the Lord's table and care for the poor.

The mode of conferring licensure to preach, as well as ordination, was much less formal and well defined than it became in after years. Whenever a young man had finished his College studies, if he considered himself as qualified, and could find some friendly gentleman in the ministry to introduce him in the pulpit, he began to preach, without any examination or recommendation from any body of ministers or churches. In ordination, the vote of the church was regarded as the essential thing; and the imposition of hands was by the Ruling Elders, or, in their absence, by the common brethren. Ruling Elders were ordained with no less solemnity than Pastors.

The office of Ruling Elder gradually died out of the Congregational Churches; and, as a substitute for it, most churches have Standing Committees, whose duty it is to institute discipline with public offenders, and to aid the pastor in examining candidates for admission into the church; but they possess only an advisory power. The ordination, dismission, and deposition of ministers are now by councils invited from the churches. Where Consociations exist, these bodies are the standing councils for the consociated churches, and consist of the pastors and delegates of the churches. In other churches, the councils are formed by the pastors and delegates of the churches whose aid is requested.

The Cambridge Platform, adopted by the Synod convened by the Legislature of Massachusetts, in 1648, provides only for councils selected for the occasion, and bears more the aspect of independency,—as their decisions are only advisory. The Saybrook Platform, adopted by a Synod of Connecticut in 1708, provides for Consociations with jurisdiction over the churches and pastors, but allows each Consociation to make such by-laws as it pleases. A Consociation generally includes from five to twenty contiguous churches; but no church is bound to join the Consociation or to continue with it.

Connected with each Consociation is an Association, which consists of the pastors of the consociated churches, and whose chief duty is to institute discipline with their offending brethren, when needful, and bring them for trial before the Consociation, which commonly meets for business once a year, and may be called together at any time by the Moderator for the ordination of a pastor or other purposes. The Association have other duties, particularly the examination and licensure of candidates for the ministry. There is also a General Association which consists of delegates from the District Associations, and meets annually as a medium of friendly intercourse for the churches with each other, and with other ecclesiastical bodies. District and General Associations exist also in States and regions where no Consociations have been formed; but they have no immediate connection with the discipline of the churches. Bodies, under other names, also exist for the like purposes of intercourse,—as the General Conference of Maine, the General Consociation of Rhode Island, and the General Conventions of Vermont and Wisconsin.

The union of Church and State, by which Congregationalism became the established religion in each of the four Colonies at their first settlement, exists no longer, except in the records of the past. Like the rest of Christendom, the New England fathers thought it incumbent on them to incorporate the Church with the State in some form; and they aimed to accomplish it in what they considered at once the most thorough and the least dangerous mode,—namely, by restricting the civil franchise to the members of the Church in full communion. But the experiment proved fraught with evil. Complaints from those who were required to pay taxes, but were debarred from any share in the government, became so loud and troublesome that in 1657 the Legislature of Massachusetts called a Synod for advice on the subject, and another in 1662. In reply to questions from the Legislature, both Synods answered that baptized persons of discreet lives, upon publicly giving their assent to the Faith and Covenant of the Church, had a right to all the privileges of church members, (including the baptism of their children,) except that of the Lord's Supper, for which evidence of personal piety was still required. By this expedient, called the Half-way Covenant, the barrier was removed in respect to men of this description. Great commotion in the churches, however, was excited by the decision, not only in Massachusetts but in the other Colonies, and many of the churches refused to adopt it, and thus excited the rage of some ambitious spirits who were still kept from office.

As another feature of the Establishment, men of all denominations were taxed for the support of Congregational worship; but at length those of other denominations had their taxes remitted, on producing evidence of having paid for the support of their own preachers; and finally, the last vestige of this policy was destroyed, when, in the year 1833, Massachusetts, the last to adopt completely the voluntary principle, repealed all her laws for involuntary contributions to the support of religion. This revolution was strongly opposed by some, and greatly feared by many, but now is rejoiced in by all.

Though the Congregationalists have always been the principal denomination in New England, they extended little beyond New England, till about the commencement of the present century. Those who migrated West or South, generally connected themselves with Presbyterian churches, and thus their Congregationalism became absorbed in Presbyterianism. That the two denominations might co-exist in the same field to the greater advantage, a Plan of Union was adopted between the General Assembly of the Presbyterian church in the United States and the General Association of Connecticut, whereby Congregational Churches were allowed to be connected with Presbyteries, and to have a representation by lay delegates in all the Presbyterian Church Courts. This Plan was discarded by the Old School General Assembly in 18 7; and, though still recognised by the New School Assembly, it is understood that it finds little favour, either with them or the Congregationalists, and is probably destined to a speedy and final abrogation.

In latter years, Congregationalism has been rapidly extending itself, and has now gained a footing in all the Middle, and Western, and some of the South Western, States. In 1855, there were in Maine two hundred and thirty churches; in New Hampshire, one hundred and thirty-seven; in Vermont, one hundred and ninety-five; in Massachusetts, four hundred and fifty-one; in Rhode Island, twenty-two; in Connecticut, two hundred and eighty; in all thirteen hundred and sixty-five. And in New York, there were three hundred and ninety; in New Jersey, Pennsylvania, and the District of Columbia, seventeen; in Ohio, two hundred and eighteen; in Indiana, sixteen; in Illinois, a hundred and thirty-three; in Michigan, a hundred and one; in Wisconsin, a hundred and twenty-six; in Iowa, sixty-six; in Minnesota, four; in Oregon, five; in California, eight; in Kansas, one; in Canada, sixty-nine;—in all eleven hundred and fifty-four; and including those of New England, two thousand five hundred and nineteen. The number of settled ministers is sixteen hundred and forty-three; of those withent charge, four hundred and seventy-nine; in all, two thousand, three hundred and twenty-two.

As the Congregational body has, in latter years, been divided into two distinct branches, Trinitarian and Unitarian, thus forming in fact two different denominations, having little sympathy with each other, and as this division was the result of a silent and gradual process extended through a long series of years, I have not found it easy to determine on which side of the line some of my subjects legitimately belong. My general rule, however, has been, to consider those as Trinitarians, concerning whom I have been able to find no evidence that they did not accept the commonly received doctrine of the Trinity; and in the one or two cases which may possibly be considered as exceptions from this, I have been influenced by the consideration that they always remained in connection with orthodox churches and were in constant fellowship with orthodox ministers.

It has been suggested that some of the statements which historic fidelity required to be made in regard to that state of things which brought the Pilgrim Fathers to this country, may seem invidious in their bearing upon the Episcopal Church; but it would be a poor compliment to the candour of that respectable denomination to suppose that such an idea could occur to them, and an equally poor compliment to the justice of any other denomination to suppose that they should imagine that there was any good reason for it. The truth is, if each of the older denominations, as it now exists, were to be held responsible for all the unreasonable or intolerant acts that make part of its early history, it is difficult to say which would be able to cast the first stone. It was the spirit of the age, and not the spirit of any denomination, as such, to which these unchristian developments are to be referred; and it were better that all the denominations, instead of reproaching each other with what may have been amiss in the conduct of their fathers, should be thankful to that gracious Providence which has cast their own lot at a period, and in a region, in which the principles of religious liberty are understood and reduced to practice.

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JOHN ROBINSON.*

It may possibly strike some, as at least of doubtful propriety, that a work that professes to be devoted exclusively to AMERICAN clerical biography, should find its first subject in an individual who never set foot on American ground. This impression, however, will hardly remain, when it is remembered that John Robinson was not only one of the fathers of the Congregational body, but the actual pastor of the first Congregational church planted in this country; that he always kept an eye upon his brethren after their removal, often refreshing them with his affectionate salutations and wise and faithful counsels; that, as long as he lived, he cherished the desire and expectation of joining them; that, after his death, his family actually came hither and lived and died; and that he is probably represented here by some of his descendants to this day. Under these circumstances, the Congregational Church in America is surely entitled to place him at the head of her ministry.

JOHN ROBINSON was born in one of the midland counties of England, (probably Lincolnshire) in the year 1575. He entered the University of Cambridge in 1592; and was a member of either Emanuel College, or the College of Corpus Christi—the evidence, however, seems to preponderate in favour of the latter. It was during his connection with the University, and probably under the preaching of the Rev. William Perkins, an eminent Puritan divine, that he was first brought to feel the power of religion. He was admitted to a Fellowship in the College, and is supposed to have received the degree of M. A. in 1599.

Having finished his course at the University, he proceeded to Norfolk, and began his ministerial labours in the vicinity of Norwich. Being at this time a Puritan only, he officiated in the Established Church. But he began soon to modify or omit some of the prescribed ceremonies, in accommodation to his scruples,—which attracted the attention of the Ecclesiastical authorities; and at no distant period he was suspended temporarily from his clerical functions. It is doubtful whether he was ever fully inducted into a "living," or whether he ever submitted to the regulations necessary for "full orders."

On being suspended by the Bishop, he took up his residence at Norwich, where, in a very quiet way, he collected a congregation of Puritan worshipers, who attended his ministrations, even at the hazard of being fined and imprisoned. His mind was still perplexed respecting his duty in relation to the Church. It is evident that, though suspended, he was not yet prepared to sacrifice his position in connection with the Establishment. He hoped that there might be greater indulgence towards non-conformity, and that perhaps he might find a place as chaplain in some public institution, or secure some private building, by lease, in which he might conduct the worship of God, agreeably to the dictates of his own conscience. But having failed in one or two applications, and despairing at length of any thing that should be more in accordance with his wishes, he resolved to carry out fully his puritanical principles, and separate himself altogether from the Church in which he had been born and educated, and had for a time served as a minister.

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* Ashton's Memoir, prefixed to his works.

Mr. Robinson left Norwich in 1604, really, if not avowedly, a Separatist. He is supposed to have visited Cambridge immediately after, for the purpose of resigning his Fellowship in the College, and taking leave of his Puritan friends and former associates. He then proceeded to Lincolnshire and the adjacent parts, where he found a considerable number who, like himself, had quitted the National Establishment, and constituted themselves into a church, solemnly covenanting with the Lord and with each other "to walk in all his ways made known, or to be made known, unto them, according to their best endeavours, whatever it should cost them." This transaction is generally believed to have taken place in the year 1602, when Mr. Smyth and Mr. Clyfton became associated in the pastoral care of the church.

When Mr. Robinson cast in his lot with these people, their numbers had so far increased that it was thought best that they should form two distinct churches; Mr. Smyth becoming the sole pastor of the one, and Mr. Clyfton, of the other. Mr. Robinson was soon chosen Mr. Clyfton's assistant, and as both the pastors soon removed to Holland, Mr. R. remained and became Mr. C.'s successor in office; though a considerable portion of Mr. C.'s flock accompanied him.

As the state of things became constantly more adverse to non-conformists, and especially Separatists, Mr. Robinson, with his church, resolved, after a few months, to follow their companions to the United Provinces, where there was something at least approaching to religious freedom. After having made two or three unsuccessful attempts thus to expatriate themselves,—being met in each case by the vigilant activity of the pursuivants,—they finally accomplished their purpose, and arrived in Holland in 1608. They forthwith united with their former companions who had settled at Amsterdam, and with them became associated with the original members of the English church in that city, under the pastoral care of Johnson and Ainsworth. Mr. Robinson, having now no pastoral charge, was obliged to betake himself to some secular employment for a support; and it is doubtful whether he was relieved fully from this necessity at any subsequent period.

The church at Amsterdam, owing to some irregular proceedings on the part of Mr. Smyth and a few others, had become greatly embroiled, and Mr. Robinson and his friends, after residing there about a year, resolved to escape from the tumultuous scene, by seeking a new home in Leyden. Accordingly, in 1609, they settled, by permission of the authorities, in that "fair and beautiful city;" though it was at considerable worldly disadvantage that they made the change.

Mr. Robinson's first object, when settled at Leyden, was to find a suitable place for public worship; and, for a time at least, he is supposed to have preached in his own hired house, and afterwards in some public hall. The arrangements for worship being completed, the church was reorganized, and Mr. R. received from the members a call to become their pastor, and was ordained by the church itself. The fact of his not having received "full orders" in the Church of England might be a reason for this; but doubtless a still stronger reason was, that he regarded the ministry of that Church as "a false ministry," in consequence of its being derived from the Church of

Rome, and therefore to be repudiated by all who separated from her communion. William Brewster, at whose house the brethren had been accustomed to hold their meetings in England, was set apart as ruling elder at the same time that Mr. R. was constituted pastor.

Being now settled over his flock, he devoted himself assiduously to their interests, and engaged with fresh zeal in the prosecution of his theological studies,—at the same time attending the lectures of some of the most eminent professors in the University. He became eventually one of its members; though not till after he had resided there six years. This placed him beyond the control of the town magistrates, and entitled him to receive, free of town and state duties, half a tun of beer every month, and about ten gallons of wine every three months.

The controversy between Calvinists and Arminians was rife at this period; and Mr. Robinson seems to have bestowed upon it much attention. He took strongly the Calvinistic side; and on one or two points, particularly that of Divine agency in respect to moral evil, he was regarded as holding rather extreme views. He was earnestly solicited by several professors to engage publicly in a doctrinal discussion with Episcopius, one of the great Arminian lights of that day; and though he, at first, modestly declined, from a sense of incompetency, yet he finally yielded to the urgent demands that were made upon him, and the discussion was prosecuted with great vigour for three days. His friends claimed for him a signal victory; and it is more than probable that the opposite party made a similar claim in behalf of their champion.

After residing some years at Leyden, Mr. Robinson and his friends began to look abroad for some more promising field, and some more desirable home. His labours were necessarily restricted to the people of his charge. The difference of language was found an insuperable barrier to progress. The Dutch functionaries, though ready to allow to him the full exercise of his office among his own people, frowned upon all attempts to proselyte the natives. Their numbers also were gradually diminishing—their young men, finding little occupation at Leyden, were enlisting into the army or navy, while other young persons were intermarrying with Dutch families, and thus rapidly losing their native language and manners. Having impoverished themselves in their removal from England, they found it difficult to obtain the necessary means of subsistence. And last, though not least, the gross immorality that prevailed, especially the desecration of the Sabbath, awakened in the more serious part of the people a desire to escape so contaminating an influence, and to breathe a purer and more congenial atmosphere.

Various places were proposed as desirable settlements; but Virginia was, on the whole, thought preferable, provided they might be allowed to originate a new colony by themselves, and establish it on their own distinctive principles. Mr. Robinson preached on the peculiar duties then devolving upon them, and arranged special seasons for fasting and prayer. Two members of the church (Carver and Cushman) were despatched to England, in behalf of the company, to seek permission of the King to settle in some part of Virginia; and though the negotiation, owing to various circumstances, was not a little embarrassed and retarded, the desired permission was at length obtained. When the agents returned and made their favourable report, a day of humiliation, thanksgiving and prayer was observed in reference to the interesting circumstances in which they were then placed. At the close of the religious exercises, the church and congregation entered on a discussion respecting the parties that should go first to the new settlement, and prepare for the reception of others; and it was at length resolved "that it was best for one part of the church to go at first, and the other to stay; viz, the youngest and strongest part to go; that they who went should freely offer themselves; that if the major part went, the pastor should go with them—if not, the elder only; that if the Lord should frown upon their proceedings, then those that went, should return, and the brethren that remained still there, should assist and be helpful to them; but if God should be pleased to favour them that went, then they also should endeavor to help over such as were poor and ancient and willing to come." The volunteers for the adventure being in the minority, Mr. Brewster, the ruling elder, and assistant to the pastor, was appointed to take the ministerial oversight of the emigrants, until Mr. Robinson or some pastor from England should join them.

The arrangements for the departure of the emigrants being completed, the whole congregation met for humiliation and prayer on the 21st of July, 1620, when Mr. Robinson preached, with deep emotion, from Ezra VIII, 21, 22. The close of his discourse is thus given by Mr. Winslow :—

> "We are now ere long to part asunder, and the Lord knoweth whether ever he should live to see our faces again. But whether the Lord had appointed it or not, he charged us before God and his blessed angels, to follow him no further than he followed Christ; and if God should reveal any thing to us by any other instrument of his, to be as ready to receive it, as ever we were to receive any truth by his ministry; for he was very confident the Lord had more truth and light yet to break forth out of his holy word. He took occasion also miserably to bewail the state and condition of the Reformed churches, who were come to a period in religion, and would go no further than the instruments of their reformation. As for example, the Lutherans, they could not be drawn to go beyond what Luther saw; for whatever part of God's will he had further imparted and revealed to Calvin, they will rather die than embrace it. And so also, saith he, you see the Calvinists, they stick where he left them, a misery much to be lamented; for though they were precious shining lights in their times, yet God had not revealed his whole will to them; and were they now living, saith he, they would be as ready and willing to embrace further light, as that they had received. Here also he put us in mind of our church covenant, at least that part of it whereby we promise and covenant with God and one with another to receive whatsoever light or truth shall be made known to us from his written Word; but withal exhorted us to take heed what we received for truth, and well to examine and compare it and weigh it with other Scriptures of truth before we received it. For saith he, it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that full perfection of knowledge should break forth at once."
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> "Another thing he commended to us was, that we should use all means to avoid and shake off the name of Brownist, being a mere nick-name and brand, to make religion odious, and the professors of it, to the Christian world. And to that end, said he, I should be glad if some godly minister would go over with you before my coming; for, said he, there will be no difference between the unconformable ministers and you, when they come to the practice of the ordinances out of the kingdom. And so advised us, by all means, to endeavour to close with the godly party of the kingdom of England, and rather to study union than division, viz, how near we might possibly, without sin, close with them, than in the least measure to affect division or separation from them. And be not loth to take another pastor or teacher, saith he; for that flock that hath two shepherds, is not endangered, but secured by it."

The next day, July 22d, was the day of their departure. A large number of Christian friends from Amsterdam and the neighbouring towns assembled to bid them farewell, and join in the parting supplications. While the emigrants were at Southampton, where the Mayflower was awaiting them, Mr. Robinson addressed to them a letter abounding in tender sentiments and judicious counsels. On the return of the Mayflower to England, tidings of the safe arrival and favourable settlement of the pilgrims were conveyed to him, and were received with the liveliest gratitude and joy. He continued through life to cherish towards this part of his flock the warmest affection.

Mr. Robinson continued his labours among the portion of his flock that remained with him, until his death; though he never, till the close of life, surrendered the hope of exercising his ministerial functions, at least for a few years, among his Transatlantic friends. But the all-wise Disposer of events had ordained otherwise. On Saturday, the 22d of February, 1625, he was taken ill, but preached twice on the following day. From that time his strength gradually failed until the 1st of March—after an illness of eight days, he gently passed away, amidst the tears and prayers of a devoted flock. Not only his own people, but the University and ministers of the city, and many most respectable citizens, followed him to the grave.

Mr. Robinson left a widow and two sons—*John* and *Isaac*, who continued to reside at Leyden a few years, but in 1629 or 1630, migrated to this country. John settled at or near Cape Ann, and had a son *Abraham*, who died at the age of one hundred and two years. Isaac settled at Scituate, where he was a freeman in 1633; removed to Barnstable in 1639, and in the years 1646 and 1651, was chosen one of the assistants to the Governor. He died at Barnstable, more than ninety years of age.

Gov. Bradford writes thus concerning Mr. Robinson:—

> "He was a man not easily to be paralleled for all things, whose singular virtues we shall not take upon us here to describe. Neither need we, for they so well are known both by friends and enemies. As he was a man learned and of solid judgment, and of a quick and sharp wit, so was he also of a tender conscience and very sincere in all his ways; a hater of hypocrisy and dissimulation, and would be very plain with his best friends. He was very courteous, affable, and sociable in his conversation, and towards his own people especially. He was an acute and expert disputant, very quick and ready, and had much bickering with the Arminians, who stood more in fear of him than of any in the University. He was never satisfied in himself until he had searched any cause or argument he had to deal in, thoroughly and to the bottom; and we have heard him sometimes say to his familiars 'that many times, both in writing and disputation, he knew he had sufficiently answered others, but many times not himself': and was ever desirous of any light, and the more able, learned, and holy the persons were, the more he desired to confer and reason with them. He was very profitable in his ministry and comfortable to his people. He was much beloved of them, and as loving was he unto them, and entirely sought their good for soul and body.
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> "Yea such was the mutual love and reciprocal respect that this worthy man had to his flock, and his flock to him, that it might be said of them, as it was once said of that famous emperor, Marcus Aurelius, and the people of Rome, that it was hard to judge whether he delighted more in having such a people, or they in having such a pastor. His love was great towards them and his care was always bent for their best good, both for soul and body. For, besides his singular abilities in Divine things, wherein he excelled, he was able also to give direction in civil affairs, and to foresee dangers and inconveniences; by which means he was very helpful to their outward estates; and so was every way, as a common father unto them. And none did more offend him than those that were close and cleaving to themselves, and retired from the common good; as also such as would be stiff and rigid in matters of outward order, and inveigh against the evils of others, and yet be remiss in themselves, and not so careful to express a virtuous conversation. They, in like manner, had ever a reverent regard unto him, and had him in precious estimation as his worth and wisdom did deserve; and although they esteemed him highly whilst he lived and laboured among them, yet much more after his death, when they came to feel the want of his help, and saw by woful experience, what a treasure they had lost, to the grief of their hearts and wounding of their souls; yea, such a loss as they saw could not be repaired."

Hoornbeck, in his "Summa Controversarium" says,

> "John Robinson was most dear to us while he lived, was on familiar terms with the Leyden theologians, and was greatly esteemed by them. He wrote, moreover, in a variety of ways against the Arminians; and was the frequent opponent and bold antagonist of Episcopius himself in the University."

Even Baylie, the opponent of the Independents, while denouncing in no measured terms the whole denomination in his "Dissuasives against the errors of the Times," says—

"Robinson was a man of excellent parts, and the most learned, polished, and modest spirit that ever separated from the Church of England."

The following is a list of Mr. Robinson's publications:—An Answer to a Censorious Epistle, 1608. A Justification of Separation from the Church of England, against Mr. Bernard's Invective, entitled the Separatist's Schism, 1610. Two Letters on Christian Fellowship, 1611. On Religious Communion, Private and Public, 1614. The People's Plea for the Exercise of Prophecy, 1618. Defence of the Doctrine Propounded by the Synod of Dort, 1624. Letter to the Congregational Church in London, 1624. Appeal on Truth's Behalf, 1624. A Just and Necessary Apology, 1625. Essays, or Observations Divine and Moral, 1628. On the Lawfulness of Hearing Ministers in the Church of England, 1634. A Catechism, 1642.

His works were collected and published in three volumes, duodecimo, with a memoir of his life. London, 1851.

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FRANCIS HIGGINSON.*

1629—1630.

Francis Higginson, son of the Rev. John Higginson, was born in England, in the year 1587. He received the degree of B. A., in 1609, at Jesus' College, and the degree of M. A., in 1613, at St. Johns—both of the University of Cambridge. About two years after leaving the University, he became the minister of Claybrooke, one of the parishes in Leicester. Having an uncommonly winning address, and very popular talents, and withal being deeply imbued with the evangelical spirit, he soon acquired great influence as a preacher; and had the pleasure of seeing multitudes not only attending earnestly upon his ministry, but apparently much profited by it. For several years he continued to conform, without scruple, to the rites and ceremonies of the Established Church; but having formed an acquaintance with Arthur Hildersham and Thomas Hooker, he became soon after, in principle, a decided non-conformist; the consequence of which was that he was constrained to discontinue the exercise of his ministry in the parish church. Nevertheless, so great was his popularity that liberty was procured for him to deliver a lecture regularly on one part of the Lord's day; and on the other part he was employed as an assistant to an aged and infirm minister. He was now supported by the voluntary contributions of the inhabitants; and though the rest of the ministers in the place all continued to conform to the Established Church, yet they invited him freely into their pulpits, so long as they could do so without putting in jeopardy their own good standing. Besides preaching successively in three of the parish churches in Leicester, he preached also at Belgrave, a mile out of the town. These facilities he enjoyed chiefly through the indulgence of Dr. Williams, Bishop of Lincoln, to whose diocese Leicester belonged; but it was only for a short time that they were continued to him.

Mr. Higginson, previous to his becoming a non-conformist, seems to have been more careful in maintaining the discipline of the Church than was common, though not more so than was required by the rubricks. He publicly avowed the principle that ignorant and scandalous persons are not to be admitted to the Lord's Supper; and as far as he could, he reduced the principle to practice. After preaching on the text,—"Give not that which is holy unto the dogs,"—a profane and intemperate man approached the chancel to receive the communion; whereupon he declared that he would not administer to him the sacramental elements, until he had professed his repentance, to the satisfaction of the congregation. The man was full of resentment, while yet he was keenly awake to the justice of the rebuke; and, according to Cotton Mather, he died shortly after, in an agony of remorse.

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* Mather's Magnalia, Book II.—Brook's Lives of the Puritans, Vol. II.—Collections of the Historical Society of Massachusetts, Vols. I, VI, IX.—Eliot's and Allen's Biographical Dictionaries.—Felt's Annals of Salem.—Felt's Memoir of Higginson.

Mr. Higginson's high reputation procured for him the offer of several excellent livings, in different parts of the kingdom; but his conscientious convictions in favour of non-conformity forbade his accepting them. He conducted the education of a considerable number of young men preparatory to their going to the University, some of whom were afterwards much distinguished. In the exercise of that spirit of benevolence and sympathy which constituted a prominent feature of his character, he rendered important aid to the Protestant exiles, who came from Bohemia and the Palatinate, when the French had burned their cities, and well nigh deluged their land with blood.

In the year 1628, a considerable number of wealthy and worthy merchants, having obtained a charter from Charles I., whereby they were incorporated by the name of "The Governor and company of Massachusetts Bay in New England," determined to send over a company to commence a plantation there, the beginning of the next year. Having been informed of the straits, to which Mr. Higginson was now reduced by reason of his non-conformity, they despatched messengers to him to invite him to join this company, promising to defray the expenses of his voyage. These two persons came one day to Mr. Higginson's door, and with loud knocks, cried out,—"Where is Mr. Higginson? We must speak with Mr. Higginson." His wife, not doubting that the officials of the government had come to arrest him, ran to his chamber, and entreated him to conceal himself; but his reply was,—"No, I will go down and speak with them; and the will of the Lord be done." When the messengers were come into the hall, they held out their papers to him, and said with a rough and uncourteous air,—"Sir, we have come from London, and our business is to convey you to London, as you may see by these papers." "I thought so," exclaimed Mr. Higginson, bursting into tears. He then opened the packet to read the form of his arrest; but, to his surprise, instead of an order from Bishop Laud, he found a copy of the charter of Massachusetts, and letters from the Governor and company, inviting him to embark with them for New-England. This discovery prepared the way for an agreeable interview; the messengers having now cast off their disguise, and Mr. Higginson and his wife being relieved from their painful apprehensions.

Mr. Higginson, having sought the Divine direction, and conferred with several of his brethren in the ministry, with a view to ascertain the course of duty, quickly resolved to accept the invitation. And when his purpose came to be known, a number of his friends, and others who sympathized in his religious convictions, determined to accompany him. In his farewell sermon, preached to a vast assembly, he dwelt with the utmost plainness upon what he regarded the provoking sins of England in general, and of Leicester in particular, and predicted that God would soon chastise England with a war in which Leicester should have a fearful share. It was not long before this prediction was verified: Leicester, being a strongly fortified place into which had been carried much of the wealth of the surrounding country, was beseiged and taken by storm, and the town horribly plundered, and eleven hundred people slain in the streets. At the close of his sermon, he gave thanks to the magistrates, and the other Christians of the place, for all the encouragement they had given to his ministry; and having stated to them his views in embarking in the enterprise, he concluded with an earnest prayer for the King, the Church, the State, and especially for Leicester, the seat of his former labours.

Immediately after this discourse was delivered, he set out with his family for London; and so deep was the sensation in view of his departure, that the streets, as he passed along, were filled with all sorts of people, bidding him farewell, and expressing their earnest wishes for his welfare. On his arrival at London, he found three ships ready to sail for New England, and two more that were shortly to follow them: the passengers were generally worthy and religious people, and among them were two other non-conformist ministers. They sailed from the Isle of Wight, about the first of May, 1629; and when they came to the Land's End, Mr. Higginson called his family and other passengers to the stern of the ship, to take a farewell view of England. He said, "We will not say, as the Separatists were wont to say at their leaving of England, Farewell Babylon—Farewell Rome; but we will say, Farewell, dear England—Farewell the Church of God in England, and all the Christian friends there! We do not go to New England as Separatists from the Church of England, though we cannot but separate from the corruptions in it; but we go to practise the positive part of Church reformation, and propagate the Gospel in America." And then he offered up a fervent prayer for a blessing on all whom they were leaving behind, and for a successful issue to the enterprise in which they were engaged.

The company arrived in Salem harbour on the 29th of June, after a passage of nearly two months; during which they had been afflicted by the small pox, of which Mr. Higginson's daughter, a little girl four years old, died. There were only six dwellings in Salem then, beside Governor Endicott's. Mr. Higginson and Mr. Skelton,*—one of the ministers who had accompanied Mr. H. from England,—almost immediately after they landed, began to project a plan for forming a religious society on the principles for which they had contended in their native country. Mr. Higginson drew up a Confession of Faith, of which thirty copies were made for the thirty persons, who were to constitute the nucleus of the Church. This being done, they kept the 6th of August as a day of fasting; and, after the prayers and sermons of the two ministers, they severally and solemnly gave their consent to the Covenant and Confession, which were read to them; and then proceeded to choose Mr. Higginson their teacher, and Mr. Skelton their pastor. Each, with the assistance of some of the gravest members of the Church, laid his hands on the other, with prayer, thus performing the work of mutual consecration. Governor Bradford and others from the Church in Plymouth, gave them the

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* SAMUEL SKELTON was educated at Clare Hall, Cambridge, where he took the degree of B. A. in 1611, and of M. A. in 1615. Previous to his leaving England, he was a highly esteemed preacher in Lincolnshire. He died at Salem on the 2d of August, 1634, after a somewhat protracted decline. Little has come down to us concerning him, owing, it is said, to the fact that "he differed about clerical associations and other subjects, from most of the principal persons in mchusetts."

Right Hand of Fellowship. As they had both been ordained by Bishops in England, and as Mr. Higginson professed not to have renounced the Established Church, the ceremony which was here performed can be considered only as introducing them to the charge of a particular flock.

A young man of profligate character, who resided at some distance, happened to be at Salem on the occasion of the organization, and he was so deeply impressed with the solemnity, that he immediately rose and expressed his desire to be admitted as a member; and when some of them demurred at this, he requested that he might at least be allowed "to make his profession before them." This being consented to, he stated his views and feelings with so much propriety and simplicity, as to leave a most favourable impression upon them all; but, inasmuch as he was a stranger, they could not receive him to their communion, until, by an acquaintance with him, they had gained some further evidence of his sincerity. He proved a devoted Christian and an eminently useful person, and was Commander-in-chief of all the forces in the Colony. The individual referred to was Major General Edward Gibbons.

The church at Salem being organized and settled, enjoyed the smiles of Heaven, particularly in the addition of many whose conversation was every way worthy of their Christian profession. But there was a mingling of afflictions with mercies. For, during the first winter, about one hundred persons in Salem died, and among them was Mr. Houghton, a ruling elder of the church. Mr. Higginson himself fell into a hectic fever, which disabled him, in a great measure, for his duties as a minister; and his last sermon was preached on occasion of the arrival of a large number of emigrants from England, and among them some persons of great respectability, early in the ensuing summer. His text was, Math. XI. 7. "What went ye out into the wilderness to see?"—and the object of the discourse was to remind his hearers of the design of their enterprise,—namely, the promotion of pure religion; the difficulties and trials which would be incident to their new situation; and the importance of their evincing the purity of their intentions in having sought a home in this distant country. From this time he was confined to his bed, and was visited by the most important personages of the new Colony, who comforted him by dwelling upon his fidelity to his Lord in his former sacrifices and sufferings, and the honour which his Lord had conferred upon him, in allowing him to begin a "work of church reformation" in America. He replied with the utmost humility,—"I have been but an unprofitable servant—all my desire is to win Christ and be found in Him, not having my own righteousness." And he several times declared that, though the Lord called him away, he was persuaded that He would raise up others to carry on the work that was begun, and that there would be yet many churches of the Lord Jesus Christ in this wilderness. He also added that, though he should leave his desolate wife and eight children,—the eldest of whom was but about fourteen years old, in a low condition, yet he left them with his God, and he doubted not that the faithful God would graciously provide for them. He died on the 6th of August, 1630,* in the forty third year of his age. His widow died at New Haven early in the year 1640.

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* This is the date as given in Mather's Magnalia. Bentley, in his History of Salem, says it was the 15th of March.

Mr. Higginson wrote an account of his voyage, which is preserved in Hutchinson's Collection of papers. He wrote also a short account of that part of Massachusetts which was now settling, and of the Indians: It is styled,—"New England's plantation, or a short and true description of the commodities and discommodities of that country. Written in the year 1629; by Mr. Higginson, a Reverend divine, now resident there. London, 1630. (Third edition.)" It has been reprinted in the Collections of the Massachusetts Historical Society.

I have not been able to find any direct and formal tribute to Mr. Higginson's memory from any of his contemporaries. The uniform tradition, however, is that he was an eminently devout and godly man; possessed a commanding intellect; was an excellent scholar; mighty in the Scriptures; a highly attractive as well as effective preacher; obliging in his disposition, and urbane in his manners. In his person he was slender and erect, but not tall. His funeral was attended with deep solemnity, and his death lamented as a great public affliction.

Notwithstanding Mr. Higginson's family were left in a somewhat destitute condition, they were comfortably provided for by the liberality of friends. Two of his sons were favoured with a liberal education. One of them, *Francis*, was for a time a school-master at Cambridge; and having availed himself of all the advantages for mental cultivation that New England afforded, he was sent by the charity of some Dutch merchants to the University of Leyden, that he might there complete his education. From Holland he went to England, and after declining a settlement in several more important places, he settled at a small place called Kerby Steven, in Westmoreland, hoping that his ministrations might reach especially the poor and ignorant class of people that abounded there. Here he was brought in contact with Quakerism in its very incipient state; and he published the first work that was ever written against it, entitled "The irreligion of Northern Quakers." He was also the author of a Latin Treatise on "The five greatest lights." He died in 1660, in the fifty-fifth year of his age. The other son, *John*, will form the subject of a separate article.

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JOHN WARHAM.*

1630—1670.

JOHN WARHAM was an eminent minister in Exeter, England. In January, 1630, a Congregational church was gathered in Plymouth, England, and the Rev. Messrs. John Warham and John Maverick were constituted its pastors. This Church was formed with a view to migrate to America. They arrived at Nantasket on the 30th of May following, and in June began a settlement at Dorchester. Hearing, shortly after this, of a valuable tract of land on Connecticut river, the body of the people of Dorchester, together with those of Newtown (Cambridge) and Watertown, determined to migrate thither. In the Summer of 1636, they performed the dangerous journey. About one hundred men, women and children travelled through a wilderness which civilized man had never before explored. They prayed and sang as they marched along, and the Indians gazed after them in silent admiration. They were fourteen days in performing the journey. This enterprise is said to have been disagreeable to their ministers; but as their whole church and congregation removed, they felt constrained to accompany or follow them. Only Mr. Warham, however, actually removed,—Mr. Maverick being prevented by his death, which took place in Boston, on the 3d of February, while the preparations for the journey were not yet completed. He died in the sixtieth year of his age. He had been a minister of the Established Church, near Exeter, previous to his coming to this country. Dr. Trumbull says that "he was characterized as a man of great meekness, and as laborious and faithful in promoting the welfare both of the Church and Commonwealth." Mr. Warham did not actually accompany his church, but joined them in September following; his family still remaining behind, until better accommodations could be provided for them.

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* Brook's Lives, III.—Mather's Mag. III.—Winthrop's History of New England, I.; (Savage's edition, 1855.)—Young's Chronicles.

In 1639, the Rev. EPHRAIM HUIT came from England, and was settled as colleague with Mr. Warham. He had been a minister in Wroxhall, in Warwickshire, and in 1638 fell under the displeasure of Archbishop Laud, for his non-conformity. He died September 4, 1644. Allen says that "he was a man of superior talents and eminent usefulness." He published "The Prophecy of Daniel Explained," 4to, 1643.

Mr. Warham was permitted to witness the rapid increase of the little colony with which he crossed the Atlantic, during a period of thirty-five years. He remained in the faithful discharge of his duties at Windsor, until his death, which took place, April 1, 1670. He lost his wife in 1634. His daughter was married to the Rev. Eleazar Mather of Northampton; and, after his death, to his successor, the Rev. Solomon Stoddard.

Fuller, the Plymouth physician, in a letter to Governor Bradford, dated June 28, 1630, says—

> "I have been at Mattapan, at the request of Mr. Warham. I had conference with them till I was weary. Mr. Warham holds that the visible church may consist of a mixed people, godly and openly ungodly, upon which point we had all our conference, to which, I trust, the Lord will give a blessing."

The following is Cotton Mather's testimony:—

> "I suppose the first preacher that ever preached with notes in our New England, was the Rev. Warham; who, though he were sometimes faulted for it by some judicious men who had never heard him, yet when once they came to hear him, they could not but admire the notable energy of his ministry. He was a more vigorous preacher than the most of them who have been applauded for never looking in a book in their lives. His latter days were spent in the pastoral care and charge of the church at Windsor, where the whole Colony of Connecticut considered him as a principal pillar and father of the Colony.
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> "But I have one thing to relate concerning him which I would not mention, if I did not, by the mention thereof, propound and expect the advantage of some that may be my readers. Know then that, though our Warham were as pious a man as most that were out of Heaven, yet Satan often threw him into those deadly pangs of melancholy, that made him despair of ever getting thither. Such were the terrible temptations and horrible buffettings undergone sometimes by the soul of this holy man, that when he has administered the Lord's Supper to his flock, whom he durst not starve by omitting to administer that ordinance, yet he has forborne himself to partake at the same time in the ordinance, through the fearful dejections of his mind, which persuaded him that those blessed seals did not belong unto him. The dreadful darkness which overwhelmed this child of light in his life, did not wholly leave him till his death. 'Tis reported that he did even set in a cloud, when he retired unto the glorified society of those righteous ones that are to shine forth as the sun in the Kingdom of their Father; though some have asserted that the cloud was dispelled before he expired."

JOHN WILSON.*

1630—1667.

JOHN WILSON was born at Windsor, England, in the year 1588. His father was Dr. William Wilson, an eminent clergyman, a prebendary of St. Pauls, of Rochester and of Windsor, and rector of the parish of Cliff. His mother was a niece of Dr. Edmund Grindal, Archbishop of Canterbury. He received his education at the University of Cambridge. He had no sympathy with the Puritans when he commenced preaching, though his mind soon underwent a decisive change. After having exercised his ministry for a short time at several places, and at Sudbury for some ten or twelve years, and having been at different periods both suspended and silenced for nonconformity, he embarked with many of his neighbours, in a company of fifteen hundred, who came to New England with John Winthrop, in 1630. They left the Isle of Wight on the 8th of April, and on the 12th of June the principal vessel of their fleet of thirteen arrived at Salem. Mr. Wilson was, at this time, forty-two years of age.

On his arrival here, he identified himself with the Colony in all its movements and interests, and exerted himself to the utmost to revive the drooping spirits of many of his brethren under the heavy and varied afflictions to which they had been subjected. Having settled at Charlestown with a considerable part of his colony they observed a day of fasting on the 30th of July, in consideration of a very unusual mortality which then prevailed; and at the close of the services, Governor Winthrop, Deputy Governor Dudley, Mr. Isaac Johnson, and Mr. Wilson, entered into a solemn covenant with God and each other, thus forming themselves into a church. This was afterwards known as the First Church in Boston, to which place most of the members soon after removed. About the close of August, Mr. Wilson was chosen teaching elder, and shortly after was set apart to his office by the imposition of hands.

On the 1st of April, 1631, Mr. Wilson sailed for England, having previously designated Governor Winthrop, Deputy Governor Dudley, and Mr. Nowell, the Ruling Elders, as suitable persons to exhort and instruct the people during his absence. The necessity for this, however, was, to a great extent, prevented by the arrival, about this time, of John Eliot, "The Apostle," who officiated in Mr. Wilson's place during his absence. His principal object in visiting England at this time is supposed to have been to induce his wife, who had not yet come hither, to return with him. But though he was successful in inducing many others to come, *she* seems, for the time, to have been proof against his importunities. He returned to New England, the next year, reaching Boston on the 26th of May. On the 3d of July following, he took the freeman's oath, thus evincing his fixed purpose to remain in the country.

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* Brook's Lives III.—Winthrop's N. E. I.—Mather's Mag. III.—Emerson's History of the First Church, Boston.—Young's Chron.—Felt's Ecclesiastical History of New England, I.

On the 22d of November, 1632, Mr. Wilson, who had before been ordained* teacher, was chosen pastor of the church, and was set apart to that office by the laying on of the hands of the ruling elder and deacons. On the 4th of September, 1633, the Rev. John Cotton was ordained as colleague of Mr. Wilson, in the capacity of teacher.

Mr. Wilson returned to England, for the last time, late in the autumn of 1634. He was accompanied by John Winthrop the younger, in whom the eminent virtues of his father were happily reproduced. They had a perilous voyage, and reached their destination not without great difficulty. One main object that Mr. Wilson had in view was to secure a legacy of a thousand pounds, which had been bequeathed to the Colony by his brother, the Rev. Dr. Wilson. But he accomplished another, still more important to his own comfort—he succeeded in inducing his wife to accompany him on his return. They sailed from England about the 10th of August, 1635, and arrived at Boston on the 3d of October following. There were two ships, with nearly two hundred passengers, many of whom were persons of great worth and respectability; and among them the celebrated Thomas Shepard, and the no less famous Hugh Peters. They had a very rough passage, and were, at one time, in consequence of a leak in the ship which they could not immediately discover, in imminent danger of going to the bottom.

Soon after Mr. Wilson's return, the Antinomian controversy† broke out, and for two or three years kept his church constantly convulsed. Mr. Cotton and the larger portion of the members of the church favoured the attempted innovation, being imposed upon by the apparent sanctity of those who took the lead in it; but Mr. Wilson, Governor Winthrop, and a few others, set their faces against it as a flint. The Church, during this scene of distraction, retained its two ministers; and the ministers seem to have conducted towards each other with Christian moderation and prudence. Mr. Cotton was at length convinced that he had fallen into a mistake; the controversy gradually died away; and the Church was restored to its accustomed harmony.

While the Antinomian controversy was pending, an expedition was sent out against the Pequods, and Mr. Wilson was appointed by lot to act as chaplain. Here he encountered many perils, but his faith and courage never faltered. The result of the war, so fatal to the Indians, was predicted with the utmost confidence by Mr. Wilson, before he engaged in the expedition.

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* The word *ordination* is, for the most part, restricted by popular use. to the Conferring, in full, of the ministerial office; while *installation* denotes the act by which one is constituted the pastor of a particular church. But as ordination, with the New England Fathers, included both these ideas, and as the word is still used to some extent in the Congregational Church, with the same latitude, I shall adhere, in treating of this denomination, to the primitive usage.

† This controversy, which will be necessarily referred to in several subsequent sketches, originated with Mrs. Anne Hutchinson, who came from Lincolnshire, England, to Boston, in 1636, and was the wife of William Hutchinson, a representative of Boston. She was professedly a great admirer of Mr. Cotton. She set up meetings for women, at which, after repeating Mr. Cotton's sermons, she used to add reflections of her own, endeavouring to make it appear that his sermons were in accordance with her own Antinomian Theology. Among other erratic opinions, she maintained that believers are personally united with the Holy Ghost; and that the evidence of justification is to be looked for, not in purity of heart and life, but in a direct Divine revelation. She quickly produced an agitation that spread over the whole Colony. Those who opposed her, were said to be in favour of a covenant of works; and those who supported her, to be vindicating a covenant of grace. At length, in 1637, a Synod was called to act in view of the alarming state of things; and, after much deliberation and discussion, they condemned as erroneous no less than eighty-two opinions then propagated in the country. In November of the same year, Mrs. Hutchinson herself was called before the Court; and being convicted of traducing the ministers, and of inculcating heresy, she was banished the Colony. The Church in Boston excommunicated her, after having long laboured in vain to induce her to renounce her errors. She went with her husband to Rhode Island, and, after his death in 1642, she removed into the Dutch country beyond New Haven, where, the next year, herself and most of her family were murdered by the Indians.

Mr. Cotton having died in 1652, the Rev. John Norton succeeded him as colleague of Mr. Wilson, in 1656; but Mr. Norton's death in 1663, left Mr. Wilson again, at the age of seventy-six, with the whole charge of the congregation. He, however, still continued to discharge his duties with acceptance; for though his intellectual powers were evidently on the decline, his devout affections were as lively and elevated as ever, and the spirit of the Apostle John seemed to breathe in all his utterances, whether in public or private. At length, his infirmities assumed the form of a serious disease, and it was realized by all that the time of his departure was at hand. Such was the confidence that was felt in the power of his faith, that many persons of note came—some from a distance, and bringing their children—to receive his dying benediction. His last exercises were worthy to crown such a life as he had lived. To an inquiry of his daughter, respecting his health the evening before he died, lifting his hand he replied —"Vanishing things, vanishing things;" and then prayed most affectionately with and for his friends. After this he remained quiet till he ceased to breathe. He died August 7, 1667, in the seventy-ninth year of his age. His funeral sermon was preached by Richard Mather, on the text—"Your fathers, where are they? And the prophets, do they live forever?"

Mrs. Wilson died about the year 1659. They are known to have had at least four children, one only having been born in this country. The eldest son, *Edmund*, named for his great uncle, the Archbishop of Canterbury, went to Europe, and completed his education, by studying first in Holland, and then in Italy, where he took his degree as Doctor in Medicine. He was a most worthy and accomplished man, and died in England about 1658. His son *John* was born July, 1621; graduated in the first class at Harvard College, 1642; was ordained as Colleague with Richard Mather, at Dorchester; and, after two years, was settled in Medfield, where he was pastor forty years, and died on the 23d of August, 1691, aged seventy. His eldest daughter was married to the Rev. Ezekiel Rogers of Rowley, and died soon after her mother. His youngest daughter, *Mary*, was married in 1651, to the Rev. Samuel Danforth of Roxbury, and became the mother of twelve children.

The only publication of Mr. Wilson, with the exception of a small poem, is a duodecimo volume, published in England, entitled "Helps to Faith." The last "Thursday Lecture" he preached was taken down by some stenographer, and published a number of years after Mr. W.'s death.

The following is Cotton Mather's estimate of Mr. Wilson's character:—

> * * * * "In his younger time, he had been used unto a more methodical way of preaching, and was therefore admired above many, by no less auditors than Dr. Goodwin, Mr. Burroughs and Mr. Bridge, when they travelled from Cambridge into Essex on purpose to observe the ministers in that county; but after he became a pastor, joined with such illuminating teachers, he gave himself a liberty to preach more after the primitive manner, without any distinct propositions, but chiefly in exhortations and admonitions and good wholesome counsels, tending to excite good motions in the minds of his hearers; (but upon the same texts that were doctrinally handled by his colleague instantly before;) and yet sometimes his pastoral discourses had such a spirit in them, that Mr. Shepard would say, 'Methinks I hear an Apostle when I hear this man.' * *
> * * * * Indeed if the picture of this good and therein great man, were to be

exactly given, great zeal with great love would be the two principal strokes that, joined with orthodoxy, should make up his portraiture. He had the zeal of a Phineas—I had almost said of a seraphim, in testifying against every thing that he thought offensive unto God. The opinionists which attempted at any time to debase the Scripture, or confound the order embraced in our churches, underwent the most pungent animadversions of this his devout zeal; whence, when a certain assembly of people which he approved not, had set up in Boston, he charged all his family that they should never dare so much as once to enter into that assembly. * * * * But though he was thus like John, a son of thunder against seducers, yet he was, like that blessed and beloved Apostle, also all made up of love. He was full of affection, and ready to help and relieve and comfort the distressed; his house was renowned for hospitality, and his purse was continually emptying itself into the hands of the needy. * * * * *

"Being a man of prayer, he was very much a man of God; and a certain prophetical afflatus, which often directs the speeches of such men, did sometimes remarkably appear in the speeches of this holy man." [Cotton Mather cites various instances of this, of which the two following are a specimen:—] "When one Mr. Adams who waited on him from Hartford to Weathersfield was followed with the news of his daughter's being fallen suddenly and doubtfully sick, Mr. Wilson looking up to Heaven began mightily to wrestle with God for the life of the young woman: 'Lord,' said he, 'wilt thou now take away thy servant's child, when thou seest he is attending on thy poor unworthy servant in most Christian kindness? Oh, do it not!' And then turning himself about unto Mr. Adams,—'Brother,' said he, 'I trust your daughter shall live; I believe in God she shall recover of this sickness.' And so it marvellously came to pass. * * * A Pequot Indian in a canoe was espied by the English, within gunshot, carrying away an English maid with a design to destroy or abuse her. The soldiers fearing to kill the maid, if they shot at the Indian, asked Mr. Wilson's counsel, who forbad them to fear, and assured them, God will direct the bullet. They shot accordingly, and killed the Indian, though then moving swiftly upon the water, and saved the maid free from all harm whatever.

"There is a certain little sport of wit in anagrammatizing the names of men, which was used as long ago at least as the days of old Lycophron. * * * But of all the anagrammatizers that have been trying their fancies for the two thousand years which have run out since the days of Lycophron, yea or for more than five thousand, since the days of our first father, I believe there never was a man that made so many or so nimbly, as our Mr. Wilson; who, together with his quick turns upon the names of his friends, would ordinarily fetch, and rather than lose, would even force, devout instructions out of his anagrams."

GEORGE PHILLIPS.*

1630—1644.

George Phillips was born at Roudham, in the county of Norfolk, England. Having given early indications of a vigorous mind, a strong love of learning, and a deep sense of religion, he was sent to the University,† where he distinguished himself much as a scholar. Theology was his favourite study; and, while he was yet a young man, he had made himself familiar with the more celebrated of the early Fathers of the Christian Church.

Not long after he entered the ministry, he began to entertain scruples in regard to certain requirements of the Established Church,—the result of which was that he determined to cast in his lot with a company of Puritans,—among whom was John Winthrop,—about to migrate to New England. Accordingly, he arrived at Salem in 1630. Governor Winthrop, in a letter written at that time, speaking of Mr. Phillips' religious ministrations on board the vessel, says—"He gave very good content to all the company, as he did in all his exercises, so as they had much cause to bless God for him." Shortly after his arrival, he suffered a severe affliction in the death of his wife, who, though an only child, had cheerfully left her parents and country, to share with her husband the perils and sacrifices then incident to New England life. She died at Salem, and was buried by the side of the Lady Arabella Johnson, "who," as Cotton Mather says, "also took New England in her way to Heaven."

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*Mather's Mag., III.—Francis' History of Watertown.—Kendall's Century Sermon.—Farmer's Genealogical Register.—Young's Chron.—Prime's History of Long Island.

† Prince supposes it to have been the University of Cambridge

Mr. Phillips, with a considerable number of others, among whom were several persons of great respectability, soon selected a place on Charles river for a settlement, which they called Watertown. Here their first business was to establish a church; and accordingly, on a day set apart for fasting and prayer, the very next month after they landed in New England, they entered into a solemn covenant as the basis of their ecclesiastical organization. This instrument was signed by about forty men; and the first name on the list was that of Sir Richard Saltonstall. The salary settled upon the minister was £30 a year. Mr. Phillips, in the interval between his arrival in the country and the formation of the church, had been engaged, in connection with Mr. Wilson, in preaching in Charlestown and Boston; "their meeting place," says Roger Clap,* "being abroad under a tree, where I have heard Mr. Wilson and Mr. Phillips preach many a good sermon."

Mr. Phillips continued the sole minister of Watertown till the year 1639, when the Rev. John Knowles, who had then lately arrived in New England, became his associate.

In 1642, Mr. Knowles migrated to Virginia, and Mr. Phillips was left again sole pastor of the church. He continued his labours till near the time of his death, which occurred July 1, 1644, when he had been the minister of Watertown fourteen years. His ministry was marked by great diligence and fervour, and was attended with a rich blessing. His church testified their appreciation of his services, and their grateful respect for his memory, by providing for the education of his eldest son, *Samuel*, who was afterwards the minister of Rowley.

Mr. Phillips possessed no small degree of intellectual acumen, and was an able controversial writer; and yet he was modest and unpretending, and no wise disposed to be unreasonably disputatious. One of his hearers, after having had a conference with him on infant baptism, and some points of Church government, obtained from him a written copy of his arguments; and having sent it to England, it was published there, accompanied with an answer. Mr. Phillips thought proper to notice the book, and he published a "Reply to the confutation of some grounds of infant baptism; as also concerning the form of a church, put forth against me by one Thomas Lamb." It was recommended by the London ministers, and Mr. Shepard of Cambridge wrote a preface to it. He is said to have engaged in a controversy by letter with Mr. Shepard on some points of Church discipline;

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* ROGER CLAP, one of the first settlers of Dorchester, was born in England, April 4, 1609, and came to this country with Warham and Maverick, in 1630. He was representative of the town, and in August, 1665, was appointed by the General Court the Captain of Castle William. He resigned this office in 1686, having during the time that he held it, officiated also as chaplain to the soldiers. He died at Boston, Feb. 2, 1691, aged eighty-one. He was distinguished for his humility, piety and dignity. His memoirs, written by himself, were published by Mr. Prince, in 1731.

but, though the controversy was conducted with great urbanity, as well as great ability, it was never published.

Mr. Phillips seems to have been in advance of nearly all his contemporaries, in regard to the principles of strict Congregationalism; insomuch that his views were, for a time, regarded as novel and extreme. So decidedly opposed was he to the ecclesiastical forms of the Church of England, that he declared that "if they would have him stand minister by that calling which he received from the prelates in England, he would leave them." And yet, notwithstanding this apparently uncompromising spirit, the name of Phillips is one of the names subscribed to the famous letter written on board the Arabella, in which there is so much of respectful kindness manifested towards the Church of England. It is stated, as a peculiarity in his ecclesiastical conduct, that he administered the ordinances to the churches in Boston, while Mr. Wilson, the pastor, was gone to England;—for the right of a minister to dispense the ordinances to any other church than his own, was, at that time, so generally questioned, that Mr. Phillips is said to have stood alone in claiming and exercising this prerogative. He was a man of great independence of mind, and adhered with unyielding tenacity to his conscientious convictions. He was eminently skilled in the original languages of the Scriptures. It was his custom to read through the Bible regularly six times a year; and so familiar was he with every part of it, that he never needed a Concordance.

Governor Winthrop, in his journal, thus notices the death of Mr. Phillips among the events of the year 1644:—

> "July 2d. George Phillips was buried: he was the first pastor of the church at Watertown, a godly man, specially gifted, and very peaceful in his place, much lamented of his own people and others."

Mr. Phillips, after the death of his first wife, which occurred at Salem, was married a second time; and by this marriage he had five children. *Samuel*, a son by the first marriage, was born in Boxford, England, in 1625; was graduated at Harvard College in 1650; was soon after settled in the ministry at Rowley, as colleague of the Rev. Ezekiel Rogers; and died greatly lamented, April 22, 1696, aged seventy-one. He married Sarah, daughter of Samuel Appleton of Ipswich,—who died July 15, 1713, aged eighty-six. One of *his* sons, *George*, was graduated at Harvard College in 1686; preached at Jamaica, L. I., some three or four years; and then went to Brook Haven, where he preached for some time without being installed. His installation took place in 1702, and he died June 17, 1739, aged seventy-five. He was esteemed a good man, but is said to have indulged too much in wit and drollery, to maintain well the dignity of his profession.

JOHN ELIOT.*

1631—1690.

JOHN ELIOT (commonly called the Apostle to the Indians) was born in Nasing, Essex, England, in the year 1604. To the excellent character of his parents he bore testimony, in after life, in these words—"I do see that it was a great favour of God unto me to season my first years with the fear of God, the word and prayer."

He was educated in his native country, at the University of Cambridge, and was distinguished by his fondness for the languages, and especially by his uncommon attainments in Latin and Greek. The Rev. Thomas Hooker, who afterwards came to this country, having been silenced for non-conformity, had established a school in the town of Little Braddow, near Chelmsford, Essex, in which Mr. Eliot, after leaving the University, was employed as an usher. Through Mr. Hooker's influence, Mr. Eliot was led to devote himself to the Christian ministry. But, as he had imbibed the principles of non-conformity, he could not enter upon any stated charge on the terms required of the clergy. He, therefore, resolved to migrate to America, where he might preach the Gospel without restraint.

Accordingly, he arrived at Boston in November, 1631, in the ship Lyon, with Governor Winthrop's lady and children, and sixty others. The Rev. John Wilson, pastor of the church at Boston, being then absent on a visit to England, to settle his affairs, that church was without any regular supply; and Mr. Eliot having become a member of it, took Mr. Wilson's place as preacher for several months; and when Mr. W. returned, was invited to become his colleague. But he had pledged himself to several individuals, before leaving England, that, if they should remove to America, he would be their minister. They came the year after his arrival, and settled at Roxbury; and having formed a church there, secured Mr. Eliot's services. He was then twenty-eight years old, and he continued pastor of the same church nearly sixty years.

In 1632, Mr. Eliot was married to Hanna Mumford, a pious young lady, to whom he was betrothed in England, and who came to America by appointment, with his other friends, the year after his arrival.

Mr. Eliot was settled as teacher of the church in Roxbury, November 5, 1632. The next year the Rev. Thomas Welde was set apart as his colleague, with the title of pastor; and the two lived together in the utmost harmony. In 1637, they unitedly opposed the fanatical notions of Mrs. Hutchinson, and were both witnesses against her at her trial. In 1639, they were appointed, with Richard Mather of Dorchester, to make a new version of the Psalms, which was printed in the following year. That it did not give perfect satisfaction, may be inferred from the fact that Mr. Shepard of Cambridge, thus addressed the translators:—

"Ye Roxbury poets, keep clear of the crime
"Of missing to give us very good rhyme;
"And you of Dorchester, your verses lengthen,
"But with the text's own words you will them strengthen."

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* Mather's Mag, III.—Mass. Hist. Coll., I., III.—Holmes' American Annals, I.—Brook's Lives, III.—Francis' Life of Eliot.—Adams' do.

Mr. Welde went to England in 1641, and never afterwards returned to this country. Mr. Eliot's other colleagues in the ministry were the Rev. Samuel Danforth and the Rev. Nehemiah Walter.

In the year 1650, Mr. Eliot wrote a book called "The Christian Commonwealth;" which shortly after was printed in England. In 1660, the Governor and Council of Massachusetts condemned this book as being "full of seditious principles and notions in relation to all established governments in the Christian world, especially against the government established in their native country." Mr. Eliot acknowledged himself in error, and presented his recantation to the General Court. He speaks in it of Cromwell and his friends as "the late innovators" in the government of Great Britain, and of the monarchy as restored under Charles II., "as not only a lawful but eminent form of government." The book was suppressed, and Mr. Eliot's recantation was published through the Colony. This incident has been thought to indicate a lack of firmness in Mr. Eliot; but perhaps it is more reasonable to suppose that he had been led, by the ill success of Cromwell, to imagine that he had misinterpreted the purposes of God, and felt himself bound as a Christian to act accordingly. It is believed to be the only instance in which he was ever even suspected of timidity or indecision.

What chiefly gave Mr. Eliot his prominence among the ministers of his day, was his wonderful zeal and success as a missionary among the Indians. His attention and sympathies were, at a very early period, drawn towards his heathen neighbours; and he felt irresistibly constrained to make a vigorous effort to enlighten and save them. When he first entered this dark and unpromising field of labour, there were nearly twenty tribes of Indians within the limits of the English planters; though they strikingly resembled each other in language, manners and religion. Having acquired, through a native Indian who understood English, a competent knowledge of the language, he first preached to an Indian assembly at Nonantum, in the present town of Newton, on the 28th of October, 1646. After a short prayer, he explained the commandments, described the character and sufferings of the Saviour, the judgment day and its consequences, and exhorted them to receive Christ as *their* Saviour, and to pray to God. Having finished his discourse, he inquired whether they understood what he had said, and they signified that they understood all. He then desired them to ask any questions that might have occurred to them; and one immediately inquired whether Jesus Christ could understand prayers in the Indian language; another, how all the world became full of people, if they were all once drowned; and a third, how there could be the image of God, since it was forbidden in the commandment. Shortly after, he preached to them again, and some of them were affected to tears while he was addressing them. He was violently opposed by the Sachems and Pawaws or priests, who were apprehensive that the introduction of a new religion would be the means of their losing their authority. When he was alone with them in the wilderness, they commanded him to desist from his labours on peril of his life; but he said calmly to them in reply—"I am about the work of the great God, and my God is with me; so that I neither fear you nor all the Sachems in the country; I will go on—do you touch me, if you dare." His zeal prompted him to encounter fearlessly the most appalling dangers, and to submit patiently to the most incredible hardships. In one of his letters, he writes thus—"I have not been dry, night or day, from the third day of the week unto the sixth; but so travelled, and at night pull off my boots, and wring my stockings, and on with them again, and so continue. But God steps in and helps. I have considered the word of God, I. Timothy II. 3—'Endure hardship as a good soldier of Jesus Christ.'" He made a missionary tour every fortnight, and, at different periods, visited all the tribes of Indians in Massachusetts and Plymouth Colonies, pursuing his way as far as Cape Cod.

These arduous and self-denying labours were not in vain. The natives who felt the impression of Divine truth upon their hearts, were soon distinguished by the name of "*praying Indians.*" As early as 1648, he had begun to witness considerable fruit from his missionary labours, insomuch that he could say—"I could find at least twenty men and women with whom I durst freely join in church fellowship." In 1651, the first *Protestant* Indian Church ever established in America was organized by Mr. Eliot at Natick, after the manner of the Congregational churches in New England; and about the same time a house of worship was erected, and a form of government established through his instrumentality, similar to that which is mentioned in Exodus XVIII, 21. Other Indian churches were planted in various parts of Massachusetts; and he frequently visited them; though he regarded the church at Natick, which he first established, as more particularly under his pastoral care. His efforts to promote both the temporal and spiritual welfare of the Indians were never intermitted; he enlisted several other ministers to co-operate with him, whose labours were greatly blessed; and he lived to see twenty-four of the natives engaged in preaching the Gospel.

In September, 1661, he was enabled, by the aid of the Society for propagating the Gospel, to publish the New Testament in the Indian language; and three years after, the Old Testament was added; and the whole Bible, with a Catechism and the Psalms of David in metre, was thus given to the Aborigines in their own tongue, within forty years from the first settlement of the country. This was the first Bible printed in America. It was printed at Cambridge by Samuel Green and Marmaduke Johnson. A copy, handsomely bound, was sent to Charles II.; and Richard Baxter says of it—"Such a work and fruit of a plantation was never before presented unto a King." Cotton Mather says of this Bible—"Behold, ye Americans, the greatest honour that ever you were partakers of,—the Bible was printed here at our Cambridge, and it is the only Bible that ever was printed in all America, from the very foundation of the world. The whole translation he writ with but one pen; which pen, had it not been lost, would have certainly deserved a richer case than was bestowed upon that pen with which Holland writ his translation of Plutarch." The publication of the Bible was followed with that of Primers, Grammars, Psalters, Catechisms, The Practice of Piety, Baxter's Call, and Shepard's Sincere Convert and Sound Believer,—all in the Indian tongue, and translated by Mr. Eliot.

Mr. Eliot manifested his friendship for the Indians by the most vigorous efforts for their protection, during Philip's war, in 1675. Some of those who had received the Gospel, were sold into bondage at Tangier; and he wrote to the celebrated Robert Boyle, requesting him to interpose, if possible, for their redemption. Though he was subjected to great reproach, and even bitter hostility, for his friendly services in their behalf, yet nothing could quench either his charity or his zeal. This cruel war proved adverse to the success of subsequent missionary efforts; but so long as the old "Apostle" lived, he never ceased to regard his Indian converts with not only a Christian, but even a paternal, solicitude.

The wife of Mr. Eliot died at the age of eighty-four, on the 24th of March, 1687. During her residence in this country, Cotton Mather says—"She had attained unto a considerable skill in physic and chirurgery, which enabled her to dispense many safe, good, and useful medicines unto the poor that had occasion for them; and some hundreds of sick, and weak, and maimed people owed praises to God for the benefit which therein they freely received of her." She managed all her husband's private affairs, that he might devote his whole time and strength to the duties of his high calling. When he stood over her coffin, bowed as he was under the weight of years, he said to the people who had come to the funeral—"Here lies my dear, pious, prudent, prayerful wife. I shall go to her, but she shall not return to me."

As Mr. Eliot had become disabled by age for much ministerial labour, and knew that the time of his departure was at hand, he felt a strong solicitude in respect to a successor; and by the unanimous vote of the people, the Rev. Nehemiah Walter was associated with him in the pastoral office in the autumn of 1688. The last time he preached is said to have been on the occasion of a public fast, when he expounded the eighty-third Psalm, and concluded his exposition with an apology, begging his hearers to pardon the poorness, and meanness, and brokenness, of his meditations; adding, "My dear brother here will by and bye mend all."

He once expressed the fear that his old friends and neighbours, Messrs. Cotton of Boston, and Mather of Dorchester, who had gone to Heaven many years before, would suspect him to have gone the wrong way, because he staid so long behind them.

Mr. Walter coming in to see him on his death-bed, Mr. Eliot said, "Brother, thou art welcome to my very soul. Pray retire to thy study for me, and give me leave to be gone;" meaning that he should pray for his speedy release. Being asked how he was, he said—"Alas, I have lost every thing; my understanding leaves me; my memory fails me; my utterance fails me; but I thank God, my charity holds out still; I find *that* rather grows than fails." Speaking of the work in which he had been engaged among the Indians, he said,—"There is a cloud, a dark cloud, upon the work of the Gospel among the poor Indians. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work which I have been doing much and long about. But what was the word I spoke last? I recal that word—*my doings!* Alas, they have been poor and small and lean doings; and I'll be the man that shall throw the first stone at them all." One of his last expressions was—"Welcome joy!" With his last breath, he said to those who stood around his dying bed—"Pray, pray, pray!" He died on the 20th of May, 1690, in the eighty-sixth year of his age.

Mr. Eliot was the father of six children, only one of whom was a daughter. One son only, and the daughter survived him. Four of his sons were graduated at Harvard College. *John*, the eldest, was graduated in 1656; was settled as minister of Newton, in 1664; preached frequently to the neighbouring Indians; assisted his father in translating the Bible; and died October 11, 1668, in his thirty-third year. *Joseph*, the second son, was graduated in 1658, was settled as minister of Guilford, Connecticut, in 1664, and died May 24, 1694, aged fifty-five. *Samuel*, the third son, was graduated in 1660, was a tutor and Fellow of the College, and a candidate for the ministry, but died young. [The fourth son, *Aaron*, died in 1655, at the age of fifteen]. The fifth son, *Benjamin*, was graduated in 1665, became a preacher, and was for some time an assistant to his father, but died before him.

The following is a list of Mr. Eliot's publications:—Several Letters in a work entitled "The Glorious Progress of the Gospel among the Indians," 1649. Tears of Repentance, in conjunction with Mr. Mayhew, 1653. A late and further manifestation of the progress of the Gospel among the Indians in New England, 1655. Of the Gospel amongst the Indians in New England; being a relation of the confessions made by several Indians, in order to their admission into church fellowship, 1659. Dying Speeches and Counsels of such Indians as died in the Lord. The Jews in America, 1660. The Christian Commonwealth, 1660. Translation of the New Testament into the Indian Tongue, 1661. Translation of the whole Bible into Indian, 1663. An Indian Grammar, 1666. A brief narrative of the progress of the Gospel among the Indians in New England in the year 1670; 1671. The Logic Primer for the use of the Indians, 1672. The Harmony of the Gospels, in English, 1678. The Divine Management of Gospel Churches. The Psalms translated into Indian metre, and a Catechism, annexed to an edition of the New Testament. Translations of the "Practice of Piety," "Baxter's Call," and several of Shepard's works.

Nine of his Letters to Sir Robert Boyle are in the third, and his account of Indian churches in the tenth, volume of the Massachusetts Historical Collections.

Cotton Mather, who knew the old Apostle well, thus represents him:—

> "Such was the piety of our Eliot that, like another Moses, he had upon his face a continual shine, arising from his uninterrupted communion with the Father of Spirits. He was, indeed, a man of prayer, and might say, after the Psalmist, I Prayer, as being in a manner made up of it. Could the walls of his old study speak, they would even ravish us with a relation of the many hundred and thousand fervent prayers which he there poured out before the Lord. * * * * He had a particular art at spiritualizing of earthly objects, and raising of high thoughts from very mean things. As once going with some feebleness and weariness up the hill on which his meeting house now stands, he said unto the person who led him, 'This is very like unto the way to Heaven, 'tis up hill! The Lord, by his grace, fetch us up!' And instantly spying a bush near him, he as nimbly added, 'And truly there are thorns and briars in the way too.' * * The sun did not set the evening before the Sabbath, till he had begun his preparation for it; and when the Lord's day came, you might have seen John in the spirit every week. Every day was a sort of Sabbath to him, but the Sabbath day was a kind, a type, a taste, of Heaven with him. * * * The sleep that he allowed himself cheated him not of his morning hours; but he reckoned the morning no less a friend unto the Graces, than the Muses. He would call upon students—'I pray look to it that you be morning birds.' * * * The meat upon which he lived was a homely but wholesome diet. * * * The drink which he still used was very small; he cared not for wines or drams, and I believe he never once in all his life knew what it was to feel so much as a noxious fume in his head from any of them. * * * His apparel was without any ornament, except that of humility. * * * Had you seen him with his leathern girdle (for such an one he wore) about his loins, you would almost have thought what Herod feared, that John Baptist had come to life again. In short, he was in all regards a Nazarite indeed, unless in this one, that long hair was always very loathsome to him. * * * The hair of them that professed religion, long before his death, grew too long for him to swallow; and he would express himself continually with a boiling zeal concerning it, until at last he gave over, with some regret, complaining,—'The lust is become insuperable.' * * * His liberality to pious uses, whether public or private, went much beyond the proportions of his little estate in the world. Many hundreds of pounds did

he freely bestow upon the poor; and he would, with a very forcible importunity, press his neighbours to join with him in such beneficences."

His testimony concerning Eliot's preaching is as follows :—

"To his congregation, he was a preacher that made it his care to give every one their meat in due season. It was food and not froth, which in his public sermons he entertained the souls of his people with; he did not starve them with empty and windy speculations, or with such things as *animum non dant, quia non habent;* much less did he kill them with such poison as is too commonly exposed by the Arminian and Socinian doctors that have too often sat in Moses' chair. His way of preaching was very plain, so that the very lambs might wade into his discourses on those texts and themes, wherein elephants might swim; and herewithal, it was very powerful; his delivery was always very graceful and grateful; but when he was to use reproofs and warnings against any sin, his voice would rise into a warmth which had in it very much of energy as well as decency; he would sound the trumpets of God against all vice, with a most penetrating liveliness, and make his pulpit another Mount Sinai, for the flashes of lightning therein displayed against the breaches of the law given upon that burning mountain. And I observed that there was usually a special fervour in the rebukes which he bestowed upon carnality, a carnal frame and life in professors of religion; when he was to brand the earthly-mindedness of church members, and the allowance and the indulgence which they often gave unto themselves in sensual delights, here he was a right Boanerges; he then spoke, as 'twas said one of the ancients did, *Quot verba tot fulmina,* as many thunderbolts as words.

"It was another property of his preaching that there was evermore much of *Christ* in it; and with Paul he could say, 'I determined to know nothing but Jesus Christ,' having that blessed name in his discourses, with a frequency like that with which Paul mentions it in his epistles. As 'twas noted of Dr. Bodly, that whatever subject he were upon, in the application, still his use of it would be, to drive men unto the Lord Jesus Christ; in like manner the Lord Jesus Christ was the loadstone which gave a touch to all the sermons of our Eliot; a glorious, precious, lovely Christ was the point of Heaven which they still verged unto. From this inclination it was, that altho' he printed several English books before he died, yet his heart seemed not so much in any of them as in that serious and savoury book of his entitled 'The Harmony of the Gospels in the Holy History of Jesus Christ.' From hence also 'twas that he would give that advice to young preachers,—'Pray let there be much of Christ in your ministry;' and when he had heard a sermon which had any special relish of a blessed Jesus in it, he would say thereupon, 'Oh, blessed be God that we have Christ so much and so well preached in poor New England!'

"Moreover he liked no preaching but what had been well studied for; and he would very much commend a sermon which he could perceive had required some good thinking and reading in the author of it. I have been present when he has unto a preacher then just come home from the assembly with him, thus expressed himself, 'Brother, there was oil required for the service of the sanctuary; but it must be beaten oil; I praise God that I saw your oil so well beaten to-day; the Lord help us always by good study to beat our oil, that there may be no knots in our sermons left undissolved, and that there may a clear light be thereby given in the House of God!' And yet he likewise looked for some thing in a sermon besides and beyond the mere study of man; he was for having the Spirit of God breathing in it and with it; and he was for speaking those things from those impressions and with those affections which might compel the hearer to say, —'The Spirit of God was here!' I have heard him complain—'It is a sad thing when a sermon shall have that one thing, *the Spirit of God,* wanting in it.'"

THOMAS WELDE.[*]

1632—1641.[†]

Thomas Welde was born in England, and was educated at Trinity College, Cambridge, where he received the degree of B. A. in 1613, and of M. A. in 1618. He was, for some time, minister in a town called Tarling, in Essex, before he came to this country; and his coming hither was occasioned by his refusing to yield to the requisitions that were made upon him as a minister of the Established Church. He arrived in Boston on the 5th of June, 1632, and in July was set apart as the first minister of the church in Roxbury. In November following, John Eliot was settled as his colleague. In 1637, he distinguished himself at the trial of the famous Mrs. Anne Hutchinson, whose erratic course produced so much trouble and irritation in the Colony. He appeared as one of her principal opposers, and afterwards wrote a book exposing the errors and extravagances which she had introduced. In Winthrop's Journal, frequent mention is made of calling upon ministers for advice; and as Welde seems to have been always present on these occasions, it is reasonable to suppose that much confidence was placed in his judgment. In 1639, the magistrates and ministers having agreed to set aside the Psalms then printed at the end of their Bibles, Mr. Welde was one of three, (John Eliot and Richard Mather being the other two,) who were appointed to make a metrical translation. In 1641, he was sent with Hugh Peters to England, as an agent of the Colony. In 1646, when Edward Winslow was sent out to answer Gorton's complaint, Peters and Welde were dismissed from the agency, and were desired to return home. But they both preferred to remain in England. Welde was afterwards settled in the ministry at Gateshead, in the bishoprick of Durham, opposite Newcastle. He accompanied Lord Forbes to Ireland, and remained there some time, but subsequently returned to England and was ejected from his living in 1662. He is supposed to have died the same year.

The work of Mr. Welde already referred to, is entitled "A short story of the rise, reign and ruin of the Antinomians, Familists, and Libertines that infested the churches of New England." 1644; 2d edition, 1692. His other works were "An Answer to W. R. his narration of opinions and practices of the New England churches." 1644. With three other ministers he wrote "The perfect Pharisee under Monkish holiness," in 1654. This last was levelled against the Quakers. They subsequently wrote "The false Jew detected," &c., against a man who pretended to be first a Jew, and then an Anabaptist, but was found to be an impostor.

Mr. Welde had one son, *Edward*, who graduated at Harvard College in 1650, was settled as a minister in Ireland, and died in March, 1668, aged thirty-nine. Another son, *John*, was a minister at Riton, in the county of Durham. A third son, *Thomas*, remained in New England, was a Representative to the General Court in 1676 and 1677, and died January

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[*] Calamy's Nonconformist's Memorial, II.—Winthrop's N. E., I., II.—Hutchinson's History of Massachusetts.—Mass. Hist. Coll., VIII.—Young's Chron.

[†] The year that his ministry closed in this country.

17, 1683. *His* son, *Thomas*, was graduated at Harvard College in 1671; was settled as minister of Dunstable, December 16, 1685; and died June 19, 1702, aged fifty.

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JOHN COTTON.*

1633—1652.

JOHN COTTON was born at Derby, on the river Derwent, England, December 4, 1585. His parents were of "gentle blood," and in easy circumstances. His father, Roland Cotton, was a lawyer by profession; and both he and his mother were distinguished for solid and fervent piety. His childhood and youth were full of promise; and at the early age of thirteen, he was admitted a member of Trinity College, Cambridge, and was afterwards removed to Emanuel College, where he obtained a Fellowship. Here he was soon chosen Head Lecturer; then Dean,—an officer whose business it was to attend to the deportment and discipline of the students; and Catechist, whose employment was of chief note in the old conventual schools. He very early gained a high reputation for intellectual force and facility, as well as for the richness and variety of his acquirements. His earliest sermons—those which he occasionally preached in the University—were distinguished chiefly for learning and oratorical display, and were listened to with marked admiration; but, according to his own subsequent judgment, they were greatly deficient in evangelical instruction.

During his connection with the College, his conscience had sometimes been roused by the earnest and searching ministrations of the Rev. William Perkins, an eminent Puritan divine of that day; but he had contrived to banish, for the most part, the serious impressions which had thus been made upon him; and when he heard the bell toll for the old gentleman's funeral, he secretly congratulated himself that he had nothing more to fear from his bold and pungent appeals. But this very thought reacted upon his mind with terrible force, and it seems to have been the starting point towards a new and better state, both of heart and of life. With this there was the concurring influence of a powerful sermon on Regeneration, which he listened to, about this time, from the Rev. Dr. Sibbs, another name of Puritan celebrity; and the result of the whole was, that he was brought to regard himself as utterly depraved, without the ability to rescue himself from the ruin in which he was involved. For nearly three years, he was fainting under the burden of his desponding thoughts; but at length he was enabled to take such views of the Gospel as dissipated his terrors and brought peace to his spirit. Shortly after this, being called upon to preach in his turn before the University, instead of a splendid harangue, which his audience expected, he gave them a simple and earnest discourse on the duty of repentance. The effort was received with manifest dissatisfaction; though one of his hearers, Dr. John Preston, then a distinguished Fellow of Queen's College, received impressions from it that were never effaced.

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*Norton's and Mather's Life of Cotton.—Maclure's do.—Mather's Mag., III.—Mass. Hist. Coll. V., IX.—Emerson's History of the First Church, Boston.

About the year 1612, when Mr. Cotton was in his twenty-eighth year he was invited by the people of Boston, in Lincolnshire, to settle in the ministry among them; and though there was a vigorous opposition made to his settlement, on the ground of his Puritanism, by a portion of the parish, as well as by Dr. Barton, the Bishop of the Diocese, the result was that his settlement there was speedily effected. He soon found that certain doctrines, to which he attached much importance, had been brought into disrepute, chiefly through the influence of a distinguished physician of the place; and after listening silently to his objections, he endeavoured to frame his public discourses so as to meet them in the most successful, and at the same time the most inoffensive, manner. The result was that the physician "desisted from all further debate," and "all matters of religion were carried on calmly and peaceably."

After having resided in his parish about half a year, he went back to Cambridge to take his degree of Bachelor of Divinity. On this occasion, he added largely to his reputation by a sermon addressed to the clergy, as well as by the part he took in a public disputation, preparatory to his receiving the degree.

About this time, Mr. Cotton was married to Elizabeth Horrocks, "an eminently virtuous gentlewoman." She proved, in the best sense, a helpmeet to him, and was particularly useful in ascertaining, by personal intercourse, the spiritual condition of the female members of the congregation, and thus enabling her husband the better to adapt his discourses.

After about three years of deep reflection and study, Mr. Cotton was brought to the conviction that some of the ceremonies of the Established Church were unscriptural; and of course that he could not any longer conform to them. So much were his people attached to him, that the greater part of them cheerfully sustained him in his course; while there was one —a person by the name of Thomas Leverett, who, in connection with a few others, prosecuted complaints against him in the Episcopal courts, till, after some time, he was silenced by order of the Bishop. He behaved with the most exemplary submission and dignity under his suspension, attending constantly on the public preaching of his substitute, but not to the reading of the Book of Common Prayer. Meanwhile, Mr. Leverett relented at his own course; and, by means of an oath of a somewhat ambiguous character, succeeded in procuring a reversal of the sentence, which, through his instrumentality, had gone forth against his minister. This man was ever afterwards Mr. Cotton's steadfast friend; and he even followed him to this country, and was, for many years, a useful elder in the First Church in Boston.

After this occurrence, Mr. Cotton was suffered to go on in the discharge of his duties without interruption, and with little or no embarrassment, for many years. Without any effort to build up a party, or to gain adherents, his grand aim was to impress upon the people what he believed to be the great truths of Christianity. Besides performing a vast amount of labour in the pulpit, as well as faithfully attending to all his more private ministerial duties, he acquired no small celebrity as a theological teacher; and while most of his pupils were from the University where he had himself been trained, there were a considerable number from Holland, and some from Germany.

Towards the end of his residence in Boston, Mr. Cotton was, for a whole year, prevented from preaching, by a quartan ague, which began in September, 1630. His physicians advising a change of air, he removed to the mansion of the Earl of Lincoln, one of his noble friends, where he recovered his health. He, however, lost his excellent wife by the same disease, after a happy union of eighteen years. About a year after, he married an estimable widow, Mrs. Sarah Story, an intimate and endeared friend of his former wife, who was well fitted to fill the place which the death of the other had vacated.

Not long after his second marriage,—the government of the English Church having now fallen into the hands of Bishop Laud, divisions arose among Mr. Cotton's parishioners. A dissolute fellow, by the name of Johnson, who had been punished for his immoralities, informed against the magistrates and the minister for not kneeling at the Sacrament; and Mr. Cotton being warned that letters missive were issued against him to bring him to the High Commission Court, concealed himself from the eager search of the pursuivants, by flight. His first determination was to seek a refuge in Holland; and he had actually, travelling in disguise, almost reached the port from which he expected to embark, when he was met by a relative who induced him to change his purpose, and betake himself to London. Here he remained some time in concealment; and, though he was urged by Mr. Davenport, and some other eminent ministers in London, to conform to the instituted ceremonies as matters of little moment, yet, so far from being convinced by *their* arguments, he actually succeeded in convincing *them* by *his;* and the result was that, about the middle of July, 1633, Mr. Cotton in company with Thomas Hooker, Samuel Stone, and a number of his old Boston parishioners, embarked in a vessel called the Griffin, for New England. His movements, as he was leaving England, were all narrowly watched, and it was only by the most cautious and dexterous management that his escape was effected. The vessel in which he came to this country, reached Boston after a passage of seven weeks, on the 3d of September, 1633. The people used merrily to say, in reference to the names of the three ministers who came together, that their three great necessities would now be supplied; for they had *Cotton* for their clothing, *Hooker* for their fishing, and *Stone* for their building. During the voyage, three sermons or expositions were delivered almost every day; and Mr. Cotton was blessed in the birth of his eldest son, whom, at his baptism in Boston, he called *Seaborn.*

Mr. Cotton was, at this time, about forty-eight years of age, of large and varied experience, and eminent for his talents, learning and piety. Within a fortnight after his arrival, the magistrates and other leading men designated him to be teacher of the First Church in Boston, of which John Wilson was then pastor; and on the 10th of October, he was set apart to his office by imposition of the hands of Mr. Wilson and his two elders. This was intended, as Governor Winthrop has stated in respect to the ordination of Mr. Wilson under similar circumstances, "only as a sign of election and confirmation, not of any intent that he should renounce his ministry he received in England."

As all the freemen of this new-born republic were church members, and as the people were at liberty to select their own form of civil government, it was thought that they ought to make the laws of God as delivered by

Moses to the commonwealth of Israel, the basis of their civil polity. The General Court desired Mr. Cotton to draw up an abstract of the laws of Moses, omitting such as were of temporary obligation, and in their nature peculiar to the Jewish economy. This service he performed; and the result of his labour, though not adopted, was published. Another abstract, subsequently made, and supposed to have been the joint labour of Mr. Cotton and Sir Henry Vane,[*] *was* adopted, and was printed in London, in 1641. Mr. Cotton favoured the establishment of a theocracy; that is, he would have the public affairs administered agreeably to the principles and requirements of revealed religion, by executive officers appointed by the people.

For three or four of the first years of Mr. Cotton's ministry in New England, his labours were attended by a remarkable blessing, insomuch that a greater number were admitted to his church than to all the other churches in the Colony. But ere long there came a sad reverse in his circumstances and prospects. The Familistic and Antinomian doctrines began to be propagated by the famous Anne Hutchinson, and some others associated with her, and they had the address to procure, for a time, the countenance of Mr. Cotton. He, however, soon became convinced that he had been imposed upon by false representations, and was shocked to find that he had unwittingly lent his name to what he regarded as extremely corrupt and dangerous opinions. Though he did not sign the result of the Synod of 1637, on account of his differing from it in one or two points, yet he approved of it in general; and the intercourse between him and his brethren, which, for a time, seems to have been, to some extent, interrupted or embarrassed, soon became as cordial and constant as ever.

In 1642, Mr. Cotton was invited, with Mr. Hooker and Mr. Davenport, to repair to England, with a view to share the labours and the honours of the famous assembly of Divines at Westminster. Both Mr. Cotton and Mr. Davenport were in favour of accepting the invitation; but they were dissuaded by Mr. Hooker.

Mr. Cotton's last illness was occasioned by exposure to wet in passing the ferry to Cambridge, where he went to preach to the students. His sermon on the occasion was one of remarkable interest; but his powers of utterance failed while delivering it. He was attacked with inflammation of the lungs, and this turned into a complicated disease, which he regarded as a warning that his end drew nigh. The next Sabbath he took for his text the last four verses of the Second Epistle to Timothy, which Epistle he had been expounding in course. He told his audience the reason of his taking so many verses at once:—"Because, else," said he, "I shall not live to make an end of this Epistle." The next day he spent in his study, in special prayer and preparation for the great conflict which he saw approaching. On leaving that apartment, he said to his wife,—"I shall go into that room no more." He then betook himself to his bed, and having adjusted all his worldly concerns, received many parting visits, and administered many dying counsels, begged to be left alone for undisturbed communion with God. He caused the curtains to be drawn, and exacted a promise from the gentleman who attended him, that the privacy of his chamber should not be disturbed. He then gave that gentleman this parting benediction—"The God that made you, and bought you with a great price, redeem your body and soul unto Himself." These were his last words. After remaining a few hours speechless, he gently passed away to his eternal rest. He died on the 23d of December, 1652, in the sixty-eighth year of his age. His funeral was attended on the 28th of the same month, and he was borne on the shoulders of his brother ministers to his last resting place, in a tomb of brick, in what was called the "Chapel burying ground." The Lectures in his church during the following winter, by the neighbouring clergymen, were but so many funeral discourses. His departure drew forth numerous elegies, according to the taste of the times, and it was lamented as a public loss in all the churches in the country.

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[*] Sir Henry Vane, the eldest son of Sir Henry Vane, was born in the year 1612, and was educated first at Westminster school, and then at Magdalen Hall, Oxford. He afterwards went to Geneva, and on his return betrayed a strong aversion to the discipline and liturgy of the Church of England. Finding how obnoxious his principles made him, especially to his father, he came to New England in the beginning of 1635. The next year, though he was only twenty-four years of age, he was chosen Governor; but attaching himself to the party of Mrs. Hutchinson, he was, in 1637, superseded by Governor Winthrop. He soon returned to England, where he warmly espoused the cause of Cromwell, and showed himself hostile to both Presbyterians and Royalists. When the Royal party prevailed, and Charles II. ascended the throne, he was tried for high treason, and beheaded June 14, 1662, aged fifty. He published about half a dozen works, political, religious and mystical.

Cotton Mather represents Mr. Cotton as—

> "A most universal scholar, and a living system of the liberal arts, and a walking library"—possessing "an incomparable modesty that would not permit him to speak any more than the least of himself, yet unto a private friend he hath said that he knew not of any difficult place in all the whole Bible, which he had not weighed, somewhat unto satisfaction"—"conscientiously forbearing," in his preaching, "to make to the common people any ostentation of being a great scholar; having the art of concealing his art"—"an indefatigable student,—careful to redeem his hours as well as his days"—"so clothed with humility that by this livery his relation to the lowly Jesus was notably discovered"—remarkable for "his command over his own spirit, particularly in his government of his family"—"observing most conscientiously the Sabbath from evening to evening"—"most exemplary for liberality and hospitality"—"the Cato of his age for his gravity, but having a glory with it which Cato had not."

As to his personal appearance, Mather says—

> "He was of a clear, fair, sanguine complexion, and like David of a ruddy countenance. He was rather low than tall, and rather fat than lean, but of a becoming mediocrity. In his younger years his hair was brown, but in his latter years as white as the driven snow. In his countenance there was an inexpressible sort of majesty which commanded reverence from all that approached him."

Hubbard, alluding to the effect of a sermon which Mr. Cotton preached before the General Court on an occasion of some difficulty, says—

> "Mr. Cotton had such an insinuating and melting way in his preaching, that he would usually carry his very adversary captive after the triumphant chariot of his rhetoric."

Mr. Cotton had three sons and as many daughters; all by his second marriage. *Seaborn*, his eldest child, graduated at Harvard College, in 1651; became the second minister of Hampton, New Hampshire, in 1660; and closed an honourable and useful life, April 19, 1686, aged fifty-two years. The second son, *John*, was born in 1640; was graduated at Harvard College in 1657; preached from 1664 to 1667 to a congregation consisting of Indians and white people, in Martha's Vineyard; was ordained at Plymouth in 1669, where he remained till 1698, and then removed to Charleston, South Carolina, and there gathered a Congregational church, which still exists in a prosperous state. He died on the 18th of September, 1699, aged fifty-nine years. The youngest daughter of the elder John Cotton, was married to Increase Mather. Mr. Cotton's widow became the wife of Richard Mather, the father of her son-in-law, to whom she thus became a parent by a double affinity.

The following is a catalogue of Mr. Cotton's published works:—God's promise to his plantation: An Election Sermon, 1634. A Letter in answer to objections made against the New England churches, with the questions proposed to such as are admitted to church fellowship, 1641. The Way of Life. God's mercy mixed with His justice. An Abstract of the Laws of New England, 1641. The Church's Resurrection, 1642. The Pouring out of the Seven Vials, 1642. A modest and clear answer to Mr. Ball's Discourse on set forms of Prayer. The true constitution of a particular visible Church, 1643. Discourse about civil government in a new plantation whose design is Religion, 1643. The Keys of the Kingdom of Heaven and power thereof, 1644. The Doctrine of the Church to which is committed the keys of the Kingdom of Heaven. Vindiciæ Clavium; Vindication of the keys of the Kingdom into the hands of the right owners. The Covenant of God's free grace most sweetly unfolded, 1645. The way of the churches of Christ in New England, 1645. The controversy concerning liberty of conscience truly stated, 1646. A Treatise showing that singing of Psalms is a Gospel ordinance, 1647. The grounds and ends of the baptism of the children of the faithful, 1647. A Letter to Mr. Williams; the bloody tenet washed and made white in the blood of the Lamb; to which is added a Reply to Mr. Williams' answer to Mr. Cotton's Letter, 1647. Questions propounded to him by the teaching elders, with his answer to each question. The way of the Congregational Churches cleared, in two Treatises, 1648. The Holiness of church members 1650. Christ the Fountain of Life, 1651. A brief Exposition of Ecclesiastes, 1654. Censure upon the way of Mr. Henden of Kent. Sermons on the First Epistle of John, (folio.) A Discourse on things indifferent. Milk for babes—a Catechism. Meat for strong men. A Sermon delivered at Salem in 1636, to which is prefixed a Retraction of his former opinion concerning Baptism, 1713.

THOMAS HOOKER.*

1633—1647.

Thomas Hooker was born at Marfield, Leicestershire, England, on the 7th of July, 1586. All that is known of him from the day of his birth till his entrance upon his collegiate course is thus stated by Cotton Mather:—

> "He was born of parents that were neither unable nor unwilling to bestow upon him a liberal education; whereunto the early, lively sparkles of wit observed in him did very much encourage them. His natural temper was cheerful and courteous; but it was accompanied with such a sensible grandeur of mind, as caused his friends, without the help of astrology, to prognosticate that he was born to be considerable."

He was educated at Emanuel College, Cambridge, of which, in due time, he became a Fellow. He acquitted himself in this office with such ability and fidelity as to secure universal respect and admiration. It was while he was thus employed that he became deeply impressed with the importance of eternal realities, and after a protracted season of bitter anguish of spirit, he was enabled to submit without reserve to the terms of the Gospel, and thus to find joy and peace in believing. His religious experience, in its very commencement, seems to have been uncommonly deep and thorough; and no doubt it was partly owing to this that he became so much distinguished, in after life, as a counsellor, comforter, and guide, to the awakened and desponding.

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* Mather's Mag., III.—Mass. Hist. Coll., VII.—Trumbull's History of Connecticut, I.—Young's Chron.—Life by Dr. E. W. Hooker.

While he yet remained in the University, he frequently preached at Cambridge, and to good acceptance; and in addition to his labours as a preacher and an instructor, he exerted an important influence in reforming some existing abuses. After leaving Cambridge, he preached, for some time, in London and its vicinity. It was his wish to obtain a settlement at Colchester, that he might be near the Rev. Mr. Rogers of Dedham, whom he called "the prince of all the preachers of England." But being disappointed in this, he accepted an invitation, in 1626, to exercise his ministry at Chelmsford, as a lecturer and an assistant to the Rev. Mr. Mitchell. His lectures were soon numerously attended, and among his hearers were noblemen and others of high standing in English society. His labours were abundantly blessed, and an extensive reformation followed not only in the town but in the adjacent country. This reformation had respect particularly to the vices of intemperance and profanation of the Sabbath.

Mr. Hooker was accustomed, once a year, to visit his native county; and in one of those visits he was invited to preach in the great church at Leicester. One of the chief burgesses of the town was violently opposed to his preaching there; and not being able to hinder it, he set certain persons to fiddling in the church yard with a view to disturb him. But such was Mr. Hooker's self command and power of voice, that he was enabled to proceed and make himself heard without difficulty; whereupon the man himself went to the church door to listen to him. And the result was that he became deeply impressed by what he heard, came to Mr. Hooker with a penitent confession of his wickedness, and shortly after openly testified his faith in Christ.

In the year 1630, a Spiritual Court, which held its sessions at Chelmsford, silenced Mr. Hooker for nonconformity. Though he adhered steadfastly to the doctrines of the Church of England, yet there were certain prescribed ceremonies which he could not conscientiously practise; and on this ground he was forbidden the exercise of his ministry. He continued, however, for some time, to reside in the vicinity of Chelmsford, and was employed in teaching a school at Little Braddow, having John Eliot, afterwards the "Apostle to the Indians," in his family, as an usher.

The sentence silencing Mr. Hooker was deeply regretted, even by many ministers of the Established Church. A petition, signed by forty-seven of them, was presented to the Bishop of London, in which they certified "that they knew Mr. Hooker to be orthodox in his doctrine, honest in his life and conversation, peaceable in his disposition, and in no wise turbulent or factious." This testimony, however, did not avail to reverse or mitigate the sentence.

But though he was not permitted to preach, he was still upon the alert to improve every opportunity for doing good. It is related of him that he engaged various ministers in the vicinity of Chelmsford, to establish a monthly meeting for fasting, prayer, and religious conference. By his influence, several pious young ministers were settled in the neighbourhood, and others became more established in the great truths of Christianity.

To the injunction of the Spiritual Court against Mr. Hooker's preaching the Gospel, was added a bond, in the sum of fifty pounds, to appear before the Court of High Commission. By the advice of his friends, he forfeited his bond; and one of his hearers, who was his surety, paid it, and was afterwards reimbursed by several individuals in the vicinity of Chelmsford.

After a short residence in retirement, kindly provided for him by his friend, the Earl of Warwick, he determined to leave his native country, and seek a home in Holland. His steps were watched by the vigilant pursuivants down to the moment of his embarkation; and they actually arrived on the shore in pursuit of him, just after the vessel in which he sailed had got under weigh. During the passage, they were in imminent danger of shipwreck; but Mr. Hooker expressed the utmost confidence that they would be preserved; and he was not disappointed.

Mr. Hooker remained in Holland three years. He was at first employed as an assistant of Mr. Paget, at Amsterdam; but the term of his service here was short, as Mr. Paget exerted an influence in the Classis against him, from having taken up a suspicion that he favoured the Brownists;—a sect who denied the Church of England to be a true Church, and her ministers to be rightly ordained. As Mr. Hooker found it impossible to disabuse him of this unfounded suspicion, and as he found, too, that the congregation sympathized strongly in the jealousies of their pastor, he thought it most prudent quietly to withdraw; and accordingly he removed to Delft, and became associated with the Rev. Mr. Forbes, an aged and excellent Scotch minister. The two lived and laboured in great harmony,—the congregation to which they preached being composed principally of English merchants. Mr. Hooker, after continuing with Mr. Forbes two years, accepted a call to Rotterdam, to assist the Rev. Dr. William Ames,[*] who had also fled to Holland that he might enjoy liberty of conscience. In addition to his labours in preaching, he assisted Dr. Ames in the preparation of his book, entitled, "A fresh suit against human ceremonies in God's worship." Dr. Ames is said to have remarked that, notwithstanding his acquaintance with many scholars of different nations, he had never met with a man equal to Mr. Hooker, as a preacher or a learned disputant.

Although Mr. Hooker found his residence in Holland in many respects agreeable, yet there was so much in the state of the churches that he disapproved, that he could not conscientiously recommend to his friends in England to follow him thither; and more than that,—he was unwilling to think of that country as his own permanent home. The emigration of the Puritans from England to New England was now rapidly going forward; and among them were many of Mr. Hooker's friends, who had resided in the county of Essex. Having known him well, and appreciated him highly, as their minister, in former years, they directed their attention to him as the most suitable person to accompany them across the ocean, as their spiritual guide; and when they made known to him their wishes, he regarded it as a light from Heaven shining upon his path.

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[*] William Ames was born in the county of Norfolk, in 1576, and educated at Christ's College, Cambridge, under the famous Mr. William Perkins. He became an exceedingly zealous preacher, especially against the peculiar tenets of the Romish Church. About 1610, having been for some time Fellow of his College, he preached a sermon at St Mary's Church, against playing at cards and dice, which excited a strong prejudice against him, so that he was obliged to quit the University, in order to avoid expulsion. He now fled to Holland, and was chosen minister of the English church at the Hague. But he was no sooner comfortably settled there, than Archbishop Abbot wrote to the English Ambassador at the Court of Holland, urging Ames' removal. When he was about to be chosen Professor of Divinity at Leyden, it was prevented through the influence of the same Ambassador. And a similar effort was made, but without success, when he was chosen by the States of Friesland to the same office in the University of Franker. Having filled the Divinity Chair at Franker for twelve years,—finding the climate unfavourable to his health, he resigned his professorship, and accepted an invitation to the English Church, at Rotterdam. The change of climate not proving beneficial, he had determined to migrate to New England; but a sudden attack of asthma terminated his life, in November, 1633, at the age of fifty-seven. His wife and children came to New England in the spring following, bringing with them his valuable library; though one son, (William) afterwards returned to England, and was one of the ejected nonconformists in 1662. Dr. Ames was a voluminous author, and was especially distinguished by his writings on the Arminian controversy. Cotton Mather styles him "the profound, sublime, irrefragable and angelical doctor," and doubts whether he left his equal upon earth.

But he felt that the object was not to be accomplished without encountering severe perils. It was necessary that he should take England on his way; and he was well aware that the times had not grown more tolerant, during the period of his absence. Scarcely had he arrived in England, when he ascertained that the pursuivants were upon his track again. They traced him to the house of his friend, the Rev. Samuel Stone, who was to accompany him to New England. Cotton Mather thus describes the scene that followed:—

> "Mr. Stone was at that instant" (when the pursuivants knocked at the door of the very chamber in which Mr. Hooker was engaged in conversation,) "smoking of tobacco; for which Mr. Hooker had been reproving him, as being then used by few persons of sobriety. Being also of a sudden and pleasant wit, he (Mr. Stone) stepped to the door, with his pipe in his mouth, and such an air of speech and look as gave him some credit with the officer. The officer demanded whether Mr. Hooker was not there. Mr. Stone replied with a braving sort of confidence, '*What* Hooker? Do you mean Hooker that lived once at Chelmsford?' The officer answered, '*Yes, he.*' Mr. Stone, with a diversion like that which once helped Athanasius, made this true answer: 'If it be he you look for, I saw him about an hour ago at such a house in the town; you had best hasten thither after him.' The officer took this for a sufficient account and went his way."

This was a sufficient indication to Mr. Hooker of his danger; and he endeavoured to keep himself concealed, so far as possible, till his departure for New England.

During his sojourn in England at this time, it is not known how he occupied himself, nor where he resided. He took his departure from the Downs about the middle of July, 1633, in the ship Griffin. Among his fellow passengers were his two choice friends, Mr. Cotton and Mr. Stone. And such was the danger of being pursued and arrested, that Mr. Hooker and Mr. Cotton were obliged to remain concealed, until the ship was well out upon the main ocean. "Mr. Hooker's company,"—so called, which afterwards constituted his church at Cambridge, had preceded him.

Mr. Hooker and his associates arrived at Boston, on the 4th of September, 1633, after a passage of six weeks; and they were welcomed as a vast accession to the strength of the Colony. At a fast observed by the church at Newtown, (afterwards Cambridge,) October 11, 1633, Mr. Hooker was chosen pastor, and Mr. Stone teacher. This church was the eighth gathered in the Colony of Massachusetts Bay, and this was their first choice of ministers. Mr. Hooker, on entering upon his office at Cambridge, received ordination again at the hands of his brethren, though he had been ordained as a Presbyter, by a Bishop, in England.

Mr. Hooker remained at Cambridge more than two years and a half, during which time he distinguished himself, not merely as an earnest and devoted minister, but as a wise counsellor, and an efficient promoter of the interests of the State as well as of the Church. But various considerations (the most important of which was that the spirit of emigration was bringing over such multitudes to New England as to render a dispersion from the main settlement quite indispensable,) conspired to lead Mr. Hooker, in connection with Mr. Stone and the church of which they had the pastoral charge, to form the purpose of crossing the wilderness and beginning a new settlement on Connecticut river. Accordingly, about the beginning of June, 1636, they set forth on their arduous and perilous enterprise; and before the close of the month, they had reached Hartford, the place of their destination.

From this time till the close of his life, Mr. Hooker was identified with almost all the important public movements in the Colony, and with not a few beyond it. He seems to have been regarded the common property of the churches in all the New England Colonies. He was one of the Moderators of the first New England Synod, held at Cambridge, in the case of the celebrated Mrs. Hutchinson. During his visit at Boston at that time, he exerted himself much to effect a reconciliation between Mr. Cotton, Mr. Wheelwright, and Mr. Wilson, in reference, apparently, to some personal matters. He was invited, with Mr. Cotton and Mr. Davenport, in 1642, to be a member of the Westminster Assembly of Divines, with whom originated the larger and shorter Catechism; but he declined the invitation, chiefly, it would seem, on the ground that he had received the impression that "matters of Church government" were to form the principal subject of consideration; and, as he was aware that the Presbyterian preferences of the English members of the Assembly would prevail, and supposed that he and his brethren from New England might perhaps stand alone as the advocates of Congregationalism, he chose not to come in collision with his brethren there on that subject.

Mr. Hooker fell a victim to a violent epidemic disease, at the age of sixty-one, while he was yet in the midst of his usefulness. Of this epidemic, and of Mr. Hooker's death, Governor Winthrop makes the following record:—

> "An epidemical sickness was through the country, among Indians and English, French and Dutch. It took them like a cold, and a light fever with it. Such as bled or used cooling drinks died; those who took comfortable things, for most part recovered, and that in few days. Wherein a special providence of God appeared, for not a family, nor but few persons escaping it; had it brought all so weak as it did some, and continued so long, our hay and corn had been lost for want of help; but such was the mercy of God to his people, as few died, not above forty or fifty in Massachusetts, and near as many at Connecticut. But that which made the stroke more sensible and grievous, both to them and to all the country, was the death of that faithful servant of the Lord, Mr. Thomas Hooker, pastor of the church in Hartford; who, for piety, prudence, wisdom, zeal, learning and what else might make him serviceable in the place and time he lived in, might be compared with men of greatest note; and he shall need no other praise; the fruits of his labours in both Englands shall preserve an honourable and happy remembrance of him forever."

Cotton Mather's account of his death is as follows:—

> "Some of his most observant hearers noticed an astonishing cloud in his congregation, the last Lord's day of his public ministry, when he administered the Lord's Supper among them; and a most unaccountable heaviness and sleepiness, even of the most watchful Christians of the place; not unlike the drowsiness of the Disciples, when our Lord was going to die; for which one of the elders publicly rebuked them. When those devout people afterwards perceived that this was the last sermon and sacrament, wherein they were to have the presence of their pastor with them, 'tis inexpressible, how much they bewailed their inattentiveness to his farewell dispensations; and some of them could enjoy no peace in their own souls, until they had obtained leave of the elders to confess before the whole congregation, with many tears, that inadvertency.
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> "In the time of his sickness, he did not say much to the standers by; but, being asked that he would utter his apprehensions about some important things, especially about the state of New England, he answered,—'I have not that work now to do; I have already

declared the counsel of the Lord.' And when one that stood weeping by his bed-side said to him,—'Sir, you are going to receive the reward of all your labours,'—he replied,—'*Brother, I am going to receive mercy.*' At last he closed his eyes with his own hands, and gently stroking his own forehead, with a smile in his countenance, he gave a little groan, and so expired his blessed soul into the arms of his fellow servants, the holy angels, on July 7, 1647. In which last hours, the glorious peace of soul which he had enjoyed without any interruption for near thirty years together, so gloriously accompanied him, that a worthy spectator, writing to Mr. Cotton, a relation thereof, made this reflection:—'Truly, Sir, the sight of his death will make me have more pleasant thoughts of death than ever I yet had in my life.'"

The following letter, relating to the same subject, was addressed by Mr. Stone, Mr. Hooker's colleague, to Mr. Shepard of Cambridge:—

HARTFORD, July 19, 1647.

Dearest Brother:

God brought us safely to Hartford; but when I came hither, God presented to me a sad spectacle—Mr. Hooker looked like a dying man. God refused to hear our prayers for him, but took him from us, July 7, a little before sunset.

Our sun is set; our light is eclipsed; our joy is darkened. We remember now, in the days of our calamity, the pleasant things which we enjoyed in former times. His spirits and head were so oppressed with the disease, that he was not able to express much to us in his sickness; but had expressed to Mr. Goodwin, before my return, that his peace was made in Heaven, and had continued thirty years without alteration. He was above Satan. "Mark the perfect man; for the end of that man is peace." He lived a most blameless life. I think his greatest enemies cannot charge him. He hath done much work for Christ, and now rests from his labours, and his works follow him. But our loss is exceeding great and bitter. My loss is bitter. I give thanks to my God daily for his help; and no man in the world but myself knows what a friend he hath been unto me.

As his abilities were great, so his love and faithfulness were very great. I can never look to have the like fellow officer in his place. There are but few such men in the world. I will say no more, lest I should seem to exceed. It is an extreme difficulty to me to know how to behave myself under the hand of God, which strikes me in a special manner. Pray for me in all this stress; for I am astonished at this amazing providence. I cannot complain of God who doeth all things well. The Lord show me what His mind is, that I may be rightly affected with this loss. I pray suggest what you think may be the mind of God in it.

Mrs. Hooker was taken with the same sickness that night when I came to Hartford, and was very near death. She is yet weak, but I hope recovering. It would have been a great aggravation of our misery that God had blotted out that pleasant family all at once. Little Sam. Shepard is well. Mrs. Cullick died that day when I came to Hartford. Goody Bets, the school-dame, is dead with some others. Two of Mr. Warham's children are dead. My wife is sick and weak. I am not well. I am troubled with heat and faintness. The last night I had some rest; but, the night before, I could not sleep all the night, but slumber and dream. God gives me warning to prepare for my change. The glorious presence of Christ in Heaven is much better than life. We wait for that blessed hope. If it had not been for this occasion, I know not whether I should have written any thing at this time, because unfit to write.

We shall do what we can to prepare Mr. Hooker's answer to Rutherford, that it may be sent before winter. I purpose to proceed on the Answer to Dr. Crispe; but whether I shall finish it and get it written on so far before winter, I know not; and when I have done that, I shall take further advice. If it should not be made before winter, be not offended, if I do what I can. If you will send me Saltmarsh, I shall take in him also, if I have the whole winter.

You may think whether it may not be comely for you and myself and some other elders, to make a few verses for Mr. Hooker, and transcribe them in the beginning of his book. I do but propound it. From thine,

SAM. STONE.

Cotton Mather gives the testimony of several, principally Mr. Hooker's contemporaries, as follows:—

"Mr. Henry Whitfield, having spent many years in studying of books, did at length take two or three years to study men; and, in pursuance of this design, having acquainted himself with the most considerable Divines of England, at last fell into the acquaintance of Mr. Hooker; concerning whom he afterwards gave this testimony:—'That he had not thought there had been such a man on earth; a man in whom there shone so many excellencies as were in this incomparable Hooker; a man in whom learning and wisdom were so tempered with zeal, holiness and watchfulness.'"

His pupil, Mr. Ash, gave this opinion concerning him:—"For his great abilities and glorious services, both in this and the other England, he deserves a place in the first rank of those whose lives are of late recorded." Mr. Ezekiel Rogers, another of his contemporaries, spoke of him as a "rich pearl," possessed by America. Mr. Elijah Corlet, an early and eminent teacher at Cambridge, celebrated his virtues in a Latin elegy, breathing alike the friendship of the refined scholar, and the affectionate admiration of the Christian brother. Increase Mather, in his preface to the lives of Cotton, Norton, Wilson, Davenport and Hooker, remarks of the latter:—"Great pity it is, that no more can be collected of the memorables, relating to so good and so great a man as he was; than whom Connecticut never did and perhaps never will see a greater person." "It was a black day to New England when that great light was removed."

The following beautiful summary of Mr. Hooker's character is from the pen of Bancroft, the historian. After having described Haynes and Cotton in the grand outlines of their characters, and placing them high among the worthies of their day, this historian proceeds:—

> "And Hooker of vast endowment, a strong will, and an energetic mind; ingenuous in his temper, and open in his professions; trained to benevolence by the discipline of affliction; versed in tolerance by his refuge in Holland; choleric, yet gentle in his affections; firm in his faith, yet readily yielding to the power of reason; the peer of the reformers without their harshness; the devoted apostle to the humble and the poor; severe towards the proud; mild in his soothings of a wounded spirit; glowing with the raptures of devotion, and kindling with the messages of redeeming love; his eye, voice, gesture, and whole frame animate with the living vigour of heartfelt religion; public spirited and lavishly charitable; and though persecutions and banishments had awaited him, as one wave follows another, ever serenely blessed with a glorious peace of soul; fixed in his trust in Providence and in his adhesion to that cause of advancing civilization which he cherished always, even while it remained to him a mystery. This was he, whom, for his abilities and services, his cotemporaries placed in the first rank of men; praising him as 'the one rich pearl with which Europe more than repaid America for the treasures from her coast.'"

The following is a list of Mr. Hooker's publications:—The Soul's Ingrafting into Christ, 1637. The Soul's Implantation; a Treatise, containing The Broken Heart; The Preparing of the Heart; The Soul's Ingrafting into Christ; Spiritual Love and Joy, 1637. The Soul's Preparation for Christ, 1638. The Unbeliever's Preparation for Christ, Part I., 1638. The Unbeliever's Preparing for Christ, Part II., 1638. The Soul's Exaltation—embracing Union with Christ; Benefits of Union with Christ, and Justification, 1638. The Soul's Vocation or Effectual Calling to Christ, 1638. Ten Particular Rules to be practised every day by Converted Christians, 1641. The Faithful Covenanter; a Sermon preached at Dedham, in Essex, 1644. Survey of the Sum of Church Discipline, 1648. The Saint's Dignity and Duty, 1651. Culpable Ignorance, or the Danger of Ignorance under Means, 1651. Wilful Hardness, or the Means of Grace Abused, 1651. The Application of Redemption by the Effectual Work of the Word and Spirit of Christ, for the bringing home of Lost Sinners to God, 1657. Christ's Prayer for Believers; a series of Discourses founded on John XVII., 20–26, 1657. The Poor, Doubting Christian Drawn to Christ. Farewell Sermon to his Parish at Chamsford, (Chelmsford) England. An Exposition of the Lord's Prayer. The Soul's Possession of Christ. The Soul's Justification; eleven sermons on 2 Corinthians, V., 21. Sermons on Judges X., 23; Psalm CXIX., 29.; Proverbs I., 28, 29; 2 Timothy, III., 5. The Soul's Humiliation.

I have been unable to ascertain when or to whom Mr. Hooker was married; but he had six children who lived to ages suitable to enter the marriage relation. The eldest and the youngest were sons. The first, *John*, married in England, and resided there, and was a minister in the Established Church. His eldest daughter, *Joanna*, was married to the Rev. Thomas Shepard of Cambridge. The second daughter, *Mary*, was married to the Rev. Roger Newton. [He was born in England, and partly educated there; but completed his education, probably, under Mr. Hooker, after he came to this country. He was ordained the first pastor of the church in Farmington about 1645. Here he laboured with much acceptance until he removed to Milford, where he was installed August 22, 1660. After serving this congregation more than twenty-two years, he died, greatly lamented, June 6, 1683.] The third daughter, *Sarah*, was married to the Rev. John Wilson of Medfield, a son of the Rev. John Wilson of Boston. Of the fourth daughter, it is only known that she was married and became a widow.

Samuel, Mr. Hooker's second son and sixth child, was graduated at Harvard College in 1653; was ordained pastor of the church in Farmington, Connecticut, in July, 1661; and died November 6, 1697. He was esteemed "an animated and pious divine." He was a Fellow of Harvard College, and was employed, in 1662, as one of a committee of four, to treat with New Haven in reference to a union with Connecticut. He had eleven children, one of whom, *Mary*, was married to the Rev. Mr. Pierpont of New Haven, and was the mother of *Sarah*, the wife of Jonathan Edwards.

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SAMUEL STONE.*

1633—1663.

SAMUEL STONE was born at Hertford in England, and was educated at Emanuel College, Cambridge. After finishing his studies at the University, he put himself, for some time, under the instruction of the Rev. Richard Blackerby, who was much celebrated for his attainments in both literature and piety. Having imbibed much of both the spirit and the principles of his excellent tutor, he commenced preaching the Gospel, and was, for some time, minister at Towcester in Northamptonshire, where his superior accomplishments and great industry were manifest to all. As, however, he was a nonconformist, in both principle and practice, he resolved, like many of his brethren, to seek a more congenial atmosphere in New England. He came in the same ship with Hooker and Cotton, and arrived in this country, September 4, 1633. On the 11th of October following, a church was organized at Newtown, of which he was ordained teacher, Mr. Hooker being ordained pastor.

In June, 1636, a settlement having been effected, the preceding autumn, at Hartford on Connecticut river, nearly the whole church and congregation, consisting of about one hundred souls, including their pastor and teacher, went thither in a body with a view to finding a permanent home. Here Mr. Stone laboured in the happiest union with his venerated friend Mr. Hooker, for fourteen years, when the latter finished his earthly course; and after that, he remained sole pastor sixteen years longer,—till his own death, which took place, July 26, 1663.

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* Winthrop's N. E. I.—Mather's Mag. III.—Brook's Lives, III.—Trumbull's Conn. I.—Morton's New England's Memorial.—Hawes' Centennial Discourse.—Holmes' History of Cambridge.—Felt's Eccl. Hist. N. E. I.

The latter part of Mr. Stone's ministry was embittered by a violent controversy in the church, originating in a dispute on some ecclesiastical topic between himself and a Mr. Goodwin, a ruling elder. It is difficult to say definitely what the point of difference was; but the agitation continued, with only occasional intermissions, for nearly twenty years, and disturbed, more or less, all the churches in the region. The General Court interfered in the matter; but this, instead of removing, only aggravated, the difficulty. Cotton Mather says that "from the fire of the altar, there issued thunderings, and lightnings, and earthquakes, through the Colony;" and adds that "the true original of the misunderstanding was about as obscure as the rise of Connecticut river." Dr. Trumbull, however, intimates that the whole controversy had respect to the qualifications for baptism, church membership, and the rights of the brotherhood. He suggests likewise that Mr. Stone's ideas of Congregationalism bordered more on Presbyterianism, and less on Independency, than those of the first ministers of the country in general; and states that he defined Congregationalism, as "a speaking aristocracy in the face of a silent democracy." In the progress of this unhappy contest, a part of the congregation removed and laid the foundation of the town and church of Hadley. After this, Mr. Stone lived in greater quietness, and had more apparent success in his ministry. He was accustomed to say in the prospect of entering the better world,—"Heaven is the more desirable for such company as Hooker, and Shepard, and Haynes, who are got there before me."

Mr. Stone published a discourse on the logical notion of a Congregational church; (London, 1652,) "wherein," Dr. Mather says, "some thought that, as a Stone from the sling of David, he has mortally wounded the head of that Goliath, a national, political Church." He left in MS. a work against Antinomianism, and a Body of Divinity. The latter was held in such high estimation, as to be often transcribed by theological students.

The following account of Mr. Stone is from Trumbull's History of Connecticut, and contains the substance of what Mather has said of him in his Magnalia:—

> "He was eminently pious and exemplary; abounded in fastings and prayer; and was a most strict observer of the Christian Sabbath. Preparatory to this, he laboured to compose himself, on Saturday evening, to the most heavenly views and exercises, and was careful not to speak a word which was not grave, serious, and adapted to the solemnity. He spent much time on this evening in the instruction of his family, commonly delivering to them the sermon which he designed to preach on the morrow, or some other which might be best calculated for their instruction and edification. His sermons were doctrinal, replete with sentiment, concisely and closely applied. He was esteemed one of the most accurate and acute disputants of his day. He was celebrated for his great wit, pleasantry, and good humour. His company was courted by all gentlemen of learning and ingenuity, who had the happiness of an acquaintance with him."

NATHANIEL WARD.[*]

1634—1645.

Nathaniel Ward was a son of the Rev. John Ward, and was born at Haverhil, England, about the year 1570. Both his father and brother Samuel were distinguished Puritan Divines. He was entered at Emanuel College, Cambridge, in 1596, and took the degree of M. A. in 1603. He afterwards studied, and for a while practised, Law; but travelling subsequently into Prussia and Denmark, he formed an intimate acquaintance with Pareus, the celebrated Professor of Theology at Heidelberg, and, through his influence, was induced to give up the profession of Law, and direct his attention to Theology. Accordingly, on his return to England, he became preacher at St. James's, Duke's Place, London, in 1626; and was afterwards Rector of Standon Massye, in Essex. Having imbibed the principles of the nonconformists, he was suspended from the ministry by Archbishop Laud, in 1633; in consequence of which, he left his native country in April of the next year, and arrived in New England in June following. He was soon settled as pastor of the church in Agawam or Ipswich. The year after his arrival, (1635,) he received Mr. Norton as his colleague; and in February, 1637, his health had become so much impaired that he resigned his pastoral charge, and was succeeded by Nathaniel Rogers; though he still continued to preach occasionally, as his health would permit. In 1638, great inconvenience having been experienced for want of written laws, he was appointed by the General Court on a committee to draw up a code for the consideration of the Freemen: having executed this trust, he handed in the result of his labour to the Governor in September of the following year. In May, 1640, a conditional permission was given to him, with several other individuals, to form a settlement either at Haverhill or at Andover: the former place was preferred, and it subsequently became the residence of one of his sons. In June, 1641, he preached the election sermon; having been appointed to that service by the Freemen before the meeting of the General Court—this was regarded by the Governor as an irregular procedure, but was suffered to pass without public animadversion. The sermon took high ground on the subject of liberty, and was considerably in advance of the views of the magistrates, if not of the people at large.

In May, 1645, he was chosen by the people of Essex on a committee to draw up a body of laws, to be submitted to the next Legislature; this labour was performed chiefly by himself; and the laws were printed in 1648. Thus it appears that, though he was taken off, in a great measure, from his professional duties, in consequence of ill health, he was still able to do much in a civil capacity for the public weal.

Towards the close of the year 1645, Mr. Ward returned to England, and shortly after became minister of Shenfield in Essex. He subscribed the "Essex Testimony," as minister of the place, and was sometimes called to preach before the Parliament. He greatly lamented the turbulence of the times, and showed himself very loyal towards his Sovereign. He died at Shenfield, in the year 1653, aged eighty-three years.

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[*] Hutchinson's Mass. I.—Winthrop's N. E. I.—Mather's Mag. III.—Mass. Hist. Coll. XIV., XXVIII.—Young's Chron.—Felt's Eccl Hist. N. E. I.—Eliot's Biog. Dic.—Newcourt's Repertorium, I.

Brook, in his "Lives of the Puritans," says of him—

> "He is classed among the learned writers of Emanuel College, Cambridge. He was a learned man, a pious Christian, an excellent preacher, and the author of many articles full of wit and good sense, the titles of which have not reached us."

Cotton Mather speaks of him as a man "whose wit made him known to more Englands than one;" and he says that he had inscribed over his mantle piece—"*Sobrie, juste, pie, læte.*"

In 1647, he published "The Simple Cobbler of Agawam"—a work characterized by great wit and genius. He is supposed to have been the author of "A Religious Retreat sounded to a Religious Army," printed the same year with the preceding; and of "A Word to Mr. Peters, and Two Words to the Parliament and Kingdom;" and of the "Pulpit Incendiary." He also published a short satire against the preachers of London, called "Mercurius Antimecharius, or the Simple Cobbler's Boy, with his Lap full of Caveats."

John, a son of Nathaniel Ward, was born Nov. 5, 1606, probably at Haverhil in England. He was educated in England, and came to this country in the year 1639. He preached for some time after his arrival here at Agamenticus, but in 1641 was settled at Haverhill, where he continued till his death, which took place December 27, 1693, at the age of eighty-seven. About a month before his death, on entering his eighty-eighth year, he preached an excellent sermon, but was shortly after struck with paralysis, which soon brought him to his grave. Cotton Mather says of him,—and he doubtless testified from actual knowledge—

> "He was a person of a quick apprehension, a clear understanding, a strong memory, a facetious conversation; he was an exact grammarian, an expert physician, and which was the top of all, a thorough Divine; but which rarely happens, these endowments of his mind were accompanied with a most healthy, hardy and agile constitution of body, which enabled him to make nothing of walking on foot a journey as long as thirty miles together."

James another of his sons, was graduated at Harvard College in 1645, returned with his father to England, and became a physician. In 1649, he received the degree of Bachelor of Medicine from the University of Oxford.

A daughter of Nathaniel Ward was married to Gyles Firmin, who was somewhat conspicuous in his day. He was born in Suffolk, England, in 1614, and was educated at the University of Cambridge. He came to New England in early life, as a physician, and was soon chosen Deacon of the church in Boston. He was one of the Synod at Cambridge in 1637, and was a vigorous opposer of the Antinomians. At the end of the civil wars he returned to England, settled at Stratford, or Strawford, as a clergyman, and was ordained at the age of forty. He continued to preach till he was ejected by the Act of Uniformity, in 1662; after which, he retired to Redgwell, a small village, where he continued till his death, April, 1697. He lived to be upwards of eighty. He was distinguished for his learning, sagacity and charity. He published several works, the most famous of which is entitled—"The Real Christian, or a Treatise on Effectual Calling."

THOMAS PARKER.*

1634—1677.

Thomas Parker was the son of the Rev. Robert Parker, an eminent Puritan Divine, who, after suffering much for nonconformity in his own country, finally sought a refuge in Holland, where he died in the year 1614. He (the son) was born in the year 1595, and admitted into Magdalen College, Oxford; but, after his father's exile, he removed to Dublin, where he pursued his studies under the famous Dr. Usher. Thence he went to Leyden in Holland, where he enjoyed the friendship and assistance of the learned Dr. Ames. He was a most indefatigable student, and his acquisitions were proportioned to his diligence. Before he had reached the age of twenty-two, he received the degree of M. A.; and his diploma contained the highest testimony to his proficiency in the various branches of knowledge. He was urged, by some distinguished individuals, to receive ordination in Holland; but the proposal met with opposition in certain quarters, and while the effort was making to remove it, Mr. Parker left the country.

On his return to England, he still pursued his theological studies, and settled at Newbury, in Berkshire, where, for some time, he preached and taught a school. Here he appears to have been an assistant to the celebrated Dr. Twisse. Being, however, dissatisfied with the ecclesiastical *régime* of the time, he joined a few Christian friends from Wiltshire, and came to New England in 1634. He went first to Agawam, or Ipswich, where he continued about a year, as an assistant to the Rev. Mr. Ward. In 1635, he commenced the settlement of Newbury, and was then chosen pastor,—the Rev. James Noyes being, at the same time, chosen teacher. The beautiful river on which they settled was called Parker's river, because, as tradition says, he was the first who ascended it in a boat. This was the immediate field of his labours during the rest of his life. Besides discharging his duties at Newbury as a minister, he had a school consisting, ordinarily, of twelve or fourteen scholars; but he received no compensation for these services, unless in the way of presents; and he was unwilling to receive any scholars, except such as were designed for the ministry. He was quite blind during several of the last years of his life; yet such was his familiarity with the Latin, Greek and Hebrew languages, that he could still teach them with perfect ease. Tradition states that certain ministers, who were dissatisfied with some of his opinions, came to him to reason with him in respect to them; and when they addressed him in English, he replied in Latin; when they followed him in Latin, he retired to Greek; when they followed him in Greek, he betook himself to Hebrew; and when they ventured upon Hebrew, he stepped into Arabic; and thither they were unable to come. The calamity of blindness he endured with great composure, and used sometimes to say pleasantly,—"Well, my eyes will be restored shortly, at the resurrection."

Cotton Mather thus notices his death and character:—

"He went unto the immortals in the month of April, 1677, about the eighty-second year of his age; and after he had lived all his days a single man, but a great part of his

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* Mather's Mag., III.—Brook's Lives, III.—Coffin's History of Newbury.

> days engaged in Apocalyptical studies, he went unto the Apocalyptical virgins, who follow the Lamb whithersoever he goes."
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> "He was a person of a most extensive charity; which grain of his temper might contribute unto that largeness of his principles about Church government which exposed him unto many temptations amongst his neighbours who were not so principled. He would indeed express himself dissatisfied at the edge which there was in the writings of his father against the Bishops; and he did himself write a preface unto a book, whereupon Mr. Charles Chauncy bestowed a short answer, which begins with this shorter censure—'Let it not be an offence to any Christian that there hath been found one like to Urijah, the Priest, that would set up the altar of Damascus amongst us, to thrust out the brazen altar of the Lord's institution; viz. Mr. Thomas Parker, who has published a book pleading for Episcopacy, wherein is found a colt kicking against his dam.'"

The Rev. Nicholas Noyes, who was for some time a minister of Salem, writes thus concerning him:—

> "Mr. Parker excelled in liberty of speech, in praying, preaching and singing, having a most delicate, sweet voice; yet he had all along an impulse upon his spirit, that he should have the palsy in his tongue before he died. His voice held extraordinarily until very old age; and I think, the more, because his teeth held sound and good until then; his custom being to wash his mouth and rub his teeth every morning. Some few years before his death, he began to complain of the tooth-ache, and then he quickly began to lose his teeth, and now he said, the daughters of his music began to fail him. And about a year and a half before he died, that which he had long feared befel him, viz: the palsy in his tongue; and so he became speechless and thus continued until death; having this only help left him, that he could pronounce letters, but not syllables or words. He signified his mind, by spelling his words, which was indeed a tedious way, but yet a mercy so far, to him and others. During that time, which was in our first Indian war, when the Indians broke in upon many towns and committed horrible outrages, and tormented such as they took captives, one night he fell into a dreadful tentation, lest the Indians should break in upon Newbury, and the inhabitants might generally escape by fighting or flying, but he being old and blind and grown decrepit, he must of necessity fall into their hands; and that, being a minister, they would urge him by torture to blaspheme Christ, and that he should not have grace to hold out against the tentation of Indian torture; and with the very fear of this, he was for the most part of the night in such agonies of soul, that he was on the very brink of desperation; but at length God helped him, by bringing to his mind, two places of Scripture. That in Isaiah LI. 12, 13,—'I, even I, am He that comforts thee; who art thou that thou shouldest be afraid of a man that shall die, and forgettest the Lord thy Maker.' And that in Romans VIII., 35, 36,—'Who shall separate us from the love of Christ? Shall tribulation or distress or famine or nakedness or peril or sword? For thy sake we are killed all the day long—nay, in all these things we are more than conquerors through him that hath loved us.' Sleep departed from him that night, by reason of the horror of that tentation; and the joy that came towards morning, he was wonderfully affected with; and in the morning early, he pronounced all this to me, letter by letter, and glorified God. On hearing some of us laughing very freely, while I suppose he was better busied in his chamber above us, he came down and gravely said to us,—'Cousins, I wonder you can be so merry, unless you are sure of your salvation!' He was a very holy and heavenly-minded man, and as much mortified to the world as almost any in it. He scarce called any thing his own, but his books and his clothes. When he was urged to vindicate himself to be the author of the *Theses de Traductione Peccatoris ad Vitam*, he utterly refused it; saying, being young at the time when he made them, he was afraid he had not so fully aimed at the glory of God as he ought to have done. But a while after, one unbeknown to him in Holland reprinted them, with the name of the author, and set him forth with more advantage than would have been modest or proper for himself to have done; giving him his parental as well as personal honour, and saying that his father was *Pater dignus tali Filio;* and that he was *Filius dignus tali Patre*. Thus 'he that humbleth himself shall be exalted.'"
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> "Mr. Wilson once, on occasion of his celibacy, said to him that if there could be anger in Heaven, his Father would chide him when he came there, because he had not, like him, a son to follow him. But he had many spiritual children that were the seals of his ministry. He was also a father to the fatherless; and many scholars were little less beholden to him for their education, than they were to their parents for their generation.
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> "The occasion of his celibacy was this:—At the time that he meditated marriage, he was assaulted with violent temptations to infidelity, which made him regardless of every thing, in comparison of confirming his faith about the truth of the Scriptures. This occasioned his falling into the study of the prophecies, which proved a means of confirming his faith; but he fell so in love with that study, that he never got out of it until his death. And the churches had doubtless had much benefit by his profound studies in

that kind, could the Bishops have been persuaded to license his books; which they refused, because he found the Pope to be prophesied of, where they could not understand it. His whole life, besides what was necessary for the support of it by food and sleep, was prayer, study, preaching and teaching school. I once heard him say he felt the frame of his nature giving way, which threatened his dissolution to be at hand, but he thanked God he was not amazed at it."

Besides the "*Theses de traductione peccatoris ad vitam,*" already referred to, Mr. Parker published a Letter to a member of the Westminster Assembly on the government in the churches of England, 1644; the Prophecies of Daniel expounded, 1646; and a Letter to his sister, Mrs. Avery, on her opinions, 1649. He wrote several volumes of Expositions of the Prophecies, but none were published, except those on Daniel.

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JAMES NOYES.*

1634—1656.

James Noyes was born at Choulderton, or, as Brook has it, Chaldrington, in Wiltshire, England, in the year 1608. His father, who had a high reputation for learning, was a minister and school-master in that town; and his mother was a sister of the Rev. Robert Parker, a famous Puritan Divine. Mr. Thomas Parker, the son of Robert, who afterwards migrated to America, had much to do in conducting his education. In due time he was sent to Brazen-nose College, Oxford; and, after completing his studies there, became assistant to his cousin, Mr. Thomas Parker, in his school at Newbury, Berkshire. Here he was hopefully converted under the ministry of Mr. Parker and the celebrated Dr. Twisse, and soon became distinguished for his piety. He afterwards entered upon the work of the ministry; but, feeling that he could not conscientiously conform to all the instituted ceremonies of the Established Church, he formed the purpose of seeking a home on this side the ocean. Shortly before carrying this purpose into effect, he was married to Sarah, the eldest daughter of Joseph Brown, of Southampton. He came to this country in 1634, being accompanied by a younger brother, Nicholas Noyes, and his cousin, Thomas Parker. These three, together with other friends who came with them, observed many seasons of fasting and prayer, during the voyage, and both Mr. Parker and Mr. Noyes "preached or expounded every day, unless some extraordinary thing intervened."

Shortly after his arrival, he was called to preach at Mystic, (now Medford,) and remained there a year. He was invited to become the minister of Watertown, but declined the invitation, for the sake of becoming associated with Mr. Parker and other friends who had come with him from England, and who were then making a settlement in Newbury. A church was gathered there, of which Mr. Parker was chosen pastor, and Mr. Noyes teacher. His views of Church discipline differed from those of many of his brethren; and though he was so averse to the English ceremonies that he was willing to leave his country rather than to submit to them, yet it was understood that he would have been satisfied with moderate Episcopacy. He believed that a profession of faith and repentance, and a subjection to the ordinances of Christ, constitute the scriptural terms of admission to Church fellowship; but admitted to baptism the children of those who had been baptized, without requiring the recognition of any covenant on the part of the parents. He, as well as his colleague, considered the Sabbath as commencing on Saturday evening.

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*Mather's Mag., III.—Brook's Lives, III.—Coffin's History of Newbury.

Mr. Noyes, at the close of life, endured a long and tedious illness, with the most cheerful submission. He died October 22, 1656, in the forty-eighth year of his age, having been minister of Newbury more than twenty years.

His publications are, "Moses and Aaron, or the Rights of Church and State," and a Catechism, for the special use of his flock. This latter was reprinted in 1694.

Mr. Noyes left six sons and two daughters, all of whom lived to become heads of families. His eldest son, *James*, was born March 11, 1640; was graduated at Harvard College in 1659; began to preach at Stonington, Connecticut, in 1664; was ordained pastor of the church there, September 10, 1674; and died December 30, 1719, in his eightieth year. *Moses*, another son, was born at Newbury, December 6, 1643; was graduated at Harvard College in 1659; was ordained the first minister of Lyme, Connecticut, in 1693, having preached there twenty-seven years before a church could be formed; and died November 10, 1729, aged eighty-six.

The following testimony concerning Mr. Noyes, is from his colleague, Mr. Parker:—

> "Mr. James Noyes, my worthy colleague in the ministry of the Gospel, was a man of singular qualifications, in piety excelling, an implacable enemy to all heresy and schism, and a most able warrior against the same. He was of a reaching and ready apprehension, a large invention, a most profound judgment, a rare and tenacious and comprehensive memory, fixed and unmovable in his grounded conceptions, without all passion or provoking language. And as he was a notable disputant, so he never would provoke his adversary, saving by the short knocks and heavy weight of argument. He was of so loving and compassionate and humble carriage, that I believe never any were acquainted with him, but did desire the continuance of his society and acquaintance. He was resolute for truth, and in defence thereof had no respect for any persons. He was a most excellent counsellor in doubts, and could strike at an hair's breadth, like the Benjamites, and expedite the entangled out of the briars. He was courageous in dangers, and still was apt to believe the best, and made fair weather in a storm. He was much honoured and esteemed in the country, and his death was much bewailed. I think he may be reckoned among the greatest worthies of this age."

JOHN SHERMAN.[*]

1634—1685.

John Sherman was born in Dedham, England, December 26, 1613. He was brought up under the ministry of the celebrated John Rogers, grandson of the martyr, through whose instrumentality, in connection with that of his own excellent Christian parents, his mind very early took a decidedly serious direction. It is related that he was never chastised at school but once; and that was for furnishing to his idle school-mates the heads of sermons, to enable them to meet the demand which their teacher made upon them. He was sent at an early age to Emanuel College, Cambridge, where he studied with uncommon diligence and success; but, when the time came for taking his degree, he felt obliged to forego the privilege, on account of his conscientious scruples in respect to the subscription that was required of him. The consequence was, that he left the University, bearing the appellation of a "College Puritan."

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[*] Brook's Lives, III.—Winthrop's N. E., I.—Mather's Mag., III.—Francis' History of Watertown.—Felt's Eccl. Hist. N. E., I.

Regarding his prospects of usefulness in his native country as at best very doubtful, he resolved on seeking a home in this distant land. Accordingly, he came to New England in 1634, when he was but twenty years of age. He preached first at Watertown, as an assistant to the Rev. Mr. Phillips,—only, however, for a few weeks. His first sermon was on a day of Thanksgiving, kept by the people of the town, in the open air, under a tree. Several clergymen present on the occasion are said to have "wondered exceedingly to hear a subject so accurately handled by one who had never before performed any such public exercise."

Shortly after this, Mr. Sherman removed to New Haven, and, during his residence there, preached occasionally in most of the towns then belonging to that Colony. He was remarkably popular as a preacher, insomuch that Mr. Hooker and Mr. Stone, the ministers of Hartford, said, in a clerical assembly before which Sherman had preached,—"Brethren, we must look to ourselves and our ministry; for this young divine will outdo us all." He was earnestly invited to settle as a colleague at Milford, but declined the invitation, from considerations of delicacy towards the person with whom he was asked to become associated. He then, for some reasons which are not now known, suspended the exercise of the ministry, went into civil life, and was chosen a magistrate of the Colony. After having served the public, in this capacity, with great acceptance, for two or three years, he resumed the ministry, contrary to the urgent remonstrances of the Governor and his assistants. The church at Watertown, upon the death of Mr. Phillips, in 1644, directed their attention to Mr. Sherman as a suitable person to succeed him. He accepted their invitation, though, about the same time, he was invited to settle over a church in Boston, and had one or two similar invitations from the city of London.

In October, 1674, some movement was made on the part of the town towards procuring an assistant for Mr. Sherman; and overtures were made to a Mr. Thomas Clark,* on the subject, but they seem not to have been accepted. In November, 1680, the subject was again agitated, and the town voted, "in regard of the bodily weakness that is upon Pastor Sherman, that he stands in need of a helper to carry on the work of the ministry." It does not appear, however, that any measures were actually taken for procuring the needed help until near the close of 1684, which was less than a year before his death.

Mr. Sherman continued to preach, and with great energy, until near the close of life. His last sermon was preached at Sudbury, from Ephesians, II., 8. While there, he was attacked with a severe illness, but so far recovered as to be able to reach home. But his disease, which was an intermitting fever, returned with increased violence, and he died on the 8th of August, 1685, aged nearly seventy-two years.

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* THOMAS CLARK was born at Boston; was graduated at Harvard College, 1670; was ordained at Chelmsford, 1678; and died December 7, 1704, aged fifty-two.

Mr. Sherman was chosen Fellow of the Corporation of Harvard College, shortly after his settlement at Watertown, and held the office till the close of life. He also, once a fortnight, for a period of thirty years, delivered Lectures, which were regarded as peculiarly valuable, and which were attended by many of the students of the College, as well as by other persons in the vicinity. In September, 1679, when the Reforming Synod, as it was called, convened in Boston, he was one of the joint Moderators of that body. In 1682, he preached the Sermon before the Convention of Congregational Ministers in Massachusetts,—the first sermon on that occasion now upon record.

The following account of Mr. Sherman's character is from an Historical Sketch of Watertown, by the Rev. Convers Francis, then minister of that place, (now Professor in Harvard College,) published in the year 1830. It is substantially Cotton Mather's account, though greatly condensed:—

> "Mr. Sherman improved the powers of his mind, naturally strong and penetrating, by profound and indefatigable study. His philological learning is reported to have been much beyond the usual attainments even of such as were considered good scholars. But his favourite studies out of his professional course, were the mathematical and astronomical sciences. In these pursuits he was the first man in the country at that time. He left many astronomical calculations in manuscript, which were never published. So desirous was he of being useful, that he sometimes undertook the humble task of preparing almanacs for the community. In these he inserted pious and pertinent reflections, instead of that frivolous and useless matter with which these publications are so often filled. The study of the exact sciences on which he bestowed so much attention, while it sharpened his powers of reasoning and discrimination, did not impair the energy or eloquence of his preaching. His sermons are said to have been so distinguished by the beauties of a rich and fervid imagination, and by an unaffected and impressive loftiness of style, that he was commonly called the 'golden mouthed preacher.' Though his discourses were frequently extemporaneous, they were always well arranged and full of thought. Being a devout and unwearied student of the Scriptures, his public instructions enlightened the minds, as well as warmed the hearts, of his hearers. In conversation it was his habit to say but little. But what he said was pointed and likely to be remembered; and when he was told by his more loquacious companions that he had learned the art of silence, he sometimes advised them to attend more to that art themselves. So strong was his memory that his own mind, it was said, became his library; and so highly respected was his judgment, that when he was consulted, as he very frequently was, his opinion was generally considered final. His mental powers remained vigorous and keen till the time of his death; and his last discourse was listened to with admiration for its richness of thought and energy of language."

Mr. Sherman was twice married. By the first marriage he had six children; by the second twenty. His second wife was a grand-daughter of the Earl of Rivers, whose family were Roman Catholics. Her mother, a daughter of the Earl of Rivers, was married to a Mr. Launce, a Puritan, and was herself a Puritan also. The lady who became Mrs. Sherman was, at the time of her marriage, under the guardianship of Governor Hopkins of Connecticut. She survived her husband many years, and died in 1710.

ZECHARIAH SYMMES.*

1634—1671.

Zechariah Symmes was born in Canterbury, England, April 5, 1599. His father, the Rev. William Symmes, who was ordained in 1588, has sufficiently indicated his own character by the following testimony in respect to his parents, and the following charge addressed to his children, which he inscribed on the fly leaf of a book, in the year 1602:—"I note it as a special mercy of God that both my father and mother were favourers of the Gospel, and hated idolatry under Queen Mary's persecution. And I charge my sons, Zechariah and William, before Him that shall judge the quick and the dead, that you never defile yourselves with any idolatry or superstition whatsoever, but learn your religion out of God's Holy word, and worship God as He Himself hath prescribed, and not after the devices and traditions of men."

Zechariah Symmes gave indications not only of a serious turn of mind, but of hopeful piety, from very early life. He was educated at the University of Cambridge. After leaving the University, he was employed as tutor in several distinguished families; and in 1621 was appointed lecturer at Atholines in London. In September, 1625, he left London, and became the Rector of Dunstable. But being subjected to serious embarrassment in his ministry, in consequence of being a nonconformist, he resolved to migrate to New England; and, accordingly, he arrived on these shores in August, 1634. He was a passenger in the same ship with the celebrated Mrs. Anne Hutchinson, who was afterwards the occasion of so much trouble to the churches. He was admitted to the fellowship of the church in Charlestown, on the 6th of December following; and on the 22d of the same month, which was observed as a day of humiliation and prayer, he was elected and ordained teacher of the same church,—the Rev. Thomas James† being already its pastor.

The relation between Mr. James and the church seems not to have been a happy one. After Mr. Symmes had been settled about a year, a difficulty which had for some time existed between Mr. James and the people, in which Mr. S. also had come to be involved, came to a crisis, and resulted in the dismission of the pastor,—when Mr. S. succeeded to the vacant office. The office of teacher was then vacant about three years; though the Rev.

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*Brook's Lives.—Winthrop's N. E.—Mather's Mag., III.—Buddington's History of the First Church in Charlestown.

†Thomas James was born and educated in England, and was a minister in Lincolnshire previous to his removal to this country in 1632. He was elected pastor of the church at Charlestown at its organization, November, 1632, and was set apart to his office by two or three persons who laid their hands upon his head and said,—"We ordain thee to be pastor unto this church of Christ." After his dismission in March, 1636, he removed to New Haven, where he was employed in teaching until 1642, when he joined Mr. Knowles of Watertown, and Mr. Thompson of Braintree, who were on their way to Virginia, in answer to a request from that Colony that pious ministers of the Gospel might be sent to them. They returned in about a year; after which, Mr. James went back to England, and was settled in the parish church of Needham, but resigned his charge, August 24, 1662, on account of his being a nonconformist. After this, he gathered a Congregational church to which he ministered for some time. He died at a very advanced age. He had a son, *Thomas*, who came with him from England, and was settled in 1648, as the first pastor of the church in East Hampton, Long Island, where he died much lamented in 1696.

John Harvard,* during a part of this time, supplied the pulpit as Mr. Symmes' assistant. In 1640, the Rev. Thomas Allen† was associated with Mr. Symmes, as teacher; but, after filling the place about ten years, he returned to England. Mr. Symmes was now left alone in the ministry till the year 1659, when he was again relieved by receiving Mr. Thomas Shepard as his colleague. As Mr. Symmes' faculties were found to be gradually waning, an attempt was made, in 1669, to associate with him another assistant,—namely, the Rev. John Oxenbridge; but this proved unsuccessful, as he accepted, about this time, an invitation to settle in Boston. Mr. Symmes died on the 4th of February, 1671, within a month of completing his seventy-second year, and in the thirty-seventh year of his ministry at Charlestown. He preached the Annual Election Sermon in 1648.

Mr. Buddington, in his History of the First Church in Charlestown,—(himself the pastor of the church,) says:—

> "Mr. Symmes appears to have been held in esteem by his contemporaries, and when we remember who they were, this is no small praise. In respect to ability and literary attainments, he appears to have been respectable; but if we are authorized to form an opinion from the slender information we possess respecting him, he was more distinguished for his practical talents and general usefulness. 'He knew his Bible well,' says Cotton Mather, 'and he was a preacher of what he knew, and a sufferer for what he preached.'"

Some idea may be formed of his remarkable gift of *endurance*, from the fact that, on the occasion of the organization of the church at Woburn, he is said to have "continued in preaching and prayer about four or five hours." His treatment of the Baptists seems to have been marked with some degree of severity.

Mr. Symmes lived with his wife Sarah almost fifty years. She is represented as having been eminent for faith, fortitude, cheerfulness and industry. They had thirteen children,—five sons and eight daughters. Their son *Zechariah* was born at Charlestown in 1638, graduated at Harvard College in 1657, married Susannah Graves of Charlestown in 1669, was ordained, December 27, 1682, the first minister of Bradford, where he had previously preached fourteen years, and where he died in 1708, aged seventy-one.

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* Of JOHN HARVARD little is now known. He received his first degree from Emanuel College, Cambridge, in 1631, and became M. A. in 1635. He had been, for a short time, a minister i England before he came to this country. He was admitted a member of the church at Charlestown, with his wife, on the 6th of November, 1637. He died September 14, 1638. The su which he bequeathed to the College which bears his name, was half his estate, and amounted t seven hundred and seventy-nine pounds. On the 26th of September, 1828,—just one hundred an ninety years after his death, a noble monument was dedicated to his memory, on the top of th burying hill in Charlestown, and an address on the occasion delivered by the Hon. Edwar Everett.

† THOMAS ALLEN was born at Norwich, England, in 1608, and was educated at the Universit of Cambridge. He was afterwards minister of St. Edmonds in Norwich, but was silenced fo nonconformity by Bishop Wren, about the year 1636. He came to New England in 1638, whe he remained till 1651, and then returned to Norwich, where he continued the exercise of hi ministry till the Act of Uniformity in 1662. He afterwards preached to his church, as opportunity offered, till the close of his life. He died September 21, 1673, aged sixty-five. Cotto Mather speaks of him as "a man greatly beloved." He published, An invitation to thirsty sinne to come to their Saviour; The way of the Spirit in bringing souls to Christ; The glory of Chri set forth with the necessity of faith, in several Sermons; A chain of Scripture Chronology fro the creation to the death of Christ, in seven periods. He also, in connection with Mr. Shepard wrote a Preface in 1645 on "Liturgies, &c."

JOHN LOTHROPP.

1634—1653.

John Lothropp was a graduate of the University of Oxford. He was originally a clergyman of the Established Church, and was for some time settled over a parish at Egerton, in the county of Kent; but, as he could not conscientiously remain in that communion, owing to certain requirements which he regarded as both unreasonable and unscriptural, he gave up his charge and at the same time renounced his orders.

Among the Puritans who left England for the sake of liberty of conscience, was Mr. Henry Jacob. Having taken up his residence at Leyden, he fell in with the celebrated Robinson, and embraced his peculiar views of Church government, since known by the name of Independency. In 1610 he published, at Leyden, a short treatise entitled,—"The Divine Beginning and Institution of Christ's true, visible and material Church." On his return to England, not long after, he conferred with several of the most eminent of the Puritans, in regard to the propriety of establishing a separate church, of the same character with those in Holland; and they cordially seconded his suggestion. He accordingly called together several of his friends, and having obtained their consent to unite in Church fellowship upon the principles which he proposed, they laid the foundation of the first Independent or Congregational Church in England after the following manner:—"Having observed a day of solemn fasting and prayer for a blessing upon their undertaking, toward the close of their solemnity, each of them made open confession of their faith in our Lord Jesus Christ; and then, standing together, they joined hands, and solemnly covenanted with each other, in the presence of Almighty God, to walk together in all God's ways and ordinances, according as He had already revealed or should further make them known to them." Mr. Jacob was then chosen pastor, and others were appointed deacons, with fasting and prayer and imposition of hands. Mr. Jacob remained with them as their pastor for about eight years, but in the year 1624, in the hope of extending his usefulness, he migrated to Virginia, where, however, he soon after died.

Upon the departure of Mr. Jacob, Mr. Lothropp was chosen to succeed him. It was not long, however, before the congregation was discovered by the Bishop's pursuivant, and on the 29th of April, 1632, forty-two of them were apprehended, and only eighteen escaped. Of those that were taken, some were confined in the Clink, some in New Prison, and others in the Gate House, where they continued about two years. They were then all released upon bail, except Mr. Lothropp, for whom no favour could be obtained. He, therefore, petitioned the King (Charles I.) for liberty to leave the Kingdom; which being granted, he came in 1634 to New England with about thirty of his congregation. During his imprisonment, his wife fell sick and died. Before she breathed her last, he visited her, and prayed with her, and then returned to prison.

Mr. Lothropp was greatly esteemed and beloved by his little flock; but on one occasion they seem to have given him a good deal of uneasiness. A portion of them, it appears, entertained doubts of the validity of baptism as administered by their own pastor; and one person actually carrie his child to be re-baptized at the parish church. Some of the members bein dissatisfied with this, the subject was discussed at a general meeting; whe it appeared that the majority did not sympathize in these scruples, and i was resolved "not to make any declaration at present whether or no paris churches were true churches." Upon this, some of the more rigid, an others who were not satisfied of the lawfulness of infant baptism, requested and received their dismission; and then formed a new congregation,— supposed to have been the first Baptist congregation in England. Tho who remained then renewed their covenant "to walk together in the way of God so far as he had made them known, or should make them known to them, and to forsake all false ways."

Governor Winthrop, in his journal, (Sept. 18, 1634,) speaks of "th Griffin and another ship, now arriving with about two hundred passenger and one hundred cattle, (Mr. Lothropp and Mr. Simes, two godly minister coming in the same ship)." Oct. 5th,—he adds—"Mr. Lothropp, who ha been a pastor of a private congregation in London, and for the same kep long time in prison, (upon refusal of the oath *ex officio*,) being at Bosto upon a sacrament day, after the sermon, etc., desired leave of the congregation to be present at the administration, etc., but said that he durst no desire to partake in it, because he was not then in order, (being dismisse from his former congregation,) and he thought it not fit to be suddenl admitted into any other, for example sake, and because of the deceitfulnes of man's heart." This was in accordance with the usage of our fathers o this subject, which is thus animadverted upon in a letter supposed to hav been written by John Cotton, before coming to this country:—"I a constrained to bear witness against your judgment and practice, that yo think no man may be admitted to the sacrament, though a member of th catholic church, except he be a member of some particular church."

Mr. Lothropp and his people, shortly after they arrived here, went t Scituate, and he was chosen first pastor of the church there. In 1639, difference of opinion arose, which resulted in a division of the church One part went to Barnstable, and the pastor accompanied them, and continued his ministrations to them till his death, which occurred Nov. 8 1653; having served them from the time of their removal fourteen years.

Morton, in his "New England's Memorial," says of Mr. Lothropp:— "He was a man of a humble and broken heart and spirit, lively in dispensation of the word of God, studious of peace, furnished with godl contentment, willing to spend and to be spent for the cause of the Churc of Christ."

Mr. Lothropp brought with him from England four sons—namely *Thomas*, who settled at Barnstable; *Samuel*, at Norwich; *Joseph*, a Barnstable; and *Benjamin*, at Charlestown. And after he came to Ne England, *Barnabas* and *John*, who were the children of a second marriage both settled in Barnstable. In his last will, there is mention of two daughters, *Jane* and *Barbarah*: to whom, he says, he had already given portions;— from which it may be inferred that they were probably married; but whethe they were born in England or America, does not appear.

From *Thomas*, the eldest son, those of the name of Lathrop i Plymouth and that vicinity trace their descent. From *Samuel*, the secon n, who settled at Norwich, in Connecticut, the numerous families of th name in that State, in New-York and Vermont, are descended. The families in the county of Barnstable are descended from *Joseph*, *Barnabas* and *John*: and the families of the name, who have lived in Essex county, are supposed to have descended from *Benjamin*, who early settled in Charlestown.

It is not known that Mr. Lothropp ever published any thing, and the only productions of his pen known to be in existence are two letters addressed "to the Right Worthy and Much Reverenced Mr. Prince, Governor at Plymouth." These were discovered, not many years ago, in a mass of neglected papers, and have since been deposited in the Library of the Historical Society of Massachusetts, and published in the first volume of the Second Series of their Collections. The letters are well written for the time, and breathe a spirit of earnest piety. They have reference to the intended removal from Scituate to Barnstable.

PETER BULKLY.*

1635—1659.

Peter Bulkly was born at Odell, in Bedfordshire, England, January 31, 1582. He was the son of the Rev. Dr. Edward Bulkly, an eminent minister, who was the author of a Supplement to Fox's Book of Martyrs. He was admitted to St. John's College, Cambridge, at the age of about sixteen, where he received his education, and was subsequently chosen a Fellow. He had a large estate left him by his father, whom also he succeeded in the ministry, in his native place. It was but a short time that he continued to conform to the ceremonies of the Church of England; but, by favour of Dr. Williams, Bishop of Lincoln, who connived at his nonconformity, as he had done at that of his venerable father, he continued unmolested in the exercise of his clerical functions for twenty-one years. At the end of this period, his case was brought to the notice of Archbishop Laud, the consequence of which was that he was immediately silenced.

Having now no longer any prospect of ministerial usefulness in his own country, he sold his estate, and, in 1635, crossed the ocean, in company with a considerable number of planters, whose settlement he seems to have taken it upon himself to superintend. After remaining for some months at Cambridge, he determined to go farther into the interior; and, in 1636, accompanied by the planters who had come with him from England, he penetrated a few miles into the wilderness, and commenced the settlement of a place, which he called Concord, and which has retained the name ever since. Here, on the 15th of July, 1636, he gathered a church; and the next year he was constituted its teacher, and John Jones,† its pastor. Here he expended a large estate, by giving farms to his servants, whom he employed in husbandry. He was accustomed, when one had lived with him a number of years, to dismiss him from his service, making comfortable provision for him, and then to take another in his place. He continued his labours at Concord, without much interruption, until he was called to his rest. In March, 1657, he wrote an epigram in Latin, deprecating the idea of surviving his usefulness. He was, at that time, enfeebled by disease as well as by age; but he quickly rallied, and so far recovered, that he continued to preach nearly two years,—till a short time previous to his death. He died March 9, 1659, in the seventy-seventh year of his age.

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* Winthrop's N. E., I.—Mather's Mag., III.—Neal's History of the Puritans, I.—Brook's Lives, III.—Noncon. Mem., II.—Holmes' Am. Ann., I.—Mass. Hist. Coll., X.—Ripley's Dedication Sermon.—Young's Chron.

† John Jones was the son of William Jones of Abergavenny, in Monmouthshire. He entered Jesus College, Oxford, 1624, at the age of seventeen. He was ordained at Concord, April 6, 1637, soon after he arrived in this country; and, after remaining there about eight years, removed with part of his church to Fairfield, Connecticut, where he died about 1664, being upwards of seventy years of age. His son *John* graduated at Harvard College in 1643; and a daughter who was married to *Thomas*, son of Rev. Peter Bulkly, went with her father to Fairfield, and died about 1652.

Mr. Bulkly was, at one time, brought into a somewhat serious difficulty with a portion of his church. In consequence of his pressing importunately some charitable work, contrary to the wishes of the ruling elder, an unhappy division arose; which, however, was healed at no distant period, by the advice of a council, and the abdication of the elder. He used to say that, by means of this troublesome affair, he was brought to know more of God, more of himself, and more of men.

Mr. Bulkly was distinguished as a scholar, and he evinced his love of learning, by contributing a large part of his own library to establish the library of Harvard College. He wrote Latin with great ease and elegance; and some of his Latin verses are still extant. He published a work entitled "The Gospel Covenant, or the Covenant of grace opened, &c." London, 1646. This book was held in such estimation that it passed through several editions. It is composed of sermons preached at Concord, upon Zech. IX., 11,—"The blood of thy covenant." Thomas Shepard of Cambridge, speaking of this work, says:—

> "The Church of God is bound to bless God for the holy, jndicious and learned labours, of this aged, experienced and precious servant of Jesus Christ, who hath taken much pains to discover, and that not in words and allegorics, but in the demonstration and evidence of the Spirit, the great mystery of godliness wrapped up in the covenant; and hath now fully opened many knotty questions concerning the same, which, happily have not been brought so full to light until now; which cannot but be of singular and seasonable use to prevent apostacies from the simplicity of the covenant and Gospel of Christ."

Cotton Mather writes as follows:—

> "He was a most exalted Christian, full of those devotions which accompany a conversation in Heaven; especially so an exact a Sabbath-keeper, that if at any time he had been asked whether he had strictly kept the Sabbath, he would have replied, *Christianus sum, intermittere non possum.* And conscientious even to a degree of scrupulosity. That scrupulosity appeared particularly in his avoiding all novelties of apparel, and the cutting of hair so close that of all the famous namesakes he had in the world, he could have least borne the surname of that well known author, *Petrus Crinitus.*
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> "It was observed that his neighbours hardly ever came into his company, but whatever business he had been talking of, he would let fall some holy, serious, divine and useful sentences upon them, e'er they parted: an example many ways worthy to be imitated, by every one that is called a minister of the Gospel.
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> "In his ministry he was another *Farel, quo nemo tonuit fortius.* He was very laborious; and because he was, through some infirmities of body, not so able to visit his flock and instruct them from house to house, he added unto his other public labours on the Lord's days, that of constant catechising; wherein, after all the unmarried people had answered, all the people of the whole assembly were edified by his expositions and applications.

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> "Moreover, by a sort of winning and yet prudent familiarity, he drew persons of all ages in his congregation to come and sit with him, when he could not go and sit with them; whereby he had opportunity to do the part of a faithful pastor in considering the state of his flock.
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> "Such was his pious conduct that he was had in much reverence by his people; and when at any time he was either hasty in speaking to such as were about him, whereto he was disposed by his bodily pains, or severe in preaching against some things that others

thought were no way momentous, whereto the great exactness of his piety inclined him, yet those little *stringinesses* took not away from the interest which he had in their hearts; they knowing him to be a just man and an holy, observed him."

Mr. Bulkly was first married to a daughter of Thomas Allen of Goldington: her nephew was Sir Thomas Allen, the Lord Mayor of London. By this marriage he had nine sons and two daughters. After her death, he lived eight years a widower, and was then married to a daughter of Sir Richard Chetwood. By the second marriage he had three sons and one daughter. *Edward* succeeded him at Concord about 1659, died at Chelmsford, January 2, 1696, and was buried at Concord. *Peter* was graduated at Harvard College in 1660; was agent in England in 1676; was Speaker of the House and assistant from 1677 to 1684; and died May 24, 1688. *John* was graduated at Harvard College in 1642; went to England and settled in the ministry at Fordham, where he continued for several years; but, after his ejectment in 1662, he settled as a physician in the neighbourhood of London. He was eminent for piety and usefulness. He died near the Tower in London, in 1689, aged sixty-nine. *Gershom* was born in December, 1636; was graduated at Harvard College in 1655; and was settled over the church in New London, Connecticut, about 1658, where he continued till 1666, when he took the pastoral charge of the church in Wethersfield. He resigned his charge on account of bodily infirmities, many years before his death, which occurred December 2, 1713, at the age of seventy-seven. From an inscription on his grave stone, it appears that he was regarded as a man of rare abilities and attainments, and most extraordinary industry.

John Bulkly, the son of Gershom, was graduated at Harvard College in 1699, was ordained as the minister of Colchester, Connecticut, December 20, 1703, and died in June, 1731. He was married in 1720, to Patience, daughter of John and Sarah Prentice of New London, and was the father of twelve children. He wrote a preface to R. Wolcott's Meditations, and published an Election Sermon in 1713, entitled "The Necessity of Religion in Societies." In 1724, he published an "Inquiry into the right of the aboriginal natives to the lands in America." In 1729, he published another Tract, entitled "An impartial account of a late debate at Lyme, upon the following points:—whether it be the will of God that the infants of visible believers should be baptized; whether sprinkling be lawful and sufficient; and whether the present way of maintaining ministers, by a public rate or tax, be lawful." Dr. Chauncy thus writes concerning him:—

"Mr. John Bulkly I have seen and conversed with, though, so long ago, that I form no judgment of him from my own knowledge. Mr. Whittlesey of Wallingford, Mr. Chauncy of Durham, and others I could mention, ever spoke of him as a first rate genius; and I have often heard that Mr. Dummer and he, who were classmates in College, were accounted the greatest geniuses of that day. The preference was given to Dummer in regard of quickness, brilliancy and wit; to Bulkly, in regard of solidity of mind and strength of judgment. Mr. Gershom Bulkly, father of John, I have heard mentioned as a truly great man, and eminent for his skill in chemistry; and the father of Gershom, Mr. Bulkly of Concord, was esteemed in his day one of the greatest men in this part of the world. But by all that I have been able to collect, the Colchester Bulkly surpassed his predecessors in the strength of his intellectual powers."

JOHN NORTON.*

1635—1663.

John Norton was born of respectable parents at Storford, Hertfordshire, England, May 6, 1606. In his early childhood, he evinced great precocity of intellect; and, under the instruction of a Mr. Strange, at a school at Bunningford, he made rapid progress in his studies, and became distinguished particularly for his facility in writing Latin.

At the age of fourteen, he was entered at Peter-House in the University of Cambridge. Here he remained until he had taken his first degree; but, shortly afterwards, his father experienced some pecuniary embarrassments, in consequence of which he was obliged to leave the University. During his residence at Cambridge, a Romish priest, observing that he possessed remarkable talents, made a vigorous effort to induce him to renounce his Protestant views, and find a home in the Papal Church; but the effort proved unavailing.

Being naturally of a gay temper, he was somewhat given, in early life, to youthful vanities; though it does not appear that he ever indulged in any open immorality.

He seems to have had the ministry in view, in the prosecution of his studies, unless indeed the idea of entering it may have been suggested by the change in his father's circumstances; for, immediately after leaving the University, he became not only usher to the school, but curate to the church, in his native place. There was in that town a weekly lecture maintained by several godly ministers in the neighbourhood, one of whom was the Rev. Jeremiah Dyke, Rector of Epping, a Divine of considerable eminence. With several of these Mr. Norton became acquainted; and, under Mr. Dyke's preaching particularly, he was deeply awakened to a sense of his sinfulness, as a preparation for the joy and peace in believing. His mind now took a permanent religious direction, and he engaged in the work of the ministry with views and feelings which he had not before brought to it.

Previous to this time, his attention had been directed chiefly to literature and science; but he now gave himself almost exclusively to Theology. Having acquired uncommon skill in the use of the English language, he became a very popular, as well as useful, preacher; and, but for his conscientious scruples on the subject of conformity, he might have figured among the lights of the Established Church. His uncle stood ready to present to him a valuable benefice; and Dr. Sibbs, Master of Katherine Hall, urged him to accept a Fellowship in the University; but his principles obliged him to decline both. He had also a very decided antipathy to Arminianism—the system to which a large portion of the English clergy were, at that time, attached. Under these circumstances, he became a chaplain in the house of Sir William Masham, at High Lever in Essex. Here he remained for some time, preaching in a private way, as he had opportunity; and labouring to improve himself, in the hope that Providence would open a way for a more public discharge of the duties of his office.

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* Brook's Lives, III. New England's Memorial.—Winthrop's N. E., I., II.—Mather's Mag., III.—Emerson's History of the First Church in Boston.—Maclure's Life of Norton.—Young's Chron.—Felt's Eccl. Hist. N. E., I.

Having become satisfied at length that it was in vain to hope for the successful exercise of his function as a minister in his native country, he formed the purpose of immigrating to New England. In September, 1634, having married a lady "both of good estate and good esteem," he repaired to Yarmouth with a view to embark for this Western world. Here he was joined by the Rev. Thomas Shepard, afterwards the distinguished minister of Cambridge. They were detained at Yarmouth nearly two months; and it was not till towards the close of the year that they succeeded in setting sail from Harwich, in the Great Hope, a ship of four hundred tons. But within a few hours after setting out, a violent storm arose, which had well nigh subjected them to a distressing shipwreck: they were, however, mercifully preserved; though they were unable to proceed on their voyage. Having now given up the idea of crossing the ocean that season, Mr. Norton returned to Essex, where he spent the winter with his friends, among whom was the excellent Mr. Dyke, whom he had so much reason to remember affectionately, and who now welcomed him almost as one who had been raised from the dead.

But Mr. Norton's purpose to come to America was by no means given up, though the accomplishment of it was necessarily delayed till the next year. Governor Winslow, being then in England, as agent for the Plymouth Colony, was authorized to procure a teaching elder to be associated with the Rev. Ralph Smith,[*] pastor of the Plymouth Church; and he requested Mr. Norton to accept the place. Mr. Norton and the Governor were fellow passengers in the same ship to this country. They came upon the American coast sometime in October, 1635; and here they had to encounter another tempest of forty-eight hours' continuance, which must inevitably have proved fatal to them, if the ship had not been one of unusual strength. Ten days after this, they came safely into Plymouth harbour.

Mr. Norton remained at Plymouth and preached during the winter. But, though the church urged him to settle among them, and Mr. Smith resigned in his favour, the state of things in the Massachusetts Colony was more congenial to his feelings, and he determined to seek his ultimate residence there. Accordingly, he removed to Boston early in the year 1636, being then thirty years of age. His extensive knowledge, his profound wisdom, as well as his stirring eloquence, now attracted great attention; and the magistrates of the Colony were glad to avail themselves of his counsel in some important matters. He also, about this time, held a public debate with a French friar, in which he exhibited a skill in dialectics, equally creditable to himself and embarrassing to his antagonist. He soon received an invitation to settle as teacher of the church at Ipswich; but it was not till after considerable deliberation, that he gave an affirmative answer. He preached at first, for some time, as an assistant to Mr. Ward, and was not ordained teacher till Mr. Rogers was ordained pastor,—February 20, 1638.

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[*] RALPH SMITH graduated at Christ College, Cambridge, in 1613. He came to this country, having a free passage hither, in 1629. On reaching Naumkeag, (Salem,) he directed his course to Nantasket, where he remained a short time, and then went to Plymouth, and became pastor of the church there. In December, 1635, Governor Winthrop says that Smith "gave over his place," that John Norton might have it. He was, however, residing there as late as 1641. In November, 1645, he was called to preach at Manchester on Cape Ann, and he died at Boston, March 1, 1662. He was an ultra Congregationalist, and was reputed a person of moderate abilities.

Mr. Norton was followed to Ipswich by several families, whose chief motive in coming from England had been to enjoy the benefit of his ministry.

In 1637, he was an influential member of the Synod which sat to compose the differences between the advocates and opposers of the famous Mrs. Hutchinson. This was nothing else than a controversy on the subject of Antinomianism, in which the opposers of the system, by common consent, gained a signal triumph.

In 1644, William Apollonius, minister of Middleburg in Holland, by direction of the clergymen in Zealand, sent a series of questions relating to Church government, to the Congregational ministers of London; but they, from some cause, chose to refer them to their brethren in this country; and these latter unanimously devolved the duty of answering them on Mr. Norton. This service he completed in the year 1645, to the great satisfaction of all concerned. The work was written in elegant Latin, and it is said to have been the first Latin book ever written in this country. While Mr. Norton was known to be engaged upon this work, some of his hearers professed to observe somewhat of a falling off in his public discourses; and, in the exercise probably of a complaining spirit, of which they gave neither the first nor the last specimen, they communicated their thoughts on the subject to the Reverend Mr. Whiting of Lynn; whereupon Mr. Norton's excellent neighbour gave him a kindly word of caution on the subject. Mr. N. received it with all meekness, and, as his hearers thought, turned it to profitable account.

Sometime in 1760, Mr. Norton drafted a letter in Latin, signed by himself and forty-three other ministers, addressed to a visionary man by the name of John Dury,* who had been engaged from the year 1635, for a general pacification and union of all the Protestant churches. The Letter evinces great discrimination, in connection with an enlarged spirit of catholicism, especially considering the period at which it was written.

In 1645, he preached the Annual Election Sermon before the "Great and General Court." He preached a second Election Sermon in 1661 which was published.

Mr. Norton took a leading part in the Synod which met at Cambridge in 1646, and drew up the celebrated Platform of Church Discipline. The Boston church refused to send messengers, till they heard Mr. Norton deliver a lecture on the nature of councils, the power of the civil magistrate to call such councils, and the duty of the churches in heeding their advice —they then appointed three delegates to accompany their elders, who had already taken their seats in the Synod.

In 1646, Governor Winthrop and Mr. Norton were appointed, by the Colony, agents to attend to its affairs in England. It was subsequently determined, however, that they should not undertake the agency, as the state of things in England was such as would render them liable to be detained and imprisoned; and their influence at home was deemed too important to justify any such hazard.

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* JOHN DURY was a native of Scotland, and was educated for the ministry in that country. In 1624, he went to Oxford to enjoy the benefit of the public library; and after remaining there a while, went forth to the work to which he considered himself as specially called—to effect a union of the different branches of the Protestant Church. In 1634, he published his Plan of union. He travelled extensively in Germany, Sweden, Denmark and other European countries, labouring with the utmost assiduity, and for many years, not disheartened by the want of success. In 1674, however, he began to yield to discouragement; and, as a last resort, he published a new explication of the Apocalypse. It is not known in what year he died. He was the author of various works, the titles of several of which show the cast of his opinions.

Mr. William Pynchon* of Springfield had published a work entitled "The meritorious price of man's redemption," which contained views not in accordance with the accredited orthodoxy of the day. The Court ordered the book to be burnt in May, 1652, and also directed Mr. Norton to prepare a refutation of the offensive doctrines contained in it. This work he performed with great ability, in a book entitled "A Discussion of that great point in Divinity, the Sufferings of Christ; and the questions about his active and passive righteousness and the imputation thereof."

When John Cotton lay upon his death bed, his church requested that he would mention the name of some person whom he deemed most suitable to be his successor. While the subject was upon his mind, he dreamed that he saw Mr. Norton riding into Boston upon a white horse, to succeed him; and the dream was said to have been fulfilled to the very letter. He recommended Mr. Norton,—not, however, in consequence of his dream, but from his knowledge of the fact that his people had consented that he should return to England within one year, unless something special should occur to mark out for him a different course. But when the Boston church, acting upon Mr. Cotton's advice, sent some of their members to Ipswich to endeavour to effect Mr. Norton's removal, the matter occasioned great debate, until at length an honest member of the Ipswich church remarked,—"Brethren, a case in some things like to this, was once that way determined—'we will call the damsel and inquire at her mouth;' wherefore I propose that our teacher himself be inquired of, whether he be inclined to go." Mr. Norton, however, declined the responsibility of deciding the question; and it was at length agreed to postpone a final decision, and that meanwhile he should reside in Boston and wait for further light upon the path of duty. On the 18th of May, 1653, the General Court congratulate Mr. Norton on his acceptance of the call from Boston, and order a letter of thanks to the Ipswich church for their magnanimity in thus consenting to give up their minister.

Mr. Norton had been about two years in Boston, when the church at Ipswich was bereaved of its pastor, the Rev. Nathaniel Rogers; and then they became very earnest that their former teacher, not yet installed in Boston, should return to them. The Boston church, who meanwhile had become greatly attached to him, were utterly unwilling to relinquish their claim upon his services. A large council advised the Ipswich church to give Mr. Norton an honourable dismission,—as his influence at Boston would be much more widely felt than at Ipswich; and several lesser councils did their utmost to accomplish the same end; but all to no purpose. Mr. Norton, having at length become wearied by the controversy, was on the point of carrying out his purpose to return to England; in consequence of which, the Governor and other magistrates, feeling that such a man as he could ill be spared from the Colony, summoned a council of twelve churches, in the hope of preventing so great a loss. This last effort proved successful; and

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* William Pynchon resided at Springfield in Essex, England; came to New England in 1630; was one of the founders of the church and town of Roxbury; was Treasurer of the Massachusetts Colony; took the lead in settling the town of Springfield in 1636; and returned to England in 1652. He died at Wraisbury in Buckinghamshire, October 10, 1657, aged seventy-two. His son, John, was, for many years, one of the leading men in the Massachusetts Colony.

Mr. Norton was installed as teacher of the Boston church, (Mr. Wilson being pastor,) on the 23d of July, 1656.

In 1654, Mr. Norton had a work published in London, in quarto, entitled "The Orthodox Evangelist." It is a comprehensive system of Divinity, written in the style of the times, abounding in minute divisions, and thoroughly Calvinistic, according to the Puritan standard, in its doctrines.

Mr. Norton's removal to Boston was regarded as an event of importance to the whole of New England. So much was he esteemed as a preacher, that people came to hear him from other towns; and some of his former charge at Ipswich would even travel the whole distance to Boston, for the sake of hearing him preach the Thursday Lecture. He was often put in requisition for adjusting ecclesiastical differences in various parts of the Colony; and he was also the confidential counsellor of those who occupied some of the highest posts of civil authority. It is said to have been owing, in a great measure, to his prudent counsels, that serious hostilities were prevented between the English people and the Dutch, who were settled at Manhadoes.

In 1660, he published a Treatise under the title—"The Heart of New England rent at the Blasphemies of the present generation." This pamphlet, which was prepared at the request of the Legislature, contained a violent invective against the Quakers. It was an offence for which the Quakers never forgave him; and they even professed to recognise something judicial in the suddenness of his death.

At the restoration of Charles II., in 1660, it was thought advisable to send deputies to address the King in behalf of New England; and Governor Bradstreet and Mr. Norton were commissioned to perform this service. It was considered, on several accounts, a very delicate mission; and it was not without great reluctance that they consented to undertake it. They sailed for England on the 11th of February, 1662, having been delayed for some time by Mr. Norton's ill health. On their arrival in England, they had an audience of the King, and he received them more favourably than they had expected. Having fulfilled their commission in the best manner they could, they returned home; but were received with manifest coldness, from the disapprobation which was felt of the course they had pursued. The King had given them the assurance that he would ratify to the Colony its charter; but then he required that justice should be administered in his name, and that all persons of good moral character should be permitted to enjoy the ordinance of the Supper themselves, and that of Baptism for their children. This was regarded by the people as an infringement of their rights; and the report immediately went abroad that the agents had sold the liberties of the country. The effect of this upon Mr. Norton's popularity, even as a preacher, was very great; and the mortification to which he was subjected seems to have been too much for him. On the morning of the Sabbath, April 5, 1663, he preached as usual, and expected to preach also in the P. M., but was smitten in the mean time by apoplexy, which almost immediately carried him out of the world. His funeral sermon was preached on the next Lecture-day by his friend and neighbour, Richard Mather; and Thomas Shepard vented his sorrow in some elegiac verses, which were more creditable to his sensibilities and sympathies, than to his poetical taste or genius.

It is not known who Mr. Norton's first wife was, previous to her marriage, nor when she deceased. His second wife was Mary Mason of Boston, and he was married to her on the day of his installation as pastor of the church there. It does not appear that he ever had any children—certainly none survived him. He left a brother, William, living at Ipswich; and he had also an aged mother, a brother, and three sisters, residing in London. He made very ample provision for his widow, and left a bequest of ten pounds to the poor of his church. His widow died in January, 1678.

The following is a list of Mr. Norton's publications:—Responsio ad totam questionum syllogen, &c.; London, 1648. A Letter in Latin to John Dury. A Discussion on the Sufferings of Christ, 1653. The Orthodox Evangelist, 1654. Election Sermon, 1657. Life of Rev. John Cotton, 1658. The Heart of New England rent by the blasphemies of the present generation, &c., 1660. Election Sermon, 1661. A Catechism. Three choice and profitable sermons on several texts, being the last sermons which he preached, at the Election, at the Thursday Lecture, and on the Sabbath, 1664.

Mr. Norton left some writings in an unfinished state, which he had designed for the press, if his life had been prolonged. The principal work is a large "Body of Divinity," preserved in the archives of the Massachusetts Historical Society.

Secretary Morton, who was a contemporary, and doubtless an acquaintance, of Mr. Norton, renders him the following honourable tribute, in his "New England's Memorial:"—

> "Although the church in Boston, in a more special manner, felt the smart of this sudden blow, yet it reflected upon the whole land. He was singularly endowed with the tongue of the learned, enabled to speak a word in due season, not only to the wearied soul, but also a word of counsel to a people in necessity thereof, being not only a wise steward of the things of Jesus Christ, but also a wise statesman; so that the whole land sustained a great loss of him."

THOMAS SHEPARD.*

1635—1649.

Thomas Shepard was born at Towcester, near Northampton, England, on the 5th of November, 1605. It was the day, and, according to his own account, the very hour of the day, when the famous gunpowder treason plot was to have been carried into execution in the blowing up of the Parliament; and it was on account of this that his father gave him the name, *Thomas;* "because," he said, "I would hardly believe," (referring to the skepticism of Thomas,) "that ever any such wickedness should be attempted by men against so religious and good a Parliament." His father, William Shepard, was a native of the same neighbourhood, and was bred to the business of a grocer by a Mr. Bland, whose daughter he married, and by whom he had nine children. He was a prudent and peaceable man, prosperous in his business, and a decided Puritan, insomuch that he removed to another town for the sole purpose of enjoying what he considered an evangelical ministry. His mother was an eminently godly person,—subject, however, to great religious depression; though, in her latter days, she enjoyed almost uninterrupted peace. She died when Thomas was about four years old; but he always cherished the remembrance of her maternal love with the fondest affection.

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* Shepard's Autobiography.—Brook's Lives, III.—Winthrop's N. E., I., II.—Mather's Mag., III.—Albro's Life of Shepard.—Young's Chron.—Felt's Eccl. Hist. N. E., I.

When he was about three years of age, he was sent to reside with his grandparents at Fossecut, in order to avoid an epidemic disease which prevailed in his native place, and which occasioned great desolation throughout the neighbourhood, reaching even to his father's family. His grandparents, though in comfortable worldly circumstances, seem to have been both ignorant and irreligious; and they manifested no concern in respect to either his intellectual or moral training. After a short residence with them, he went to live in the family of his uncle, who resided in the adjoining town of Adthorp; but, though he was in some respects better treated here, and was more contented and happy, yet, in regard to moral influence, his situation was by no means improved; for here he was trained to a systematic violation of the Sabbath, in conformity to the "Book of Sports," which was ordered to be read in all the churches. He seems, however, to have escaped, in a good degree, the corrupting influence to which he was exposed, and he did not fail in his later years to reckon this preservation among the great blessings of his life.

On his return to his father's house, he found that the state of things there had undergone a sad change. His mother was either dead, or died shortly after; two of his sisters were married; and, to crown all, his father soon married a second wife, who seemed to delight in rendering the child's condition as unhappy as possible. After some little time, he was sent to the Free School in Towcester, where the teacher, a Welshman by the name of Rice, treated him with extreme severity, and gave him for the time an actual distaste for learning.

At the age of ten, death deprived him of his father;—an event which he sorely deprecated in the prospect, and deeply mourned in the reality. He was now committed to the care of his mother-in-law, who, in consideration of his portion of one hundred pounds, became responsible for his maintenance and education. She, however, proved utterly faithless to her trust; and an arrangement was finally made by means of which he went to live with his eldest brother, John, who well supplied the place of a father to him, and towards whom he ever afterwards evinced the deepest sense of obligation. About the same time, the unmerciful Welsh schoolmaster died, and another of a different character succeeded him, who gave a fresh impulse to the boy's ambition,—which marked an epoch in the history of his education. So diligent and successful was he in his studies, that, before he had reached the age of fifteen, he had completed the course preparatory to entering the University.

As young Shepard's patrimony was by no means adequate to defray the expense of his education at the University, a Mr. Cockerill, a Fellow of Emanuel College, Cambridge, having fallen in with him, and being favourably impressed by his appearance, undertook to procure for him the necessary aid; and, through the kindness of this gentleman, provision was made, by means of which he entered Emanuel College, as a pensioner, in the year 1619. Up to this period, though he seems occasionally to have been the subject of serious impressions, insomuch that he would engage for a time in secret prayer, yet he had no abiding sense of the obligations of religion.

He applied himself now diligently to study, and grew proud of his acquirements. In the second year of his College course, he was brought near to the grave by the small pox; and this, in connection with the pungent preaching to which he listened about that time, was the means of arousing his attention temporarily to the concerns of his soul. But these impressions were quickly, in a great degree, effaced; and he became more presumptuous in his sinful course than ever. He was even left to fall into a state of beastly intoxication; but, when he awoke from his unnatural slumber, he awoke to the keenest sense of guilt and shame. Then followed a long period of agonizing conviction and deep darkness. Even after his views of spiritual things began to undergo a change, he was sorely buffeted by temptations, sometimes being inclined to embrace the doctrine of the Familists or Antinomians, and sometimes to doubt the genuineness of Christ's miracles, and the Divine authority of the Scriptures. At length, however, his mind became tranquillized; and it was manifest to all that a renovating process had passed upon his whole character. He seemed to breathe a purer atmosphere, and to live in a new world. But, though he spent much time in religious exercises, he did not neglect his college studies; on the contrary, he was sensible of an increased intellectual activity, from the spiritual influence which now habitually pervaded and controlled his mental operations. He took the degree of B. A., in 1623, and left college, on the completion of his course of study, in 1625, with a high reputation for scholarship, and with the usual honours of the University. He proceeded M. A. in 1627.

About six months previous to the last mentioned date, he went to reside in the family of the Rev. Thomas Welde, (then of Tarling, Essex, afterwards minister of the church in Roxbury,) from whom he received important aid in the prosecution of his theological studies. Here also he became acquainted with Thomas Hooker, who was about that time appointed a lecturer at Chelmsford, Essex, and whose ministry proved eminently useful to him. At this period, he was exercised with no small degree of solicitude as to the course he should pursue after he had taken his Master's degree; for he would be left without any pecuniary resources, and with little prospect, owing to the peculiar religious state of England, of finding any employment for which he was fitted. But, while he was in this state of perplexity, an opportunity for preaching the Gospel unexpectedly presented, of which he gladly availed himself.

A Doctor Wilson (brother, it is supposed, of John Wilson, afterwards minister of Boston,) had resolved to establish a lecture in some town in that county,—the lecturer to receive for his services thirty pounds a year. It was finally established in a town called Earles-Colne; and Mr. Shepard having, by advice of several ministers, received the appointment, readily accepted it; and, immediately after taking the degree of M. A., and receiving Deacon's orders from the Bishop of Peterborough, he entered on his labours. He found in the place but a single individual, who seemed to him to have much regard for spiritual religion; but his earnest, evangelical preaching was quickly instrumental of producing a different state of things, and many, not only in that town, but in the surrounding region, thought themselves savingly benefited by his ministrations. He remained there during the three years for which the lecture had been established; and, by the urgent request of the people, he continued his labours among them about six months longer; though his nonconformity had, by no means, passed unnoticed, and it ultimately created a necessity for his leaving the place.

On the 16th of December, 1630, he was summoned to London to answer to Bishop Laud for his alleged irregular conduct. As the result of an exciting and painful interview, of which Mr. Shepard has left a full account, the Bishop peremptorily forbade him to "preach, read, marry, bury, or exercise any ministerial function in any part of his diocese."

After this sentence had been passed upon him, he returned to Earles-Colne, where he had many friends, who sympathized in his trials, and regretted, on their account, as well as his, the interruption of his labours. Here he remained about six months; and, during this time, instituted a more particular examination in regard to the various usages and ceremonies to which he was required to conform,—the result of which was, that he was less disposed to adhere to the Establishment than he had ever been before. While he was engaged in these inquiries, Bishop Laud came into the neighbourhood, on a visitation; and, hearing that he was still at Earles-Colne, cited him to appear before the Court at Peldon. He did appear accordingly, and had a second conference with the Bishop, which issued in his being required immediately to leave the place.

A few days after this, Bishop Laud was to hold a visitation in Dunmore, Essex; and Mr. Shepard, Mr. Welde, and two or three others, for some reason, resolved to attend. The Bishop, having ascertained that Mr. Shepard was in the house, was inquiring about him, and the pursuivant was upon the look-out to discover and arrest him, when a friend, who perceived his danger, seized him, and drew him forcibly from the church; and immediately mounting his horse, he rode away with great speed, and thus made his escape.

Previous to this time, he had an invitation to act as chaplain in the family of Sir Richard Darley, in Yorkshire,—to receive as a compensation his board and twenty pounds a year. He now accepted this invitation, and the rather, as he had some hope of being able to exercise his ministry for the benefit of others besides Sir Richard's family. On his way thither, he was in imminent danger of being drowned in the attempt to cross a river, and he regarded his preservation as scarcely less than miraculous. On arriving at his new home, he was greatly shocked to find himself in the midst of an irreligious and profane family; in addition to which, the lady manifested towards him a spirit of haughty reserve. Shortly after he entered the family, he was called upon to preach on occasion of the marriage of one of the daughters. This sermon was, under God, the means of a great moral and religious change in the household. Some of the members soon after became decidedly pious, and all of them manifested a decent respect for religion.

In the family of Sir Richard, there resided a young lady,—a relative of his, of the name of Margaret Toutville; and she was the first to feel the power of the sermon just referred to. She was then about twenty-seven years of age,—a person of good sense and uncommonly amiable and excellent qualities; and Mr. Shepard soon began to think of taking her as a companion for life. She was not disinclined to listen to his proposals, and Sir Richard and his whole family favoured the connection; and the result was, that he was married to this lady in 1632, after he had resided in the family about a year. It turned out to be, in every respect, and to both parties, a most fortunate alliance.

After his marriage,—his wife not wishing to remain in Sir Richard's family,—he accepted an invitation to Heddon, Northumberland, a town about five miles from Newcastle, on the Tyne; for, though it was an obscure place, its very obscurity led him to hope that he might labour there undisturbed. In this retired spot, his labours were attended with very considerable success; but, having remained there about a year, he removed, for some reason not known, to a neighbouring town. Here, however, his old troubles were renewed, and he was forbidden by authority any longer to exercise publicly his function as a minister. After this, he went from place to place, preaching wherever he could find opportunity, until at length he thought it most prudent to take refuge in the house of a friend. Here his first child was born, and, for several days, he had the most painful apprehensions that the event would be followed by the death of the mother.

At this juncture, Mr. Shepard finding himself hedged in on every side, began to meditate seriously the purpose of looking for a home in this new world. His mind was soon made up to avail himself of the first opportunity to migrate; and accordingly, in the beginning of June, 1634, accompanied by his wife, child, and maid servant, he left Newcastle secretly, for fear of the pursuivants, on board a coal vessel, bound to Ipswich. Having remained a short time at Ipswich, where he had friends, he made a journey to Earles-Colne, and lived there very privately, in the family of a friend, during the summer of 1634. As several of his friends, among whom was John Norton, were preparing to come to New England at the close of the summer, he determined to accompany them. They expected to sail in the ship Hope, from Ipswich, in the early part of September.

Accordingly, in due time, Mr. Shepard repaired with his family to Ipswich, but the ship was not ready to sail, and they were detained there six or eight weeks. During this time, Mr. Shepard and Mr. Norton were concealed in the house of a worthy man, who counted no sacrifice great that might contribute to their safety. Their enemies were on the alert to find them, and a plan was actually laid to secure their arrest; but it was defeated by the powerful operation of conscience in one of the parties concerned.

On the 16th of October, 1634, Mr. Shepard and his friends set sail from Harwich, a seaport in Essex; but they had proceeded only a few leagues, before they were overtaken by a storm which brought them into the utmost peril, insomuch that, for many hours, the loss of the vessel and all on board seemed inevitable. At the moment when all human help was felt to be unavailing, Mr. Shepard and Mr. Norton, in different parts of the vessel, engaged with the passengers in earnest prayer to the Ruler of the storm, for their preservation; and almost immediately there was a perceptible abatement of the violence of the wind. They finally succeeded in effecting a safe landing at Yarmouth. But here a fresh trial awaited Mr. Shepard and his wife; for their infant child, in passing from the ship to the shore, was seized with a violent illness, which, after a fortnight, terminated fatally. All these afflictions Mr. Shepard bore with the utmost resignation, making them the occasion of a fresh examination of the motives in which had originated his purpose of leaving England. However his resolution to remove might have temporarily faltered, it soon recovered its former strength, and he determined that he could lose no time in making the requisite preparation for a second departure.

He considered it as only a dictate of prudence to pass the time, previous to his embarkation, in the most retired place that he could find: accordingly, through the kindness of some of his friends, he was accommodated with a dwelling a few miles from Norwich, where he passed the winter of 1634–35, without molestation. He occupied himself, during this time, in writing the little work, entitled "Select Cases Resolved,"—which was first published in London, in 1648. Early in the spring, he went with his wife to London, accompanied by an intimate friend, to make the necessary preparation for another attempt to leave England. On their arrival, they were provided with comfortable, but very private, quarters; and, within a day or two, they had another son born, whom they named *Thomas*, after his brother who died at Yarmouth. Before they had been long in London, their hiding place was discovered; and it was by a hasty removal from the dwelling they occupied, that they were enabled to keep out of the hands of the pursuivants. They remained in London during the summer of 1635, in the closest secrecy, and in constant and imminent peril; though they had Christian friends near them, who took care that their wants were well supplied. Towards the close of summer, they began to make the immediate preparation for their intended voyage,—several of their intimate friends, among whom was John Wilson, having resolved to accompany them. Accordingly, on the 10th of August, 1635, the company embarked on board the ship Defence, of London, commanded by Captain Thomas Bostock. There is reason to believe that Mr. Shepard embarked in disguise, and under the assumed name of his brother, "John Shepard, husbandman."

The ship in which they embarked was old, rotten and unseaworthy; and, in the first storm they encountered, she sprung a leak, and it was with some difficulty that they succeeded in repairing the damage. After a rough, disagreeable passage of fifty-four days, they came in sight of land, on the 2d of October, 1635, and the next day they landed safely at Boston, where they were received with all good will and hospitality. After a day or two, (Monday, October 5th,) Mr. Shepard and his family removed to Newtown, which was to be their future residence.

Mr. Hooker and Mr. Stone having removed, with the great body of their people, from Newtown to Connecticut river, Mr. Shepard and his company resolved to occupy the place which they had vacated; and, accordingly, on the 1st of February, 1636, they organized themselves into a church—the first permanent one in Cambridge, and the eleventh in Massachusetts. Mr. Shepard was constituted their pastor shortly after, but of the exact date there is no record.

Within a fortnight after the organization of the church, Mr. Shepard experienced a heavy domestic affliction in the death of his wife. She had suffered much from her passage across the ocean, and finally had taken a severe cold, which brought on a consumption that terminated her life. She died in all the joyful tranquillity of Christian hope; and the behaviour of the bereaved husband was a beautiful specimen of devout trust and submission.

Scarcely had Mr. Shepard commenced his ministerial labours, before he became involved in the famous Antinomian or Familistic controversy, which, for several years, convulsed many of the churches. He made a vigorous and earnest stand against the innovators,—exposing, both publicly and privately, the delusions to which they had surrendered themselves. He was one of the most active members of the famous Synod by which the storm was finally quelled.

Sometime in the course of the year 1636, Mr. Shepard was invited to assist in the organization of the second church in Dorchester, of which Richard Mather was to be the pastor; but he was so dissatisfied with the relation of Christian experience, given by those who were to constitute it, that he, with the other elders, refused to proceed. After his return home, he wrote to Mr. Mather explaining and vindicating his course; and Mr. Mather, instead of being dissatisfied, returned an answer, fully justifying the conclusion to which the council had arrived. The result seems to have produced a favourable effect on the people of Dorchester; for, within a few months, the council was reassembled, the previous difficulties removed, the Church organized, and Mr. Mather set apart as its pastor.

In October, 1637, Mr. Shepard was married to Joanna, eldest daughter of the Rev. Thomas Hooker, his early friend and counsellor. By this marriage he had three children. On the 2d of April, 1646, she gave birth to a son, and died three weeks afterwards. She seems to have been remarkable for intellect, discretion, loveliness and piety.

Mr. Shepard was deeply impressed with the importance of making early and substantial provision for the interests of education; and there is good reason to believe that he had an important agency in originating and carrying forward the measures which resulted in the establishment of Harvard College. One reason which was given for fixing the College at Cambridge, was, that it might be under the immediate influence of Mr. Shepard's ministry.

In 1640, he, in common with many other ministers, was subjected to very serious embarrassment, on account of the inability of the Colonists, growing out of peculiar circumstances, to meet their pecuniary obligations. For a short time, he contemplated seriously a removal to what is now Middletown, Connecticut; and his father-in-law, Mr. Hooker, seems to have favoured it; but, upon mature reflection, he dismissed the project, and a change of times soon rendered his circumstances more easy.

On the 8th of September, 1647, Mr. Shepard married, for his third wife, Margaret Boradel, by whom he had one son. But his work was now drawing to a close. In August, 1649, on returning from a meeting of ministers at Rowley, he took a severe cold, which brought on quinsy accompanied with fever, and *that* quickly terminated his life. He died August 25, 1649, in the forty-fourth year of his age, deeply lamented by the whole Colony. He was buried at Cambridge; but there remains no stone to mark the spot. His friend, Mr. Bulkly of Concord, wrote a Latin elegy on the occasion of his death, of which Cotton Mather has preserved the two following lines:—

"Nominis, officiiq; fuit concordia dulcis;
"Officio pastor, nomine pastor erat."

His name and office sweetly did agree,
Shepard by name and in his ministry.

Notwithstanding Mr. Shepard performed an immense amount of labour, he never had a vigorous constitution, and was subject to frequent attacks of illness. Johnson,[*] who was his contemporary, and doubtless knew him well, speaks of him as "a poor, weak, pale complexioned man, whose physical powers were feeble but spent to the full;" and Mr. Shepard says of himself, that he was "very weak, and unfit to be tossed up and down, and to bear persecution."

Morton,[†] in making a record of his death, says,—

> "He was a soul-searching minister of the Gospel. By his death, not only the church and people of Cambridge, but also all New England, sustained a very great loss. He not only preached the Gospel profitably and very successfully, but also hath left behind him divers worthy works of special use, in reference to the clearing up of the state of the soul to God and man; the benefit whereof those can best experience, who are most conversant in the improvement of them."

Johnson speaks of him as—

> "That gracious, sweet, heavenly minded and soul ravishing minister, in whose soul the Lord shed abroad his love so abundantly, that thousands of souls have cause to bless God for him, even at this very day, who are the seal of his ministry; and he a man of a thousand, endowed with abundance of true saving knowledge for himself and others."

Jonathan Mitchell, Shepard's successor in the ministry, referring to the few years in which he had been privileged to sit under his preaching, says,—

> "Unless it had been four years living in Heaven, I know not how I could have more cause to bless God with wonder than for those four years."

Various testimonies have been rendered, on both sides of the Atlantic, to Mr. Shepard's excellence as a writer. President Edwards' estimate of him in this respect may be gathered from the fact, that, out of one hundred and thirty-two quotations, which he makes from various authors, in his Work on the Affections, more than seventy-five are from Mr. Shepard.

The following is a list of his publications:—New England's Lamentation for Old England's Errors, 1645. Singing of Psalms a Gospel Ordinance, 1647. Select Cases Resolved, 1648. First Principles of the Oracles of God, 1648. Clear Sunshine of the Gospel breaking upon the Indians, 1648. Answer to Ball, 1648. Theses Sabbaticæ, 1649. The Liturgical Consideration, in reply to Dr. Gauden, 1661. Church Membership of Children, 1663. The Saint's Jewell, 1692. Sincere Convert, (several editions,)—the last, 1692. Sermons on the Parable of the Ten Virgins, 1695. Sound Believer. Caution against Spiritual Drunkenness: a Sermon. Subjection to Christ in all his Ordinanes, &c., the best way to preserve liberty. Ineffectual Hearing of the Word of God. Meditations and Spiritual Experiences: a Diary from November, 1640, to December, 1641.

Mr. Shepard's works were first published in a uniform edition, by the Doctrinal Tract and Book Society, (Boston,) in 1853.

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[*] Capt. EDWARD JOHNSON came from Herne-Hill, a parish in Kent, in 1630, and resided at Charlestown. In 1643, he was chosen Representative, and was annually re-elected, with the exception of 1648, till 1671. He was the Speaker of the House in 1655. In 1665 he was appointed on the committee to meet the Commissioners who had come from England. He died April 23, 1682, aged probably upwards of seventy, and leaving five sons, whose descendants are numerous. He was the author of a work, entitled "History of New England from the English planting in 1628 till 1652; or Wonder Working Providence of Zion's Saviour." It has been reprinted in the Mass. Hist. Coll., second series—II., III., IV., VII., VIII.

[†] NATHANIEL MORTON was born in England in 1612, and was the son of George Morton, who came to this country in July, 1623, and died at Plymouth in June, 1624, leaving a widow,—the sister of Governor Bradford, and four sons. Nathaniel Morton was appointed, in 1645, Secretary of the Colony Court, and held the office till his death, June 28, 1685. He wrote, in 1680, a brief ecclesiastical history of the church at Plymouth, in the Records of the church, which is preserved by Hazard; and "New England's Memorial, or a brief relation of the most memorable and remarkable passages of the providence of God, manifested to the planters of New England." It was first published in 1669, but has since passed through several editions.

Mr. Shepard left three sons:—

Thomas, the eldest, was born in London, April 5, 1635; but was baptised in New England, in February following. In 1653, he was graduated at Harvard College, of which he was afterwards a Fellow. He was married to Hannah Tyng, November 3, 1656. He was set apart as teacher to the church in Charlestown, Massachusetts, (the Rev. Zechariah Symmes being pastor,) April 13, 1659. In May, 1672, he preached the Election Sermon, which was published the next year at Cambridge, and is entitled "Eye Salve, or a Watchword from our Lord Jesus Christ unto His Churches," &c. He died of the small pox, (to which he exposed himself by visiting one of his parishioners, who was suffering from the disease,) December 22, 1677, in the forty-third year of his age. At the next Commencement at Harvard College, the President (Rev. Urian Oakes) pronounced an eloquent eulogy upon his friend, Mr. Shepard, in a Latin Oration delivered before the Alumni and officers of the institution. From this tribute to his memory we learn that—

> "He was possessed of undissembled piety and uncommon learning, united with modesty, amiable manners, and noted industry. His countenance was grave; his words well considered and weighty; and his gestures becoming and unaffected. He was of a very sedate turn, sincere and open, possessed of a fertile mind and a penetrating judgment, and distinguished for the mildness and sweetness of his manners."

Samuel, a son by the second marriage, was born at Cambridge, October 18, 1641; was graduated at Harvard College in 1658, of which he also became a Fellow; was ordained the third pastor of the church in Rowley in 1655, and died April 7, 1668, in the twenty-seventh year of his age. The Rev. Jonathan Mitchell says of him,—

> "He was a pious, holy, meditating, able, choice young man—one of the first three. He was an excellent preacher, and most dearly beloved at Rowley."

Jeremiah, a son by the last marriage, was born August 11, 1648; was graduated at Harvard College, 1669; was ordained at Lyme, Connecticut, October 6, 1679; and died June 2, 1720, aged seventy-two, after a ministry of forty-one years.

Mr. Shepard's third wife, who survived him, married Jonathan Mitchell, his successor in the church at Cambridge.

Thomas Shepard (the third) was the son of the Rev. Thomas Shepard of Charlestown, and was born July 5, 1658; was graduated at Harvard College in 1676; was ordained pastor of the church in Charlestown, as successor to his father, May 5, 1680,—Mr. Sherman of Watertown and President Oakes officiating on the occasion; and died June 7, 1685, after an illness of one or two days, when he was a month short of twenty-seven. He left no male issue. His family had been short lived, and he had a presentiment that he should die early. Cotton Mather represents him as strongly opposed to Arminianism, as a laborious student, a faithful pastor, and an eminently devout and godly man.

Anna, the sister of the preceding, and daughter of the first Thomas Shepard of Charlestown, was married, in 1682, to Daniel Quincy. They had one son, named *John Quincy*, born July 21, 1689. *Elizabeth*, the daughter of John Quincy, married William Smith,* the minister of Weymouth. *Abigail*, the daughter of William Smith, married John Adams, afterwards President of the United States, and was the mother of John Quincy Adams, who was thus a descendant, in the sixth generation, from Thomas Shepard of Cambridge.

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* WILLIAM SMITH was a native of Charlestown; was graduated at Harvard College in 1725; was ordained at Weymouth December 4, 1734; and died September 29, 1783, aged seventy-seven.

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PETER HOBART.*

1635—1678.

PETER HOBART was born at Hingham, in the county of Norfolk, England, in the latter part of the year 1604. He was the son of Edmund Hobart, who migrated to New England in 1633, settled in Charlestown, thence removed to Hingham in 1635,—which town he represented in the General Court from 1639 to 1642. He died in 1646.

He (the son) was early devoted to God by his parents, who, though living in a most irreligious and profligate community, were themselves models of Christian excellence, and were intent on the religious education of their children. He was sent, while very young, to a grammar school in the neighbourhood in which he was born, where he made great proficiency in his studies. He was afterwards, for some time, at the free school at Lynn, whence, after having gained the requisite qualifications, he passed to the University of Cambridge. Here he remained until he was admitted to the degree of B. A.; and, through his whole collegiate course, maintained a high character for diligence, sobriety, and piety.

After leaving the University, he engaged in teaching a grammar school; and, during this time, lodged in the house of a clergyman of the Established Church, who, though not friendly to the Puritans, sometimes set young Hobart to preach for him. In due time, he returned to the University and took the degree of M. A. After this, he was occasionally allowed to preach for a short time in different parishes; but the privilege was at best an uncertain and precarious one. He, however, by the blessing of God upon the united discretion and frugality of himself and his excellent wife, was enabled to gain a comfortable subsistence. His last place of abode in England was Haverhil, in Suffolk, where his labours were attended with marked success.

His parents, brothers and sisters had already found a home in New England, and were earnestly desirous that he should follow them; and their solicitations, in connection with the embarrassments which he experienced, and the greater difficulties he had reason to fear, as the consequence of his nonconformity, finally availed to induce the determination to make the change. Accordingly, in the summer of 1635, he took ship with his wife and four children; and, after a voyage rendered tedious by almost uninterrupted sickness, he arrived at Charlestown in safety, where he found his relatives ready to meet him with a joyful welcome.

Soon after his arrival in New England, he received invitations from several churches to become their minister; but he preferred to settle with his friends upon a new plantation. To this they gave the name of Hingham, in remembrance, no doubt, of their former place of residence in England. Here he gathered a church, and continued its laborious and faithful minister for many years. After he had been some time in this country, his former charge at Haverhil testified the high estimate they had placed upon his services, by sending him an urgent invitation to return to them; and, though he seems to have been not altogether disinclined to comply with their request, yet circumstances occurred, which he thought rendered it inexpedient, if not impracticable.

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* Brook's Lives, III.—Winthrop's N. E., I.—Mather's Mag., III.—Young's Chron.—Felt's Eccl. Hist. N. E.

Before he had been long settled in his new home, he met with a severe affliction in the death of his wife; but he behaved under it with great meekness and resignation. He was afterwards married again, and the connection, like the former, proved a blessing to him.

In the spring of the year 1670, he was visited with a severe illness, which, for some time, seemed likely to have a fatal issue; but he manifested a strong desire to live a little longer, especially that he might make some more direct efforts in behalf of the young people of his congregation, as well as superintend the education of his own younger children. Providence mercifully added eight years to his life, during which he fully redeemed his pledge in respect to the youth of his charge, by preaching many sermons and making other special efforts, with a view to their benefit. At length, he was found to be evidently sinking under the inroads of disease, and the infirmities of age. In the summer of the year 1678, his hold of life had apparently become so feeble that there seemed little prospect of his continuance even for a short time. He, however, subsequently, so far rallied as occasionally to get abroad, and to aid in the administration of the Lord's Supper. About eight weeks before his death, he assisted in the ordination of his successor; after which, he joined with an assembly of ministers and other Christians at his own house, in joyfully singing the song of the aged Simeon,—"Now lettest thou thy servant depart in peace." His spirit, not without some intervals of darkness, was evidently growing brighter and holier in its exercises, till it was called to mingle in more glorious scenes. He died January 20, 1678, in the seventy-fourth year of his age.

Mr. Hobart had eleven children,—eight sons, and three daughters. Of his sons, four were ministers. *Joshua* was born in England; was graduated at Harvard College in 1650; was ordained at Southold, Long Island, October 7, 1674; and died February 28, 1717, in his eighty-ninth year. *Jeremiah* was born in England, April 6, 1631; was graduated at Harvard College in 1650; was ordained at Topsfield, Massachusetts, October 2, 1672; was dismissed September 21, 1680; was installed at Hempstead, Long Island, in 1683; was dismissed from his second charge about the close of the century; was installed at Haddam, Connecticut, November 14, 1700; and died March, 1715, aged eighty-four. *Gershom* was born at Hingham, Massachusetts; was graduated at Harvard College in 1667; was ordained at Groton, Massachusetts, November 26, 1679; and died December 19, 1707, aged sixty-two. *Nehemiah* was born at Hingham, November 21, 1648; was graduated at Harvard College in 1667; after preaching two years at Newton, was ordained there, December 23, 1674, as successor to the Rev. John Eliot; and died August 25, 1712, aged sixty-three. He published a sermon entitled, "The absence of the Comforter described and lamented." It is said upon his tombstone that "his singular gravity, humility, piety, and learning, rendered him the object of deep veneration and ardent esteem to men of science and religion." *Japheth*, another son of Peter Hobart, was born in April, 1647, and was graduated at Harvard College, in 1667. Before the time for taking his second degree, he went to England in the capacity of a surgeon of a ship, with a design to proceed thence to the East Indies, but never was heard of afterwards.

The following is Cotton Mather's account of Peter Hobart:—

> "He was mostly a morning student; and yet he would improve the darkness of the evening also for solemn, fixed, and illuminating meditations. He was much admired for well studied sermons; and, even in the midst of secular diversions and distractions, his active mind would be busy at providing materials for the composure of them. He much valued that rule,—*study standing;* and until old age and weakness compelled him, he rarely would study sitting. And when he had an opportunity to hear a sermon from any other minister, he did it with such a diligent and reverent attention, as made it manifest that he worshipped God in doing of it. And he was very careful to be present still at the beginning of the exercises, counting it a recreation to sit and wait for the worship of God.
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> Moreover, his heart was knit in a most sincere and hearty love towards pious men, though they were not in all things of his own persuasion. He would admire the grace of God in good men, though they were of sentiments contrary unto his; and he would say,—'I can carry them in my bosom.' Nor was he by them otherwise respected.
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> "Pride expressed in a gaiety and bravery of apparel, would also cause him with much compassion to address the young persons with whom he saw it budding, and advise them to correct it, with more care to adorn their souls with such things as were of great price before God: and here likewise his own example joined handsomeness with gravity, and a moderation that could not endure a show. But there was no sort of men from whom he more turned away than those, who, under a pretence of zeal for Church discipline, were very pragmatical in controversies and furiously set upon having all things carried their way, which they would call *the rule;* but at the same time, were most insipid creatures, destitute of the life and power of godliness, and perhaps immoral in their conversations. To these he would apply a saying of Mr. Cotton's, that 'some men are all *church* and no Christ.'"

HUGH PETERS.*

1635—1641.

Hugh Peters was born at Fowey in Cornwall, England, in the year 1599. His father was a respectable merchant, and his mother was highly connected, being of the ancient family of the Treffys in that town. At the age of fourteen he was sent to Cambridge, where he was a member, first of Jesus College, afterwards of Trinity College. During his residence at the University, he was not a little addicted to youthful vanities and follies; and, subsequently to this, it is said that he betook himself to the stage, and by this means acquired the wonderful power of gesture, which afterwards contributed so much to his fame in the pulpit. It was under the preaching of Dr. Sibbs, John Davenport and Thomas Hooker, that he was awakened to a sense of his sinfulness, and turned from the error of his way. He was married about this time to a lady in Essex. He was admitted into holy orders by Bishop Montaigne of London, and preached for some time with great acceptance and success at St. Sepulchre's, in the Metropolis. Speaking of his labours here, he says,—"There were six or seven thousand hearers;" and adds,—"I believe above one hundred, every week, were persuaded from sin to Christ." His nonconformity, of course brought him into disrepute with the dominant party; and, at length, on the ground of an offensive prayer which he offered for the Queen, he was apprehended by Archbishop Laud, silenced, and committed to prison.

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* Brook's Lives, III.—Winthrop's N. E., I., II.—Young's Life of Peters.—Felt's Memoir or Defence of Hugh Peters.—Felt's Annals of Salem.—Felt's Eccl. Hist. N. E.—Upham's Second Century Lecture.—Young's Chron.

As soon as he succeeded in obtaining his release, he fled to Rotterdam. It has been asserted by some historians, that he had been guilty of a gross immorality, which was the cause of his exile; but he unequivocally denies the charge in his "Dying Legacy to his Daughter." Having arrived at Rotterdam, he became the pastor of an Independent congregation which was formed there about that time. He had for his colleague the celebrated Dr. William Ames, the well known champion of the Reformed churches at that period; though it was only for a short time, as Dr. Ames died soon after his removal to Rotterdam. Mr. Peters' labours, during his connection with this church, seem to have been attended with considerable success.

While he was thus prosperously going forward with his ministry at Rotterdam, his attention was directed to the infant settlement in New England; and he formed the purpose of casting in his lot with the little company who had migrated to these shores. Accordingly, in the year 1635, he resigned his charge at Rotterdam, and in company with Wilson, Shepard and some other clergymen, arrived in this country on the 6th of October. He preached his first sermon at Enon, (now Wenham,) then part of Salem, on the text—"At Enon, near to Salim, because there was much water there." He had great popularity as a preacher,—greater even, it is said, than Mr. Cotton; though this might have been accounted for partly from the fact that Mr. Cotton had identified himself, to some extent, with the Antinomians of that day. Mr. Peters was settled as pastor of the First Church in Salem, on the 21st of December, 1636. The next year he was appointed an overseer of Harvard College. In March, 1638, he was appointed by the General Court to assist in collecting and revising the Colonial Laws. Early in 1640, he received as a colleague Mr. Edward Norris,* who had come from England, and joined the church in Salem, the preceding year.

As Mr. Peters had been much engaged in public business during his residence in the Colony, he was selected as a suitable person to return to England, and represent the sense of the Colony upon the laws of excise and trade. The Court of Assistants accordingly proposed to him this agency; but the proposal, though earnestly seconded by the Governor and many of the magistrates, was strongly resisted by his church, who were unwilling to be deprived, even temporarily, of his labours. He, however, ultimately accepted the appointment; and, having given a power of attorney to his two deacons to attend to his secular concerns during his absence, he left the

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* EDWARD NORRIS was a clergyman in England, previous to his coming to this country. He preached the Election Sermon in 1646. He died on the 23d of December, 1659, leaving one son, Edward, a school-master, to whom he bequeathed all his property. He is supposed to have lived to nearly the age of seventy. Mr. Upham, one of his successors in the ministry, in his Second Century Lecture, pays the following tribute to his memory:—"His character was very much respected throughout New England. In many different forms he was a public benefactor, and on several occasions of emergency, our fathers appealed to his wisdom and ability to guide and rescue them. And they never appealed in vain. He exercised a salutary influence in promoting the industry, preserving the peace, and increasing the security of the Colony. In religion he was actuated by a spirit of moderation, in his public conduct he was fearless and consistent, in his political opinions he was friendly to liberty, and his patriotism was active, consistent and ardent. After a useful life and peaceful ministry, he died,—beloved, honoured, and mourned by all."

Colony in company with his two colleagues, Rev. Thomas Welde of Roxbury and William Hibbins of Boston, on the 3d of August, 1641, after a residence here of about seven years. Of the influence which he exerted both in Church and State, Mr. Upham makes the following estimate:—

> "Faithful tradition, corroborating the testimony and supplying the deficiencies of the imperfect records of that day, has informed us of his energy, his usefulness and his eloquence. He left the stamp of his beneficent and wonderful genius upon the agriculture, the fisheries, the manufactures, the commerce and the navigation of New England. Salem never advanced so rapidly as during the period of his residence here. He reformed the police, introduced the arts, and erected a water mill, a glass house and salt works. He encouraged the planting of hemp, and established a market house. He formed the plan of the fisheries, and of the coasting and foreign voyages. Under his influence many ships were built, one of them of three hundred tons. He checked the tendency of the people to religious dissipation, by diminishing the number of lectures and conferences, which they were in the habit of attending. As a preacher and pastor he was eminently successful. In the course of five years, eighty male and as many female members, were added to his church. He took an active part in the service of the infant College; and through his whole life continued to confer his benefactions upon the inhabitants of the Colony. It was not until repeated solicitations on the part of the General Court of Massachusetts, that his affectionate and admiring church and congregation consented to let him accept the commission to which he had been several times appointed,—that of agent or ambassador from the Plantations to the Government at home."

Mr. Peters, on his arrival in England, found the nation deeply involved in the horrors of civil war; and, owing to this state of things, was unable, for some time, to accomplish the object of his mission. On a visit which he made to Ireland, he was so much affected by the degraded condition of a large portion of the population, that he volunteered to go over to Holland, the country of his former residence, to collect means for their relief; and in a short time he returned with the large sum of thirty thousand pounds sterling, which he had the pleasure of distributing to the necessitous and impoverished. He very soon became a zealous preacher in the Parliament's army. In the year 1644, he was with the Earl of Warwick at the siege of Lime. In 1645, he attended Sir Thomas Fairfax at the taking of Bridgewater; and, subsequently, by a vote of Parliament, received a hundred pounds as a reward for his services. After this, he appeared before the House of Commons more than once, and on one of these occasions, an order passed the House that an *annuity* of one hundred pounds should be settled upon Mr. Peters and his heirs out of the Earl of Worcester's estates. And, at a still later period, an ordinance passed for settling upon him an annuity of *two* hundred pounds.

It is evident that Mr. Peters was much in favour with both the Generals and the Parliament, and that he must have figured not a little in the stirring transactions of the day. In the year 1649, he accompanied the Parliament's army to Ireland, where he is said to have had the command of a brigade against the rebels, and to have gained a decisive victory over them. From Ireland he was sent into Wales with the commission of a Colonel to raise a regiment; but in this he was not successful, and afterwards returned to London.

During the wars, he had several interviews with the King, in relation to his "New England business;" when, says Mr. Peters, "he used me civilly, and I offered my poor thoughts three times for his safety." He attended Mr. Challoner in his last moments, who was executed for being concerned in Waller's plot; and was also with Sir John Hotham upon the scaffold, and received from him public thanks

During Archbishop Laud's trial, his library at Lambeth is said to have been given to Mr. Peters, in consideration of his extraordinary services. The truth of this, however, is rendered somewhat doubtful by a statement of the Archbishop himself, who speaks of it as a mere "report;" and he adds,—"Before this time, some good number of my books were delivered to the use of the Synod,"—meaning the Assembly of Divines.

In 1651, Mr. Peters was one of the committee appointed by the Parliament to take into consideration the matter of legal reform. He seems to have been little at home in this business; and his own account of it is, that he "was there to pray rather than to mend laws."

In 1653, he is said to have prayed and preached for peace, and earnestly warned the people against the sins of the times. The next year he was appointed one of the *tryers* of ministers; but, in speaking of himself in this capacity, he says,—"I went to hear and gain experience, rather than to judge." While holding this office, it was alleged that he was guilty of simony; but the fact on which the charge was founded seems to have been quite insufficient to justify it.

In 1658, Mr. Peters went to Dunkirk, where he preached for some time to the English garrison. Here his labours seem to have been highly acceptable and useful. In July of this year, he returned to England, bringing a great amount of important intelligence to the government. On the 29th of January, 1660, when General Monk was on his march from Scotland towards London, Mr. Peters was appointed to preach before him on a Fast day at St. Albans; when it is said "he troubled the General with a long Fast sermon; and at night too he supererogated, and prayed a long prayer in the General's quarters."

On the 16th of May following, an order passed the House of Commons, now modelled in favour of loyalty, "that the books and papers in the hands of John Thurloe and Hugh Peters, heretofore belonging to the library of the late Archbishop of Canterbury, be forthwith secured;" but whether any such books or papers were found in their possession does not appear. After the King's restoration, Mr. Peters being apprehended and committed to prison, his Majesty sent a warrant to Sir John Robinson, Lieutenant of the Tower, to obtain information of his royal father's library; when Mr. Peters testified under oath that, "in the year 1648, he preserved the library in St. James's against the violence and rapine of the soldiers; that the same continued three or four months in his custody; that he did not take any thing away, but left it unviolated as he found it; and that he delivered up the key and custody of all to Major General Ireton."

Mr. Peters was suspected of having been deeply concerned in the King's death; and it was even alleged that he was one of the persons in mask upon the scaffold, when his Majesty was beheaded. He was accordingly apprehended and committed to the Tower, and on the 13th of October, 1660, was brought to the bar, and indicted for high treason. He did little more in his own defence than protest his innocence; and when asked why sentence of death should not be pronounced upon him, he only said,—"I will submit myself to God; and if I have spoken any thing against the Gospel of Christ, I am heartily sorry for it." The sentence was then passed; and, after being confined in Newgate three days, he was executed.

The day after his condemnation, he preached to his friends and fellow prisoners in Newgate, on the text—"Why art thou cast down, O my soul?

&c." In the early part of his imprisonment, he had suffered not a little from depression, fearing that he should dishonour religion in the sufferings which he anticipated; but, for a short time before he went to the place of execution, his mind became perfectly composed, and he said with great cheerfulness,—"I thank God, now I can die. I can look death in the face and not be afraid." When the fatal hour arrived, he was carried on a sledge from Newgate to Charing-cross,—the place of execution; and was made first to witness the execution of Mr. Cook, the former Solicitor General, who also suffered as a regicide. A person now came to him calling upon him, in a tone of great severity, to repent of the agency he had had in the death of the King; but he replied, "Friend, you do not well to trample upon the feelings of a dying man. You are greatly mistaken. I had nothing to do in the death of the King." When Mr Cook was cut down, and brought to be quartered, the hangman was commanded to bring Mr. Peters near, that he might witness the horrid spectacle. As the hangman approached him, rubbing his bloody hands together, he said,—"How do you like this, Mr. Peters?" To which Mr. Peters replied,—"I thank God, I am not terrified at it,—you may do your worst." As he was about to die, he gave a piece of gold to a friend, and requested him to carry it to his daughter, as a token of love from her dying father, and to let her know that "his heart was as full of comfort as it could be, and that before that piece should come into her hands, he should be with God in glory." He went off with a smile upon his countenance, and the language of triumph upon his lips. He suffered October 16, 1660, aged sixty-one years; and his head was set upon a pole on London bridge.

Mr. Peters, during his imprisonment, wrote certain papers containing advice to his daughter, which were afterwards published under the title—"A dying father's last legacy to an only child." This daughter was born before Mr. Peters left America: her baptism is found recorded thus in the church record at Salem,—"1640, 1st mo. 8, Eliza, daughter of Mr. Peters." After her father's execution, she came to America, according to his advice, was kindly received by his friends, and was married to a respectable gentleman in Newport, Rhode Island, by the name of Barker. She seems subsequently to have removed to England with her husband, and, after she became a widow, had influence enough to recover from the Crown her father's foreign possessions, which had illegally been confiscated. Mrs. Peters had been afflicted with mental alienation for some years before the death of her husband, and she survived him several years in extreme poverty.

The following is a list of Mr. Peters' publications:—God's doings and man's duty, opened in a sermon preached before the House of Commons, the Lord Mayor, and the Assembly of Divines, 1646. Peters' last Report of the English wars, occasioned by the importunity of a friend pressing an answer to some queries, 1646. A word for the Army, and two words for the Kingdom, to clear the one and cure the other, forced in much plainness and brevity from their faithful servant, Hugh Peters, 1647. A good work for a good magistrate, or a short cut to a great quiet, 1651. Some notes of a sermon preached the 14th of October, 1660, in the prison of Newgate, after his condemnation, 1660. A dying father's last legacy to an only child, 1660

It is not strange that historians, viewing the life of Hugh Peters from different stand-points, and under different political biases, should differ greatly in their estimate of his character and his acts. Bishop Burnet and Bishop Kennet, Dr. Barwick, Dr. Grey and various others, have heaped upon him whatever odious epithets the language could supply; and still have hardly seemed to do justice to their convictions and feelings respecting him. Brook, the author of the "Lives of the Puritans," on the other hand, though he concedes that he intermeddled too much in civil affairs, repels the attacks that are made upon his character, on the ground, not only that the charges were unsupported, but that the supposition of their being true was inconsistent with the intimate relations which he is known to have sustained to many eminent men of unquestionable worth.

In our own country, also, Hugh Peters has been variously estimated; but in later years his memory has evidently been growing brighter. Governor Winthrop describes him as "a man of a very public spirit, and singular activity for all occasions." Both Mr. Upham and Mr. Felt maintain that he was among the greatest and best spirits of his day. Dr. Bentley represents him as "tall and thin; active and sprightly; peculiarly forcible in his language and speech; and as having a power of associating his thoughts in such a manner as to fix them upon the memory."

RICHARD MATHER.*

1635—1669.

Richard Mather was the son of Thomas and Margaret Mather, and was born at Lowton, a small town in Lancashire, England, in the year 1596. His parents were worthy, respectable people, but not in affluent circumstances; and it was not without some difficulty that they were enabled to give him a liberal education. He was sent to school first at Winwick, in his native county. Here he found the discipline so severe that he urged his father to take him from school, and allow him to pursue some secular calling; though he subsequently had occasion to rejoice that his request was denied.

About this time, the people of Toxteth Park, near Liverpool, were desirous of establishing a school for the education of their children; and, on their making application to young Mather's teacher for a suitable person to take charge of it, he recommended *him;* and, though he had previously cherished the expectation of going to the University, he now, by the advice of his friends, relinquished it, and accepted the proposal to become a teacher. Though he was only fifteen years old, he performed the duties of his place, greatly to the benefit of his pupils, and the acceptance of his employers.

It was while he was engaged in his school, and, as it would seem, chiefly through the influence of the very pious family in which he resided, that he was led first to reflect deeply upon his own spiritual condition and prospects. For a considerable time, his mind was enveloped in gloom bordering on despair; but, in his eighteenth year, he was enabled to take such views of the Gospel as calmed his troubled spirit, and brought to him the joy and peace of a true believer. This happy change in his character rendered him far more efficient and useful in his vocation; by reason of which, many parents sent their children from a distance to enjoy the benefit of his instructions.

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*Wood's Athenæ Oxon., II.—Mather's Mag., IV.—Noncon. Mem., II.—Winthrop's N. E., I.—Memoir by Increase Mather.—Brook's Lives, III.—Young's Chron.—Felt's Eccl. Hist. N E., I.

Having thus devoted several years to teaching, he again took up his original purpose to go to the University; thinking that he should thereby make improvements which would lay the foundation for more extended usefulness. Accordingly, he went to Oxford, and became a member of Brazen-nose College. Here he had the pleasure of meeting a number of his former pupils, whom he had fitted for the University, and of becoming acquainted with many distinguished men, from whose society he derived great advantage.

But it was not long before the people of Toxteth, who had estimated his labours as a teacher so highly, knowing his purpose to enter the ministry, sent him a request that he would return to them in the character of a minister. He acceded to their proposal; and preached his first sermon at Toxteth, November 13, 1618, to the universal acceptance of a large assembly. After this, he, with several others, was ordained by Dr. Morton, Bishop of Chester, who, after the ordination, singled out Mr. Mather from the rest, saying to him,—"I have something to say betwixt you and me alone." Mr. Mather was apprehensive, from this remark, that some complaints had been made against him on account of his Puritanism; but he was immediately relieved, when they had stepped aside together, by the Bishop's saying to him,—"I have an earnest request unto you, Sir, and you must not deny me. 'Tis that you would pray for me; for I know the prayers of men that fear God will avail much. You, I believe, are such an one."

Mr. Mather entered upon his sacred charge with a spirit of intense devotedness to his work. He preached twice every Sabbath at Toxteth, and every alternate week held a Tuesday lecture at Prescott; besides which, he preached at many funerals, and frequently also on days which the Church to which he belonged has set apart as commemorative of some great event;—not because he really considered these days as holy, but because the people would assemble in large numbers on such occasions, and he was more than willing to avail himself of the opportunity to do them good.

After having been engaged in his work, about fifteen years, which, for the most part, were years of considerable quietude, complaints were brought against him for his nonconformity to the ceremonies of the Established Church, which, in August, 1633, resulted in his being suspended from the duties and privileges of his office. This suspension continued about three months, when, through the influence chiefly of certain gentlemen in Lancashire, it was removed. He now applied himself with fresh zeal to the study of the general subject of Church government; and the conclusion at which he arrived was, that the Congregational mode was most in accordance with the teachings of Scripture.

But it was only for a short time that he was allowed to enjoy his liberty. For the very next year, Dr. Neile, Archbishop of York, sending his visitors into Lancashire,—the sentence of suspension was again passed upon him, and for the same reason as before. It was at this point that he resolved to remove with his family to New England. He committed to writing his reasons for this determination, and presented them to many ministers and private Christians of Lancashire, at several meetings, and they were constrained to acknowledge their validity; and even his own people at Toxteth, to whom he was so strongly endeared, did not feel at liberty to interpose any objection. In addition to this, some distinguished individuals who had already settled in this country, wrote to him, urging him to follow them; among whom was the celebrated Thomas Hooker, who, in one of his letters, thus expresses himself:—"In a word, if I may speak my own thoughts freely and fully, though there are very many places where men may receive and expect more earthly commodities, yet do I believe there is no place this day upon the face of the earth, where a gracious heart and a judicious head may receive more spiritual good to himself, and do more temporal and spiritual good to others." Having therefore made his arrangements for a removal, he took leave of his friends in Lancashire, in April, 1635, and travelled to Bristol in disguise, in order to escape the vigilance of those who were on the alert to apprehend him. Here he embarked for New England, on the 23d of May, and reached Boston on the 17th of August following. The ship, two days before her arrival, encountered a most terrific gale, in which there was great reason to apprehend that all would perish; but, by what seemed a special interposition of Providence, they were saved from being dashed upon the rocks. Mr. Mather's reflections, on occasion of this exposure and deliverance, evince the most profound submission to the Divine will, as well as the most grateful sense of the Divine goodness.

Mr. Mather remained for a short time in Boston, and both he and his wife joined the church there. He soon received invitations from several towns to settle in the ministry, and was somewhat at a loss as to the particular field of labour to which Providence pointed him; but, at length, by the advice of Mr. Cotton, Mr. Hooker, and others, he repaired to Dorchester; and the church which had been formerly planted there, being now removed with Mr. Warham to Windsor, Connecticut, another church was gathered, (August 23, 1636,) of which Mr. Mather was chosen teacher. Here he continued a most zealous and faithful minister during the rest of his life.

Mr. Mather had an uncommonly vigorous constitution. He never employed a physician, and for fifty years was never detained from his public labours so much as a single Sabbath. As he became advanced in life, he lost his hearing in a considerable degree, together with the sight of one of his eyes; and for the last two years he was the subject of a distressing malady that finally terminated his life. On the 13th of April, 1669, he was summoned to Boston to act as Moderator of a Council, assembled in reference to some differences that had arisen in the church there. On the third day of his attendance, he was surprised by a violent attack of his disease, which hastened his return home, and which, after a few days, brought him to his grave. During the intervening period, he exhibited a most serene, humble, and yet triumphant, spirit; rejoicing that the will of his Heavenly Father would be done in the issue of his illness. After it had become manifest that death was upon him, one of his sons asked him if there was any thing in particular which he desired *him* to do, after his departure,—to which, after a little pause, he replied as follows:—"A special thing which I would commend to you is, care concerning the rising generation in this country, that they be brought up under the government of Christ in his Church, and that, when grown up and qualified, they have baptism for their children. I must confess, I have been defective as to practice, yet I have publicly declared my judgment and manifested my desires to practise that which I think ought to be attended; but the dissenting of some in our church discouraged me. I have thought that persons might have right to baptism, and yet not to the Lord's Supper; and I see no cause to alter my judgment as to that particular. And I still think that persons qualified according to the fifth proposition of the late Synod book, have right to baptism for their children." He lingered till the night of the 22d of April, when he quietly breathed his last, after having lived about seventy-three years, fifty of which he had spent as a minister of the Gospel. The last sermon he preached was from 2 Timothy IV., 6–8. "The time of my departure is at hand; I have fought a good fight," &c. The sermon immediately preceding the last was from Job XIV., 14. "All the days of my appointed time will I wait till my change come." And he had prepared yet another sermon for a private conference, which death prevented his delivering,—from 11 Cor. V., 1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the Heavens." It was manifest that he had a presentiment of his approaching dissolution.

Mr. Mather's last will and testament, dated October 16, 1661, concludes with the following touching paragraph in respect to his children:—

> "I think it not amiss for the spiritual good of my children to lay upon them the solemn charge of a dying father: that none of them, after my decease, may presume to walk in any way of sin, or in a careless neglect of God and the things of God, and their own salvation by Christ. For if they shall do so, (which God forbid,) then, and in such case, I do hereby testify unto them, that their father who begat them and their mother who bore them, with all the prayers which they have offered up, and tears which they have shed for them; their example, their admonitions and their exhortations, which they have delivered to them, together with this my last will and solemn charge,—all these will rise up against them as so many testimonies for their condemnation in the last day. But I hope better things of them; and do hereby declare unto them that if they shall seriously repent of their sins, believe in the Lord Jesus, and by his grace walk in all the ways of God,—as this will be to the honour and glory of Him who made them, so it will redound to their own unspeakable comfort and benefit both in this and another world: and their father who now speaketh to them, with their dear mother now with God, shall exceedingly rejoice in the day of Christ, when we shall receive our children into those everlasting habitations; and shall not ourselves only, but those who come out of our bowels, enjoy our portion in that eternal glory. I desire and hope it may be so. I commend them all to the Lord's gracious blessing; and let the blessing of God in Jesus Christ be poured out and remain upon them forever and ever. Amen."

The following is a list of his publications:—A Discourse on the church covenant, and the answer to thirty-two questions, which pass under the name of the Elders of New England, 1639. A modest and brotherly answer to Charles Herle's book against the independency of churches, 1644. A reply to Rutherford, or a Defence of the answer to Herle's book, 1646. An heart melting exhortation together with a cordial of consolation, presented in a letter from New England to his countrymen in Lancashire, 1650. A Catechism, 1650. A Treatise of Justification, 1652. A letter to Mr. Hooker to prove that it was lawful for a minister to administer the sacrament to a congregation not particularly under his care. A Plea for the Churches of New England. An Election Sermon, 1660. An answer to Mr. Davenport's work against the proposition of the Synod of 1662. A farewell exhortation to the church and people of Dorchester, consisting of seven directions. In 1640, he assisted in making the New England version of the Psalms. He had a principal agency in drawing up "the Platform of Church discipline, agreed unto by the elders and messengers of the churches assembled in the Synod at Cambridge in New England, in the year 1648." He prepared for the press a series of sermons on the 2d Epistle of Peter, which, however, appear not to have been printed.

Mr. Mather's character as a preacher and a student is thus set forth, by his grandson, Cotton Mather:—

> "His way of preaching was very plain, studiously avoiding obscure and foreign terms, and unnecessary citation of Latin sentences; and aiming to shoot his arrows, not over the heads, but into the hearts of his hearers. Yet so scripturally and so powerfully did he preach his plain sermons, that Mr. Hooker would say,—'My brother Mather is a mighty man; and indeed he saw a great success of his labours, in both Englands, converting many souls unto God. His voice was loud and big, and uttered with a deliberate vehemency; it procured unto his ministry an awful and very taking majesty; nevertheless, the substantial and rational matter delivered by him, caused his ministry to take yet more, wherever he came. Whence even, while he was a young man, Mr. Gellibrand, a famous minister in Lancashire, hearing him, inquired what his name was? When answer was made that his name was Mather; he replied, nay, his name shall be *matter;* for believe it, this man hath good substance in him. He was indeed a person eminently judicious, in the opinion of such as were not in controversies then managed, of his own opinion; by the same token that when Dr. Parr, then Bishop in the Isle of Man, heard of Mr. Mather's being silenced, he lamented it, saying,—'If Mr. Mather be silenced, I am sorry for it; for he was a solid man, and the church of God hath a great loss of him.'"
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> "But as he judged that a preacher of the Gospel should be, he was, a very hard student. Yea, so intent was he upon his beloved studies, that the morning before he died, he importuned the friends that watched with him, to help him into the room where he thought his usual works and books expected him. To satisfy his importunity, they began to lead him thither; but finding himself unable to get out of his lodging room, he said,—"I see I am not able; I have not been in my study several days; and is it not a lamentable thing that I should lose so much time?" He was truly abundant in his labours; for though he was very frequent in hearing the word from others, riding to the lectures in the neighbouring towns till his disease disabled him, and even to old age, writing notes at those lectures, as the renowned Hildersham likewise did before him, yet he preached, for the most part, every Lord's day twice, and a lecture once a fortnight, besides many occasional sermons both in public and private; and many cases of conscience which were brought unto him to be discussed."

Mr. Mather was married, September 29, 1624, to Catharine, daughter of Edward Hoult, of Bury in Lancashire. She died in 1655; and on the 26th of August, 1656, he was married to Sarah, widow of the Rev. John Cotton. His children,—all by the first marriage, were *Samuel*, *Timothy*, *Nathaniel* and *Joseph*, born in England, and *Eleazar* and *Increase*, born in Dorchester. Four of his sons,—namely, *Samuel*, *Nathaniel*, *Eleazar* and *Increase*, were ministers of the Gospel. Of the two latter, distinct biographical notices may be found, in their proper places, in this work.

Samuel Mather, the eldest son of Richard, was born in Lancashire, May 13, 1626. Accompanying his father to New England, at the age of nine years, he was graduated at Harvard College in 1643. He was appointed the first Fellow of the College, and was so highly esteemed as an instructor, by the students, that on the occasion of his leaving them, they wore badges of mourning. Having commenced preaching, he was employed some time at Rowley as an assistant to Mr. Rogers. He was, however, soon invited to take charge of a church then lately gathered in the north part of Boston, and he consented to preach to them for one winter; but he was induced in 1650 to return to his native country;—his brother Increase afterwards succeeding to the pastorship of the church in which he had officiated. In England he was appointed Chaplain of Magdalen College, Oxford; and afterwards preached in Scotland and Ireland. In Dublin, he was Senior Fellow of

Trinity College, and was minister of the Church of St. Nicholas. Notwithstanding he refused several benefices that were offered him, on the ground of being unwilling to have the ministers, by whom they were held, displaced,—yet, soon after the restoration, he was suspended on the charge of sedition, in consequence of two sermons which he preached against reviving certain ceremonies. Returning to England, he was minister at Burton Wood, till 1662, when he was ejected by the Bartholomew Act. He afterwards returned to Dublin and preached in his own hired house, to a small church gathered by himself. Having continued there some years, a nonconformist, he received an urgent invitation to return to New England, and become the pastor of a church in Boston; but, in consequence of the extreme reluctance of his congregation to part with him, he gave a negative answer. Notwithstanding he was permitted to continue his labours in Dublin for some time undisturbed, he was interrupted, as he was preaching privately, September, 1664, by an officer, who carried him to the main guard. The result was that he was thrown into prison, on the ground of his having headed a conventicle; though they could not allege any thing offensive in his preaching. His imprisonment, however, lasted but a short time. He died October 29, 1671, aged forty-five. He held a high rank as a preacher, and had the reputation of being a good scholar, and an excellent man. He published A wholesome Caveat for a time of Liberty, 1652; A Defence of the Protestant Religion against Popery, 1671; An Irenicum, or an Essay for union among the Presbyterians, Independents and Anabaptists; A Treatise against stinted Liturgies; and A course of Sermons on the Types of the Old Testament, with some discourses against Popish Superstitions. He wrote a piece exposing the pretences of one Valentine Greaterick, who professed by certain manipulations to cure diseases; but, though it was read with approbation by some distinguished persons, he was not allowed to publish it.

Nathaniel Mather, the third son of Richard, was born in Toxteth, March 20, 1630. After his arrival in this country with his father, he was educated at Harvard College, where he was graduated in 1647. He afterwards went to England, and was presented to the living at Barnstable, by Oliver Cromwell, in 1656. Having been ejected by the Bartholomew Act in 1662, he went to Holland, and was for a while a minister at Rotterdam. About the year 1671 or 1672, he became minister of the church in Dublin, which had been vacated by the death of his brother Samuel. Thence he removed to London, where he was pastor of a Congregational church, and one of the Lecturers at Pinner's Hall. He died July 26, 1697, aged sixty-seven. His remains were buried in Bunhill fields, and on his monument is a long Latin inscription, written by Dr. Watts, which represents him as distinguished for genius, learning, piety, and ministerial fidelity. He published The righteousness of God by faith upon all who believe, 1694; a Discussion of the lawfulness of a pastor's officiating in another's church; twenty-three Sermons preached at Pinner's Hall and Lime street, taken in short hand as they were delivered; and a Fast Sermon.

SAMUEL WHITING.*

1636—1679.

Samuel Whiting was the second son of John Whiting, Mayor of Boston, Lincolnshire, England, where he was born, November 20, 1597. Having been kept, for some time, at a school in his native place, he was sent to Emanuel College, Cambridge, where he took the degree of B. A. in 1616, and of M. A. in 1620. He had for his companion, both in the school at Boston, and in the University at Cambridge, his cousin german, afterwards the celebrated Dr. Anthony Tuckney, Master of St. John's College; and they continued to maintain an intimate friendship, even after they were separated by the ocean. It was during his residence at the University, and chiefly in consequence of the efforts of his pious tutor, that his mind was first seriously directed to the subject of religion; and the faithful preaching of such men as Dr. Sibbs and Dr. Preston contributed greatly to strengthen the good impressions which he had thus received.

On leaving College, he became a domestic chaplain to Sir Nathaniel Bacon and Sir Roger Townsend. In this capacity he served for three years; and with such wisdom and fidelity, as greatly to promote the interests of religion in those highly respectable families. At the end of this period, he removed to Lynn in the county of Norfolk, and spent another three years as a colleague in the ministry with the Rev. Mr. Price. But at length complaints were made to the Bishop of Norwich of his nonconformity, and he was prosecuted in the High Commission Court. He anticipated, as the result of the prosecution, the loss of a considerable part of his estate; but, while the cause was pending, King James died, and so, for the time, the prosecution was dropped. At the intercession of the Earl of Lincoln in his behalf, the Bishop pledged himself that he would give him no further trouble, provided he would remove beyond the limits of his diocese. Hereupon, Mr. Whiting left Lynn, and removed to Skirbick, near Boston, where he remained for some time unmolested, and was abundantly prospered in his labours. Here he was in the neighbourhood of his old friends, Mr. Cotton and Mr. Tuckney, with whom he had much pleasant and profitable intercourse.

After he had remained several years at Skirbick, another prosecution was commenced against him for his nonconformity, and he became convinced that there was no permanent quietude to be expected in that country, by those who felt constrained to adopt his opinions and to act in accordance with them. He, therefore, now formed the purpose of a removal to New England. His wife, a lady of the finest intellectual and moral qualities, decidedly favoured the enterprise, notwithstanding the voice of her friends was against it. As he had no expectation of ever returning to England, he sold his whole estate, saying,—"I am going to sacrifice unto the Lord in the wilderness, and will not leave a hoof behind." He embarked in the beginning of April, 1636, and arrived in New England on the 26th of May, after having been so sick, during the whole voyage, that he could preach but a single sermon. In a sermon preached shortly after his arrival, he made the following pious reflection:—

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*Winthrop's N. E., I. II.—Hutchinson's Mass.—Mather's Mag., III.—Brook's Lives, III.—Farmers' Gen. Reg.—Prime's History of Long Island.—Carlyle's Cromwell.—Thompson's History of Boston.—Young's Chron.

> "We in this country have left our near and our dear friends: but if we can get nearer to God here, He will be instead of all, and more than all, unto us. He hath all the fulness of all the sweetest relations bound up in Him. We may take out of God, what we forsook in father, mother, brother, sister, friends, that have been as near and as dear as our own soul."

On his arrival at Boston, he received the most cheering and affectionate welcome, especially from many with whom he had been acquainted in his native country. Having lodged, for a month, with his kinsman,—a Mr. Haugh, he accepted an invitation to take the pastoral charge of the church at Lynn, where he spent the rest of his days. The next year after his arrival, came Mr. Thomas Cobbet, another Puritan minister, who became his colleague in the pastoral office. They lived together in great harmony and affection for about twenty years, when Mr. Cobbet removed to Ipswich, to occupy the place which had been vacated by the death of Mr. Rogers. In his later days, Mr. Whiting had for an assistant his youngest son. During the last twenty years of his life, he was grievously afflicted with the stone in the bladder, which, however, he bore with most exemplary patience, never suffering it to detain him from any public service. But this complaint was considerably alleviated, some time before his death, and he sank at last under the gradual decays of age. He died December 11, 1679, in the eighty-third year of his age.

Mr. Whiting published a Treatise upon the last Judgment, 1664; and a volume of Sermons on Abraham interceding for Sodom, 1666.

Mr. Whiting was twice married. By his first marriage he had three children,—two sons who died in England, and one daughter who was married after the family came to New England, to a Mr. Thomas Welde. His second wife was the daughter of the Rt. Hon. Oliver St. John of Bradfordshire, who was Chief-Justice of England in Cromwell's reign, and whose second wife was Cromwell's cousin. She died, March 3, 1678, after having lived with him forty-seven years. By this marriage he had four sons and two daughters. Three of his sons lived to maturity. *Samuel* was born in England in 1633; was graduated at Harvard College in 1653; settled in Billerica in 1658; was ordained there November 11, 1663; and died February 28, 1713. *John* was graduated at Harvard College in 1657; was intended for a physician, but went to England and became a preacher in the Established Church, first at Butterwich, and afterwards at Leverton in Lincolnshire, where he died. *Joseph* was graduated at Harvard College in 1661, was settled in the ministry at Southampton on Long Island about 1683, and died there in 1716. One of his daughters was married to the Rev. Jeremiah Hobart.

Cotton Mather thus describes Mr. Whiting's character:—

> "For his learning he was many ways well accomplished: especially, he was accurate in Hebrew, in which primitive and expressive language he took much delight: and he was elegant in Latin, whereof, among other demonstrations, he gave one in an oration at one of our commencements. And much of his vacant hours he employed in history. * * * And he was no less a man of temper than of learning: the peculiar sweetness and goodness of his temper must be an essential stroke in his character. He was wonderfully happy in his meek, his composed, his peaceable disposition. And his meekness of wisdom outshone all his other attainments in learning. * * * His very countenance had an amiable smile continually sweetening it; and his face herein was but the true image of his mind, which, like the upper regions, was marvellously free from the storms of passion. * * * In prosperity he was not much elated; in

adversity he was not much dejected; under provocations he would scorn to be provoked.

"His worship in his family was that which argued him a true child of Abraham; and his counsel to his children was grave, watchful, useful, savoury and very memorable. * * * Meditation daily enriched his mind with the dispositions of Heaven; and having a walk for that purpose in his orchard, some of his flock that saw him constantly taking his turns in that walk, with hand and eye and soul often directed Heavenward, would say,—'There does our dear pastor walk with God every day.'

"Though he spent his time chiefly in his study, yet he would sometimes visit his flock; but in his visit he made conscience of entertaining his neighbours with no discourse but what should be grave and wise and profitable: and sometimes an occasional word let fall by him, hath had a notable effect. Once, particularly, in a journey, being at an inn upon the road, he overheard certain people in the next room so merry as to be too loud and rude in their mirth; wherefore, as he passed by the door, he looked in upon them, and with a sweet majesty only dropped these words:—'Friends, if you are sure that your sins are pardoned, you may be wisely merry.' And these words not only stilled all their noise for the present, but also had a great effect afterwards upon some of the company. Indeed his conversation preached wherever he was. But in the pulpit he laboured especially to approve himself a preacher. In his preaching his design was not to please but to profit; to bring forth, not high things, but fit things. But what a proper and useful speaker he was, we may gather from what we find him, when a writer."

JOHN WHEELWRIGHT.

1636—1679.

FROM THE REV. RUFUS W. CLARK.

Portsmouth, N. H., Nov. 20, 1850.

My Dear Sir: It affords me great pleasure to furnish you, in accordance with your request, a sketch of the Rev. John Wheelwright, from whom I have descended in a direct line, (being of the seventh generation of his descendants,) and who participated in the ordination services of the first pastor of the church over which I am now settled.

Very truly yours, R. W. CLARK.

John Wheelwright came to America from Lincolnshire, England, in the year 1636. He was born of highly respectable parents, and inherited considerable real estate, which he held during his life. Being a youth of brilliant talents, and of a bold, zealous spirit, he received a liberal education, and subsequently entered the Gospel ministry. Having imbibed a disrelish for the forms and requisitions of the Established Church, he joined the Puritans, and thus incurred the censure of Archbishop Laud and his adherents for nonconformity.

To escape persecution, he fled to this country; and on the 12th of June, 1636, he and his wife were received members of the Boston church, of which the Rev. Mr. Wilson was pastor, and the Rev. Mr. Cotton teacher, according to the distinction which prevailed at that day.

Mr. Wheelwright, having secured the confidence of the people by his piety and talents, was invited to take charge of a church, which was a branch of the Boston church, and composed of persons who lived at Mount Wollaston, then a part of Boston, now Braintree. He was much beloved by his flock, and his preaching was very generally acceptable. Governor

Winthrop, soon after Mr. Wheelwright's arrival in Boston, remarked that "he thought reverently of Mr. Wheelwright's goodness and abilities, and could be content to live under his ministry." He expressed a strong attachment to him, and greatly honoured the gifts and graces with which he was endowed.

Not long after Mr. Wheelwright's settlement, it was discovered that he differed somewhat from Mr. Wilson in his theological opinions; especially in regard to justification and some of its relations,—though they were both Calvinists. Mr. Wheelwright, being of an ardent and somewhat enthusiastic temperament, manifested no inconsiderable degree of zeal in defending his belief. He clung with great tenacity to the principles of the Geneva school, and yet was a strong advocate for freedom of religious opinion.

A controversy, however, soon arose between the parties, which was attended with important consequences. The excitement was increased by the zeal of Governor Henry Vane, his ardent supporter, and Mr. Wheelwright's sister-in-law, Mrs. Anne Hutchinson, a woman who was universally acknowledged to possess remarkable talents. Mrs. Hutchinson was opposed to the clergy for what she deemed their intolerance and erroneous opinions; but what they believed to be true charity and the defence of correct principles. Encouraged by Governor Vane, she succeeded in gaining over to her views, men of learning, members of the General Court, and a considerable number of the people.

At the commencement of the controversy, the Wheelwright party in Boston—though not in the Colony—was in the ascendant; but soon the questions at issue became of the highest political importance. "Nearly all the clergy," says an historian, "clustered together under Winthrop, and selected him as their candidate for Governor; while the new sectarians rallied under Vane. The whole Colony was convulsed with the contest. In Boston, and its environs, the tide of enthusiasm rose to an unprecedented pitch. The nicest shades of faith were of sufficient magnitude to throw the whole community into transports or broils." The most subtle points in theology were discussed with the greatest show of learning, and in too many instances, profound doctrinal disquisitions took the place of practical religious duties.

The followers of Mr. Wheelwright charged their opponents with being unsound in the faith, and illiberal and unjust in their conduct; while their opponents retorted in a similar tone of denunciation.

On account of fear from Indians, dissensions in churches, and other adverse circumstances, the General Court in 1636–37, appointed a Fast, and Mr. Wheelwright preached in the Boston church. Under the circumstances, it may readily be conceived that it was extremely improbable that he should give satisfaction to all his hearers. Many of them came to the church with their minds influenced by views different from his, and feeling bound to oppose whatever in his opinion and practice seemed to them essentially injurious to Church or State. The discourse, however, was highly approved by a majority of the audience. But Mr. Winthrop, Mr. Wilson, and others, were not satisfied; and the cry was soon raised that the sermon was full of treasonable doctrines. The purpose was immediately formed to call Mr. Wheelwright to an account, and the elders gave the opinion that "in all such heresies of church members, as are manifest and dangerous to the

State, the Court may proceed to try and condemn without waiting for the church."

Though the elders well knew that the Court, according to their law and practice, had power to try the case, as involving a civil offence, they were also aware that, if it came before the Boston church, Mr. Wheelwright would be sustained, as a large majority approved of the sermon. On the principle laid down by the elders, the General Court, at an adjourned session, tried Mr. Wheelwright, and pronounced him guilty of sedition and contempt; "for that the Court had appointed the Fast as a means of reconciliation of differences, and he purposely set himself to kindle them."

During the trial, several petitions were presented in favour of Mr. Wheelwright, and were signed by many of the principal inhabitants of Boston; but these did not arrest the proceedings of the Court—proceedings which, Governor Winthrop says, "were carried on with much heat of contention between the opposite parties." A protest was also offered by Governor Vane and others; but the Court refused to receive it. Such was the desire of the authorities that Mr. Wheelwright might have time to consider his position more fully, and might see it as they did, so that they might act together for the prosperity of the Commonwealth, that they did not at once pass sentence upon him. This was deferred until after the elections, which were near at hand.

The sermon was not printed: but, some years since, the original MS. was found, and it is now in the archives of the Massachusetts Historical Society. It contains the following strain of exhortation:—"Let us have a care that we do show ourselves holy in all manner of good conversation, both in private and public. Let us not give occasion to those who are coming on, or are manifestly opposite to the ways of grace, to suspect the way of grace: let us carry ourselves so that they may be ashamed to blame us. Let us deal uprightly with those with whom we have occasion to deal, and have a care to guide our families and to perform duties that belong to us; and let us have a care that we give not occasion to say that we are libertines or Antinomians." There are other sentences, which were construed by the Legislature as of a more partizan cast, and calculated to disturb the public peace.

After the elections had taken place, an effort was made to settle the difficulties, by means of a conference of churches and a synod. But this proving unsuccessful, Mr. Wheelwright and his friends were banished in November, 1637. The Court also ordered fifty-eight inhabitants of Boston, and seventeen from the other towns, to be disarmed, because they had signed a petition in which they affirm that Mr. Wheelwright was innocent, and that the Court had condemned the truth of Christ.

In 1638, Mr. Wheelwright, with a company of friends, formed a settlement upon the banks of the Piscataqua, and called the place Exeter. Here he established a church; and his influence over the little colony was of a most happy and useful character. By means of his superior education, extensive knowledge, and firm resolution, as well as ardent piety, he was enabled to promote the temporal and spiritual interests of the new settlement. The early records of the town show the esteem in which he was held by the people, and their gratitude for his services in their behalf.

Mr. Wheelwright was not destined, however, to remain in peace in his new abode. After a residence of about five years, he was obliged to leave

Exeter; as this, with three other towns in New Hampshire, came under the jurisdiction of Massachusetts, and he was still indisposed to apologize to the authorities thereof for the cause of his exclusion from them.

Having obtained of Ferdinand Gorges a grant of land in Wells, Maine, he removed to that place in 1643. There he gathered a church, and was much beloved and esteemed by his people. In December of the same year, he wrote a letter to Governor Winthrop, and acknowledged that his remarks against the Rulers of Massachusetts were not fully justifiable, and that, so far as they had an evil effect on those of erroneous sentiments, he regretted them. The next month, the government there granted him a pass of safety to and from Boston. The succeeding May, (1644,) they revoked his sentence of banishment. The barrier to his free intercourse with friends, in the first Colony of his adoption, being thus removed, he returned about the close of 1646 to Hampton. He remained here eight years, where his ministry was very successful.

About 1654, Mr. Wheelwright published a "Vindication of himself against the wrongs done him by Mr. Welde and Mr. Rutherford." In this vindication, he cites the following declaration made by Mr. Cotton:—"I do conceive and profess that our Brother Wheelwright's doctrine is according to God in the points controverted." With regard to this matter, the Legislature of Massachusetts, at their session of May 3, 1654, passed the following:—"In answer to the petition of the inhabitants of Hampton, the Court doth declare, though they are not willing to recall those uncomfortable differences, that formerly passed betwixt this Court and Mr. Wheelwright concerning matters of religion and practice, nor do they know what Mr. Rutherford or Mr. Welde hath charged him with, yet they judge meet to certify, that Mr. Wheelwright hath long since given such satisfaction both to the Court and Elders generally, that he is now, and so for many years hath been, an officer in the church at Hampton, within our jurisdiction, and that, without offence to any, so far as we know, and as we are informed, he hath been a useful and profitable instrument of doing much good in that church." He also received from the General Court the following declaration, signed by the Secretary, August 24, 1654:—"Hearing that Mr. Wheelwright is by Mr. Rutherford and Mr. Welde, rendered in some books printed by them as heretical and erroneous, they now signify that Mr. Wheelwright hath, for these many years, approved himself a sound, orthodox and profitable minister of the Gospel among these Churches of Christ."

After Oliver Cromwell was declared Lord Protector, Mr. Wheelwright returned to his native country, where he was received by the Protector, who was his early friend and classmate, with much favour. He was in England in 1658,—the year of Cromwell's decease. While in company with several gentlemen, Cromwell remarked to them,—"I remember the time when I was more afraid to meet Wheelwright at football, than I have been of meeting any army since in the field."

Upon the restoration of Charles in 1660, he returned to America, and settled in Salisbury, N. H. He succeeded the Rev. William Worcester, as pastor of the church there, and was highly respected for his orthodoxy, piety and fidelity. He died on the 15th of November, 1679, being the oldest minister of the Colony. His remains were deposited in the old burying ground in Salisbury, about a mile and a half from the Newburyport bridge.

Mr. Wheelwright made a will, May 25th, 1679, and gave his estate in Lincolnshire, England, in Maine and other places, to his son *Samuel*, a son-in-law, and several grandchildren. His son *Thomas* probably died previous to 1679. He settled in Kittery, and was admitted freeman in 1652. One of his daughters married Samuel Maverick, Esq., who was one of King Charles' Commissioners, sent hither in 1664, with Sir Richard Carr and two others. Another married Edward Rishworth, who was Representative for York for twelve years, a Magistrate, Recorder, &c. A third daughter married the Hon. Thomas Bradbury of Salisbury, who was Representative from that place for seven years, Recorder of Norfolk county, &c. The descendants of the various branches of the family are scattered over the States of Maine, New Hampshire, Massachusetts, Maryland, Virginia and Georgia.

NATHANIEL ROGERS.*

1636—1655.

Nathaniel Rogers was born at Haverhil, in Suffolk, England, in the year 1598. He was the second son of the Rev. John Rogers of Dedham, and a descendant of the martyr. He studied at the Grammar School at Dedham, till he was nearly fourteen years old, and was then admitted into Emanuel College, Cambridge. Here he was a most diligent and exact student, and was distinguished by his acquisitions in the various branches of academic learning. Under the instruction of his excellent parents, he became early impressed by the great truths of religion, and resolved to devote himself to the ministry of the Gospel. It is related of him that, in the hurry of business, he went out one morning from home, without attending to his usual private devotions, and that he was subjected to a serious injury from the stumbling and falling of his horse. He recognised in the circumstance an admonition which he ever afterwards heeded, not to allow any worldly engagements to interfere with his accustomed attendance on the duties of the closet.

Mr. Rogers, having completed his course at the University, gave the first specimen of his ministerial abilities, in the capacity of domestic chaplain to a person of rank. After continuing in this situation about two years, he became assistant to Dr. Barkham, the minister of a large congregation at Bocking in Essex. As the Doctor's ecclesiastical sympathies were known to be with the views and measures of Bishop Laud, it was a matter of surprise to many that he should have employed, as a curate, a son of one of the most noted of the Puritans. Mr. Rogers was greatly beloved by the people, many of whom fully appreciated his earnest and self-denying labours; and though the Doctor evinced little liberality towards him in a pecuniary way, while yet he treated him with general civility, the people, by their private contributions, cheerfully made out for him an adequate support.

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*Mather's Mag., III.—Brook's Lives, III.—Felt's History of Ipswich.—Farmer's Gen. Reg.—Eliot's and Allen's Biog. Dict.—Young's Chron.

He seems originally to have been but little embarrassed in conforming to the ceremonies of the Established Church of England; but his scruples were much increased by a conference which he had on the subject with Thomas Hooker, who was at that time lecturer at Chelmsford. Shortly after this, Dr. Barkham having noticed that Mr. Rogers left off the surplice, on the occasion of his officiating at the funeral of some distinguished individual, expressed his dissatisfaction by giving him leave to find another field of labour.

Having remained at Bocking about five years, he was presented to the living in Assington, Suffolk, where, by the favour of the Bishop of Norwich, he was suffered to continue in quietude five years more. Here his ministry commanded great attention, and was apparently attended with an uncommon blessing. Persons of all classes, not only from the town but the surrounding country, thronged to hear him, so that his church was constantly filled to its utmost capacity. It became evident to him, however, that he could not much longer retain the position which he held; and he therefore, in anticipation of coming evil, resigned his living into the hands of his patron, and determined to migrate to New England.

Mr. Rogers had, previous to this time, married a daughter of Mr. Robert Crane of Coggeshall,—a gentleman of large property, who would gladly have maintained him and his family, if he would have remained in England, and yet did not feel at liberty to oppose his removal. He accordingly embarked with his family for New England, June 1, 1636; but the vessel did not cast anchor in Massachusetts Bay until the 16th of November. Before their arrival they had become well nigh discouraged, and had begun even to agitate the question whether they should not return to England; but, having kept a day of fasting and prayer in reference to it, they were quickly relieved by the return of good weather and favourable winds, and were shortly after safely landed in port. Mr. Ralph Partridge, another Puritan minister, came in the same ship with Mr. Rogers.

The year after his arrival, Mr. Rogers was a member of the Synod that met at Cambridge, with a view to suppress the famous Antinomian controversy. He was first invited to settle at Dorchester; but, as those who had come with him from England, could not be accommodated there, he went with them to Ipswich, where he was ordained as pastor, February 20, 1638,—the sermon on the occasion being preached by himself, from II. Cor. II., 16:—"a sermon," says Cotton Mather, "so copious, judicious, accurate and elegant, that it struck the hearers with admiration." John Norton was ordained, at the same time, as teacher, having previously ministered in that capacity in connection with Mr. Ward.

For more than a dozen years, Mr. Rogers laboured in harmony with his colleague, and much to the acceptance of his congregation. His health, however, was far from being firm, and he had frequent turns of raising blood, in which he used to comfort himself by saying with another, that "though he should spit out his own blood, by which his life was to be maintained, yet he should never lose the benefits of Christ's blood, by which he was redeemed." He was subject also to severe fits of *hypocondria*, during one of which, his friend John Cotton thus addressed him in a letter:—

"I bless the Lord with you, who supporteth your feeble body, to do Him service, and meanwhile perfecteth the power of his grace in your weakness. You know who said it, 'Unmortified strength posteth hard to Hell, but sanctified weakness creepeth fast to Heaven.' Let not your spirit faint, though your body do. Your soul is precious in God's sight; your hairs are numbered; and the number and measure of your fainting fits and wearisome nights are weighed and limited by his hand, who hath given you his Lord Jesus Christ, to take upon Him your infirmities and bear your sicknesses."

About two years before the death of Mr. Rogers, Mr. Norton, his colleague, was invited to the pastoral charge of a church in Boston. This was the origin of no inconsiderable uneasiness at Ipswich, and of a severe trial to Mr. Rogers, as he was suspected by some of not being sufficiently active to retain his colleague. Though he was not, at this time, far advanced in years, yet he was fast sinking under bodily infirmities. He had been, during a great part of his life, given to the excessive use of tobacco; and, having become convinced that the habit was not only injurious to his physical constitution, but beneath the dignity of his Christian and ministerial character, he undertook to abstain from it altogether. About the time that he made this change, he was seized with a sort of epidemic cough, which, though not at first of a threatening character, soon reached a fatal termination. One of his last acts was to bless the three children of his daughter, who had evinced towards him the most tender and dutiful affection. In his dying moments, he enjoyed the utmost peace, and exclaimed in joyful submission, with nearly his last breath,—"My times are in thy hands." He died July 3, 1655, aged fifty-seven years. His estate in Old and New England amounted to twelve hundred pounds. His wife, Margaret, died January 23, 1656. He left five sons and one daughter. His eldest son, *John*, was afterwards President of Harvard College. His daughter was married to the Rev. William Hubbard.

Mr. Rogers' only publication is a Letter to the Honourable House of Commons at Westminster, on the subject of Reformation, bearing date 1643. He left in MS. a Vindication, in Latin, of the Congregational Church government, from which Cotton Mather has preserved a considerable extract. The reason given for his not having published any of his discourses is, that his health would not allow him to bestow upon them the labour which was necessary to give them the finish which his exquisite taste demanded. He is known to have kept a diary; but it seems to have been entirely for his own benefit; and his friends to whom he entrusted it, in obedience to his express injunction, committed it to the flames.

Cotton Mather says of Mr. Rogers,—

"He might be compared with the very best of the true ministers which made the best days of New England."

Hubbard, his son-in-law, the Historian, says,—

"He had eminent learning, singular piety and holy zeal. His auditory were his epistle, seen and read of all that knew him."

RALPH PARTRIDGE.*

1636—1658.

Ralph Partridge was born and educated in England, and was, for some time, a minister of the Established Church. In consequence of the troubles which his nonconformity brought upon him, he determined to seek a refuge in New England, and accordingly embarked for Boston, where he arrived on the 17th of November, 1636. He had a very boisterous passage, and the vessel became short of provisions.

Shortly after his arrival, he went to Duxbury, at the invitation of the church in that place, and was admitted a freeman there, on the 6th of March, 1637. The same year, he received a grant of forty acres of land, and shortly after purchased a house.

In 1648, he was appointed, with Richard Mather and John Cotton, to prepare a model of Church government for the consideration of the Synod at Cambridge. Cotton Mather says of him, that, "in the opinion of that Reverend Assembly, this person did not come far behind the first three, for some of his accomplishments."

He enjoyed, for the most part, vigorous health, and was little interrupted in his labours by bodily indisposition, during a ministry of about forty years. He died at an advanced age, in the year 1658. His wife survived him. His daughter *Elizabeth* married the Rev. Thomas Thacher who was first settled at Weymouth, and was afterwards installed first pastor of the Old South Church, Boston. To this daughter he gave all his landed property, both in Old and New England, and, after her decease, to her second son, *Ralph Thacher*, who was settled over the church at Martha's Vineyard in 1697. His daughter *Mary* married John Marshall in England.

Morton, who was his contemporary, writes thus concerning him:—

> "His pious and blameless life became very advantageous to his doctrine; he was much honoured and loved by all that conversed with him. He was of a sound and solid judgment in the main truths of Jesus Christ, and very able in his disputation to defend them; he was very singular in this, that, notwithstanding the paucity and poverty of his flock, he continued in his work amongst them to the end of his life. He went to his grave in peace, as a shock of corn fully ripe, and was honourably buried at Duxbury."

Cotton Mather says:—

> "This Partridge had not only the innocency of the Dove, conspicuous in his blameless and pious life, which made him very acceptable in his conversation; but also the loftiness of an Eagle, in the great soar of his intellectual abilities. There are some interpreters who, understanding *church officers* by the *living creatures*, in the fourth chapter of the Apocalypse, will have the teacher to be intended by the Eagle there, for his quick insight into remote and hidden things. The church in Duxbury had such an *Eagle* in their *Partridge*, when they enjoyed such a teacher.
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> "There was one singular instance of a weaned spirit, whereby he signalized himself unto the Churches of God. That was this: there was a time when most of the ministers in the Colony of Plymouth left the Colony, upon the discouragement which the want of a competent maintenance among the needy and froward inhabitants gave unto them. Nevertheless Mr. Partridge was, notwithstanding the paucity and the poverty of his congregation, so afraid of being any thing that looked like a bird wandering from his nest, that he remained with his poor people, till he took wing to become a bird of Paradise, along with the winged seraphim of Heaven."

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* Brook's Lives, III.—Winsor's History of Duxbury.—Felt's Eccl. Hist. N. E., I.

JOHN HIGGINSON.[*]

1636—1708.

John Higginson was the son of the Rev. Francis Higginson and Ann his wife, and was born at Claybrook, England, on the 6th of August, 1616. He came with his parents to New England in 1629, and joined the church in Salem, of which his father was "teacher," when he was but thirteen years of age. After his father's death, he was assisted in his education by the ministers and magistrates of the Colony,—a favour for which, in after life, he often expressed the warmest gratitude. He was chaplain of the Fort at Saybrook in 1636, and continued there about four years; in 1639, we find his name as witness to the articles of agreement between the settlers at Guilford, Connecticut, and the Indians, concerning the lands which were then purchased. In 1641, he was engaged as the teacher of a school at Hartford, and at the same time continued his theological studies under the direction of the Rev. Thomas Hooker. Having been thus occupied for about two years, he removed to Guilford in 1643, where he was employed as assistant to the Rev. Henry Whitfield, whose daughter he married. In 1647, he transcribed nearly two hundred of the sermons of his friend and benefactor, Mr. Hooker, who had then recently died; and about half of them were afterwards published in England.

After Mr. Whitfield returned to England in 1651, Mr. Higginson remained in sole charge of the church at Guilford until 1659, when he took leave of them, with the intention of returning to his native country. The vessel in which he had taken passage for England, put into Salem harbour, in stress of weather; and, as the church there was in want of a minister, they made proposals to him which issued in an engagement, on his part, to remain and preach for them a year. Before this time had expired, he received an invitation to become their pastor. He accepted it, and was ordained in August, 1660. At his ordination, the hands of the deacons and one of the brethren were imposed, in the presence of the neighbouring churches and elders. Mr. Norton of Boston gave the Right Hand of Fellowship. Mr. Higginson continued in the pastoral relation to this church until his death, which occurred on the 9th of December, 1708, at the age of ninety-two. He had been in the ministry seventy-two years.

Mr. Higginson engaged with no inconsiderable zeal in the famous controversy with the Quakers. He regarded their religious opinions and practices as dangerous to both Church and State; and hence he did not hesitate to recommend the excommunication from the church of such members as had joined them. It is said, however, that he subsequently regretted the warmth of his zeal on this subject. In respect to the witchcraft delusion, he seems to have stood neutral, with the single exception that he concurred with Mr. Noyes,[†] his colleague, in the excommunication of a person who had been charged with being under this Satanic influence.

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[*] Mather's Mag., III.—Mass. Hist. Coll., VI.—Felt's Annals of Salem —Upham's Second Century Lecture.—Young's Chron.—Felt's Eccl. Hist. N. E., I.

[†] Nicholas Noyes, the son of Nicholas Noyes, and the nephew of the Rev. James Noyes, was born at Newbury, December 22, 1647, was graduated at Harvard College in 1667; preached thirteen years at Haddam, Conn.; was ordained at Salem, November 14, 1683; and died on the 13th of December, 1717, in the seventieth year of his age, and the thirty-fifth of his ministry. He was distinguished in his day as a poet. He was a firm believer in the witchcraft of 1692, and a vigorous actor in the scenes connected with it.

Mr. Higginson was regarded as a person of excellent judgment, and his opinions generally had great weight. An agent from England, supposed to be Edward Randolph, wrote home, about 1677, that Mr. H. was one of the three most popular divines in New England. John Dunton[*] visited him in 1696, and writes thus concerning him:—

> "All men look to him as a common father, and old age for his sake is a reverend thing; he is eminent for all the graces that adorn a minister; his very presence puts vice out of countenance; his conversation is a glimpse of Heaven."

Cotton Mather says of Mr. H. (1696),—

> "This good old man is yet alive; and he that from a child knew the Holy Scriptures, does, at those years wherein men are to be twice children, continue preaching them with such a manly, pertinent, judicious vigour, and with so little decay of his intellectual abilities, as is indeed a matter of just admiration."

Mr. Higginson's first wife died before 1678; for in that year he was married to Mary ——, a widow of Boston, who died March 9, 1709, leaving two daughters, one of whom was married to Jeremy Dummer.[†] By his first marriage, Mr. Higginson had seven children. Of these, *John* was of the Governor's council, and lived in Salem. *Nathaniel* was born at Guilford, October 11, 1652; was graduated at Harvard College in 1670; went to England in 1674; and was with Lord Wharton about seven years, as steward and tutor to his children. He was employed in the mint of the Tower in 1681; and in 1683 went in the East India Company's service to Fort St. George, East Indies; was member and Secretary of the Council, and afterwards Governor of the Factory at said Fort. He married Elizabeth Richards in 1692; returned to England with his wife and four children in 1700; and established himself as a merchant in London, where he died in 1708. *Thomas* went to England, learned the goldsmith's trade, came home, embarked for Arabia, and was never afterwards heard of. *Francis* went to his uncle, at Kirby Stevens in England, was educated at the University of Cambridge, and died of small pox in London, aged twenty-four. *Henry* was brought up a merchant, went to Barbadoes as Factor, and there died of small pox, 1685.

Mr. Higginson published the following works:—An Election Sermon, 1663. Our dying Saviour's legacy of peace to his disciples in a troublesome world, with a Discourse on the duty of Christians to be witnesses unto Christ, unto which is added some help to self-examination, 1686. An Attestation to Dr. Mather's Magnalia, prefixed to that work, 1697. A Sermon entitled "New England's duty and interest to be an habitation of justice and holiness," 1698. A Testimony to the order of the Gospel in the churches of New England, with Mr. Hubbard, 1701. An Epistle to the reader, prefixed to Hale's Inquiry into the nature of Witchcraft, 1702. A Preface to Thomas Allen's Invitation to Thirsty Sinners, 1708. The deplorable state of New England, 1708.

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[*] JOHN DUNTON was an extensive bookseller in London, but came to this country in March, 1686, for the double purpose of selling books and collecting debts. He remained here eight months, and formed an extensive acquaintance, particularly with the prominent clergymen of the country. In 1705, he published in London "The Life and Errors of John Dunton;" in which he gives an amusing account of his visit to New England, and describes many of the people whom he saw there. In his will he directed his burial to be "the seventh day after his death, and not before," lest he should come to life, as his mother had done, on the day appointed for her funeral. He died about 1725.

[†] JEREMY DUMMER was a native of Boston; was graduated with the most brilliant reputation at Harvard College, in 1699; afterwards went to Europe and spent several years at the University of Utrecht, where he studied theology and received the degree of Doctor of Philosophy; returned to this country, and finding no prospect of any congenial employment here, went to England where he devoted himself to politics, and wrote an admirable pamphlet in defence of the New England Charters. He was appointed agent for the Province of Massachusetts in 1710, in which capacity he served till his dismission in 1721. He became intimate with Lord Bolingbroke, and adopted both his political and religious principles; the former of which he subsequently abandoned, though he adhered to the latter, and is supposed to have died an infidel. He published several works which evince great talent and learning. He died at Plastow, on the 19th of May, 1739.

JOHN DAVENPORT.[*]

1637—1672.

John Davenport was born in the city of Coventry, England, in the year 1597. His parents were worthy and respectable persons, and his father was at one time Mayor of the city in which he resided. His mother died shortly after his birth, though not till she had devoted him to the service of the sanctuary. At the age of fourteen, he had made great proficiency in his studies; and he was, at that time, (1611,) admitted to Brasen-nose College, Oxford. Here he remained about five years; and then, having taken the degree of B. A., he left the University, and entered on the active duties of the ministry, though he was only nineteen years of age.

Having officiated, for a short time, as chaplain at Hilton Castle, in the neighbourhood of Durham, he was called to London, where he laboured first as assistant to another clergyman, but soon after became the minister of St. Stephen's Church, Coleman street. Here he acquired great celebrity, not only by his high accomplishments as a preacher, but by a most laborious discharge of his pastoral duties; especially by remaining in the city during the prevalence of the plague, and, regardless of personal danger, ministering indiscriminately to the spiritual wants of all classes.

Notwithstanding the great amount of labour incident to his charge as a minister, he did not, at any time, intermit his more general studies; and in 1625 he went to Oxford, and having passed the customary trials with much approbation, received at the same time the degrees of Master of Arts and Bachelor of Divinity.

About the year 1626, there was an association formed for the purpose of providing able ministers for destitute congregations. With a view to accomplish their end, a fund was raised by voluntary contribution, for the purchase of as many "lay impropriations," (that is, tithes which, by a gross abuse, had become the property of laymen,) as possible; and the income of these it was proposed to expend for the support of preachers or lecturers in those churches which were either, not at all, or very inadequately, supplied. Mr. Davenport, with a number of other distinguished clergymen, and several laymen of note, among whom was the Lord Mayor of London, engaged earnestly in this enterprise; but Bishop Laud, regarding the movement as favourable to the cause of nonconformity, caused the trustees who conducted the business, or, as they were called, the "feoffers in trust," to be arraigned before the Court of Exchequer. They were twelve in number, and Mr. Davenport was one of them: the Court pronounced the whole procedure illegal, and confiscated the money to the King's use.

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[*] Wood's Athenæ Oxon.—Mather's Mag, III.—Brook's Lives, III.—Trumbull's Conn., I.—Hutchinson's Mass.—Winthrop's N. E.—Holmes' Am. Ann.—Stiles' Judges.—Allen's Biog. Dict.—Bacon's Historical Discourses.

In the year 1631, Mr. Davenport was summoned before Bishop Laud, and was subjected to trouble and expense on account of his Puritan principles. But up to this time he had been a conformist; not because he was satisfied with the state of things in the Established Church, but because, all things considered, he thought it his duty to remain in it. Having heard that John Cotton had resigned his charge in Boston, England, with a view of making his escape to America, he sought an interview with him, in order, if possible, to induce him to change his purpose. But the result was, that Mr. Cotton, instead of being convinced that he was taking a false step, succeeded in cônvincing Mr. Davenport that he had better follow his example, at least so far as to withdraw from the Established Church.

Being now an avowed nonconformist, Mr. Davenport became specially obnoxious to his Diocesan, and felt himself in jeopardy while he remained within his reach. But he was the minister of a congregation between whom and himself there existed a strong attachment; and he could not consent to force a disruption of the tie that bound him to them. He accordingly convened the principal members of the church, and while he stated to them the circumstances which seemed to render it necessary to his safety that he should leave the country, he acknowledged their claim upon his services, and declared himself willing to remain and incur all the consequent hazard, if they desired it. The result was, that they released him from all obligation to them, and accepted his resignation with great sorrow.

Having remained in England long enough to excite the vigilance of some of Bishop Laud's officials in respect to him, he betook himself to Holland in the latter part of 1633. On his arrival there, he became a colleague with the Rev. John Paget, for many years pastor of an English church at Amsterdam; but, as he soon withstood the promiscuous baptism of children, which was practised in Holland, he became engaged in a controversy on the subject, which, in about two years, obliged him to desist from his public ministry. Having resigned his charge in 1635, he opened a Catechetical exercise at his own lodgings, which was held every Sabbath evening, after the public services in the churches were over. This, however, was found to be offensive to the opposite party, and in a short time he left Holland and returned to London.

Mr. Davenport had long been a zealous friend to New England. He had exerted an important influence in obtaining the patent of the Massachusetts Colony; and had contributed both time and money in aid of the new plantation, before his departure to Holland. This now seemed to him the only field on which he could successfully carry out his ideas of ecclesiastical reform; and being greatly encouraged by a letter which he received about this time from Mr. Cotton, he soon came to the determination of migrating to this Western world. Accordingly, having made the requisite preparations for his voyage, he embarked in the ship Hector, and arrived at Boston on the 26th of June, 1637. He was accompanied by a considerable band of colonists, among whom were his very intimate friend, Theophilus Eaton, and Eaton's son-in-law, Edward Hopkins, both of whom became much distinguished in civil life.

Mr. Davenport received a hearty welcome from Mr. Cotton and his associates, who justly regarded him as an important auxiliary in sustaining the interests of religion here. He found the country in a state of great agitation, on account of the Antinomian and Familistic notions then so extensively prevalent; and he had an important agency in settling that perilous controversy. He was a member of the famous Synod of Cambridge, and, at the close of its sessions, he announced the result in a sermon from Phil. III., 16; in which he is said to have "showed the occasion of differences among Christians, and, with much wisdom and sound argument, persuaded the people to unity."

On the 30th of March, 1638, Mr. Davenport, with a goodly number of the families who had come with him, sailed from Boston to Quinipiac, to which they afterwards gave the name of New Haven. Both Mr. Davenport and Mr. Eaton had previously visited this place, and were greatly struck with the beauty and fertility of the country; and, as that region was not included in the limits of any patent already given, they hoped that a residence there would put them out of the range of the authority of any Governor General. And it is not improbable that one motive that influenced them in their removal, was, that they might frame their church and commonwealth in their own way, and on a model that seemed to them more scriptural than any other. This company of pilgrims reached their destined home (Quinipiac) on the 14th of April, Mr. Davenport being then forty-one years of age. The next day, which was the Sabbath, the armed men, with their wives and children, assembled at beat of drum, under a spreading oak, to engage in the duty of religious worship. Mr. D. preached from Math. IV., 1; and his subject was "The temptations of the wilderness."

On the 4th of June, 1639, the preparatory steps having been taken, "all the free planters" met in a barn for the purpose of organizing a civil government; and Mr. D. preached on the occasion from Proverbs IX., 1. On the 22d of August following, the church was constituted, and Mr. D. shortly after was chosen pastor. He was set apart by the imposition of the hands of two or three lay brethren, though Mr. Hooker and Mr. Stone of Hartford were both present, and one of them offered the prayer. This ceremony was not intended to imply any doubt of the validity of Episcopal ordination, which Mr. D. had already received, but was a mere recognition of his having become the pastor of that particular church. From this period, he lived in great quietude and usefulness for many years. It was a source of much enjoyment to him that his early friend Eaton, who was, for many years, Governor of the new Colony, was his neighbour, and that he could find in him a helper in every good work.

In 1651, the Second church in Boston, then recently formed, sent him an invitation to become their pastor; but his relations to his own people and to the Colony at large were such, that he did not feel at liberty, at that time, to remove to any other place.

It is well known that several of the surviving members of the Court that condemned Charles I. to the scaffold fled to this country. Two of them, Whalley and Goffe, who had been Major Generals in Cromwell's army, finding their way to New Haven, were concealed, for more than a month, in Mr. Davenport's house; and he even preached a sermon which was designed and adapted to awaken sympathy in their behalf. Mr. D. was, at one time, thought to be in danger of being arrested for the part which he took in the matter; but he showed himself entirely fearless, and the clamour gradually died away.

Mr. Davenport was grievously afflicted by the introduction of what is commonly called the "Half-way Covenant." At a Synod held at Boston in 1662, it was decided that all persons who had been baptized in their infancy, and who, on arriving at years of discretion, would recognise their covenant obligations, should be allowed to bring their children for baptism. This result of the Synod greatly divided the churches throughout the country; and no one opposed it more earnestly or more efficiently than Mr. Davenport. It was to this point that he had sacrificed his standing in the Church of Holland; and he had not grown more tolerant of what he regarded then with such strong disapprobation.

In the midst of this controversy, the First church in Boston was deprived by death of both its ministers—Norton and Wilson: both were in favour of the decision of the Synod, and the greater part of the church members agreed with them in opinion. But, as the vacant church was considered one of great importance, to the responsibilities of which no young man could be adequate, the eyes of the majority were turned towards Mr. Davenport,—notwithstanding he was then in his seventieth year, and suffering under considerable bodily infirmity. A call was sent to him, which he thought it his duty to accept, and did accept, though his congregation at New Haven clung to him with the utmost tenacity, utterly refusing him a dismission, and at last only passively allowing him to do as he pleased.

At the same time, there was a considerable party in the church at Boston, and among them several persons of note, who vigorously opposed his settlement, on the ground of his holding views different from their own in respect to the "Half-way Covenant." These finally withdrew, and were organized at Charlestown into what is now known as the "Old South Church." A controversy now commenced between the two churches, which was carried on with no little asperity during a period of fourteen years. Mr. Davenport and Mr. James Allen were installed as co-pastors of the First church on the 9th of December, 1668.

Mr. Davenport's ministry in Boston was very brief. He died of apoplexy, on the 15th of March, 1672, in the seventy-third year of his age. He was buried in the tomb of his friend John Cotton. His portrait is in the museum of Yale College.

The following account of Mr. Davenport's character is from the seventh of the "Historical Discourses" of Dr. Bacon,—the present pastor of the church which that venerable man established:—

> "From his early youth to his death, he was devoted to study. Those lucubrations of his which in London were protracted into the late hours of the night, were not discontinued when he had removed into a deeper wilderness than that which is now spread around the base of the Rocky Mountains. Here he was 'almost continually in his study and family, except some public work or private duty called him forth;' and 'he was so close and bent a student that the rude Pagans themselves took much notice of it, and the Indian savages in the neighborhood would call him,—*So big study man.*'
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> "The fruit of his studies was manifest in his sermons, and in his published works. He was eminently familiar with the Scriptures, which he often quoted in the original tongues, for the sake of exhibiting some delicate shade of meaning, invisible in the translation. His skill in evolving from the Scriptures, not merely their historical or grammatical signification, but those 'uses' of 'doctrine, reproof, correction, instruction in righteousness' for which 'all Scripture is profitable,' showed that his studies brought him into communion, not with the letter only, but with the living Spirit. He was a true master of the art of logic, as it was taught in those days, an art in the

practice of which the mind was trained to the power of acute discrimination and analysis. Instead of being,—as his weaker cotemporaries were prone to be,—a slave to the technicalities of the art, he used them as easily as an expert workman uses the tools of his trade. None in a debate could better state the point in question; none could detect more promptly, or expose more strikingly the fallacious statements, or the inconclusive arguments of an opponent. His various stores of knowledge afforded him at need, those ready and lively illustrations which are often more effective than dry argument can be. Some specimens of a work in Latin from his pen show that he used that language, not as many theologians have used it, with barbarous idioms, but with a degree of gracefulness and elegance.

"I cannot but conceive of him, as characterized by great dignity of manners, combined—as true dignity must ever be—with courtesy. 'He had been acquainted with great men and great things;' he had seen the world in all its phases; and he appears to have been always treated with that respect which is not often withheld from those in whom the honest self-respect from which proceeds true dignity of manners, is mingled with the kindness, which is the soul of courtesy.

"His sermons, as he prepared them for the pulpit, appear to have been not discourses fully written out, after the manner now adopted by the most accomplished New England preachers, but outlines, with somewhat extended sketches of the leading topics, to be completed and enlivened by the freedom and fire of extemporaneous utterance. Hence we can only very imperfectly judge of his power in the pulpit by any specimens of his preaching which have come down to us. That there was life and force in his discourses, may be seen on almost any page of his 'Saints Anchor-hold.' But the testimony of his cotemporaries is all that we have, to tell us of what he actually was in the pulpit. One who was long acquainted with his reputation, and who, after his removal to Boston, must have often seen him, says,—'He was a person beyond exception and compare for all ministerial abilities;' and that even in his latest years, 'he was of that vivacity that the strength of his memory, profoundness of his judgment, floridness of his elocution, were little, if at all, abated in him.' Another, who, in his youth, was the particular friend of Davenport the aged, says,—'He was a princely preacher. I have heard some say who knew him in his younger years, that he was then very fervent and vehement as to the manner of his delivery, but in his later years he did very much imitate Mr. Cotton, whom, in the gravity of his countenance, he did somewhat resemble. *Sic ille manus, sic ora ferebat.*'"

The following is a list of Mr. Davenport's publications :—Royal edict for military exercises: A Sermon delivered in London, 1629. A Letter to the Dutch classis, concerning Mr. John Paget, 1634. Instructions to the Elders of the English Church, 1634. Report of some proceedings against John Paget, 1634. Allegations of Scripture against the baptizing of some kind of infants, 1634. Protestation about the publishing of his writings, 1634. An apologetical Reply to a book called "An Answer to the unjust complaint of William Best, 1636. Profession of Faith made publicly before the congregation, &c., 1642. Answer to the Elders of the several churches in New England, unto the Nine Positions sent over to them from England, 1643. The Knowledge of Christ in regard to types, &c., 1653. The Messiah is already come: A Sermon, 1653. Catechism containing the chief heads of the Christian religion, 1659. The Saints' Anchor-hold in all storms and tempests, in sundry sermons, 1661. Another Essay for the investigation of the truth, in answer to two questions, &c., 1663. Election Sermon at Boston, 1669. God's Call to the people to turn unto Him, &c.: Two Fast-day Sermons in New England, 1670. Power of Congregational Churches asserted and vindicated, 1672. A Discourse about civil government in a new plantation, 1673. [This tract erroneously bears the name of John Cotton on its title page.] A Latin Epistle to John Dury on the union of Protestant Churches.

He wrote several Introductions to other men's works; among which his Epistle before Scudder's "Daily Walk" is mentioned as worthy to be reckoned itself a book. He wrote an Exposition of Solomon's Song, which was just going into the press at London, when the death of the undertaker of the publication stopped it. He also wrote a Life of John Cotton, (never published,) which was once in Governor Hutchinson's hands, but is now lost.

Mr. Davenport had a son, *John*, who settled at New Haven, married a daughter of the Rev. Abraham Pierson, November 27, 1663, and had five children; one of whom, *John*, was the minister of Stamford, Connecticut, and another, *Abigail*, was married to the Rev. James Pierpont of New Haven.

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SAMUEL EATON.*

1637—1640.

Samuel Eaton was the son of the Rev. Richard Eaton, Vicar of Great Budworth in Cheshire, and the brother of Theophilus Eaton, Governor of the New Haven Colony. He was educated at Magdalen College, Cambridge, and received the degree of B. A. in 1624, and of M. A. in 1628. Shortly after leaving the University, he took orders and was beneficed in the Church of England. But, having been puritanically educated, he could not conscientiously conform in every particular, and, on the whole, felt little at home in his ecclesiastical relations. He came to this country in 1637, accompanied by his brother, afterwards the Governor, and the Rev. John Davenport, and was associated with them in the early settlement of New Haven, and with Mr. Davenport in his pastoral charge. He is said to have differed from his colleague in respect to the principles of civil government; and this is supposed to have been one reason for his leaving the Colony;—his brother, according to Cotton Mather, having advised to the measure. He returned to England in 1640, with the design of gathering there a company of emigrants who should settle Totoket, (afterwards Branford,) of which a grant had been made to him, on condition that he would induce a sufficient number of his friends to come over from England to ensure its settlement.

Mr Eaton, after leaving New Haven, was detained for some time at Boston; where his preaching excited so much interest that vigorous efforts were made to secure his services there permanently; but he refused to listen to their proposals. On his arrival in England, he found such an improvement in the civil as well as ecclesiastical condition of the country, and so much more toleration exercised towards the Puritan party than when he had left it, a few years before, that he soon relinquished the idea of returning to New England, and resolved again to exercise his function as a minister in his native country. He soon gathered a Congregational church in Duckenfield in Cheshire; and afterwards removed, probably with some part of his congregation, to the neighbouring borough of Stockport. Here he seems to have had a serious difficulty with his people, some of whom, it is said by Calamy "ran things to a great height, and grew wiser than their minister." In 1662, he was ejected and silenced by the Act of Uniformity. After this, he attended on the ministry of Mr. Angier of Denton; as did many of his former hearers, some of whom had contracted a prejudice against him while he was their minister, but became kindly disposed in consequence of being brought to commune with him in difficulties and trials. After a scene of protracted suffering from various causes, he died, at Denton in Lancashire, on the 9th of June, 1665, aged sixty-eight, and was buried in the chapel there. His funeral sermon was preached, according to his own appointment, from the words,—"I know that my Redeemer liveth," &c. The preacher dwelt much on the afflictions of the deceased. He spoke of him as having been "much afflicted in his estate in the times of the former Bishops," and as having been more recently "afflicted in his body, liberty, friends, good name, and oft times and many ways troubled and grieved in his spirit." His afflictions had been "many and great, and some of long continuance." "He had been wronged in his good name, not by enemies, but friends." "He had suffered for a season the loss of speech, being thus unfitted for public service." "Some of those to whom he had preached, and with whom he had walked, had greatly distressed his heart with their errors in doctrine, and their scandals and divisions; some had returned him evil for good, and hatred for good will; and had filled him with reproaches." He had "been dying many years," and at last departed in an evil time, leaving his friends and the Church of God in great and general affliction. Yet he died not till God having humbled him and proved him, had "cleared his innocency, and restored him to some measure of usefulness." "By the goodness of God he died, notwithstanding all his enemies, in his own house and bed, and came to his grave in peace, according to his heart's desire."*

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* Young's Chron.—Bacon's Historical Discourses.—Felt's Eccl. Hist. N. E., I.

Cotton Mather says,—"He was a very holy man, and a person of great learning and judgment, and a most incomparable preacher." Dr. Calamy says,—"He left no children, but left a good name among persons of all persuasions." Wood, the author of the Athenæ Oxonienses, and a vigorous opposer of the Puritans, says that he was "held in wonderful esteem," by the Puritans in that part of the Kingdom, and that he was a "most pestilent leading person" among them.

The following is a list of Mr. Eaton's publications:—A Defence of sundry positions and Scriptures alleged to justify the Congregational way, 1645. Defence of sundry positions and Scriptures for the Congregational way justified; the second part, 1646. [In this and the preceding work, he was assisted by his colleague at Duckenfield, Timothy Taylor.] The mystery of God incarnate, or the Word made flesh cleared up, &c., 1650. Vindication or further confirmation of some of the Scriptures, produced to prove the Divinity of Jesus Christ, distorted and miserably wrested and abused by Mr. John Knowles, &c., 1651. The doctrine of Christ's satisfaction, and of the reconciliation of God's part to the creature: Printed with the Vindication. Discourse concerning the springing and spreading of error, and of the means of cure and of preservation against it: Printed also with the Vindication. Treatise of the oath of allegiance and covenant, showing that they oblige not. [The date is not given, but it was replied to in 1650.] The Quakers confuted, &c., 1659.

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* The Funeral Sermon, from which these are extracts, is found in the works of Oliver Heywood, V.

HENRY WHITFIELD.*

1637—1650.

Henry Whitfield was born in England, and was the youngest son of an eminent lawyer. His father originally designed him for the profession of Law, and educated him first at one of the Universities, and then at the Inns of Court. He, however, having become early impressed with religious truth, chose to devote himself to the ministry; and, accordingly he gave up all thoughts of the Law, and directed his studies with reference to the clerical profession.

In due time he commenced preaching, and became minister of Ockham, in Surrey, where his labours were attended with an abundant blessing. Not only in the town where he resided, but in the adjacent country, many were supposed to have been converted through his instrumentality. At length, being encouraged by the success that attended his labours abroad, and having, in addition to one of the best church livings, a handsome private income, he procured and maintained another godly minister at Ockham, that he might have the privilege of itinerating among the destitute places. The result of these labours of love was most benign and cheering to both himself and others.

During a period of twenty years he conformed to the various rites and usages of the Established Church; but yet he was in great favour with many of the nonconformists. He was remarkable for his hospitality, especially towards those whom he considered as suffering from an invasion of their religious rights.

It seems not improbable that his intimacy with the nonconformists had a powerful effect on his own mind with reference to the great questions of the day. Certain it is that he became fully convinced that they were right, and that he felt constrained ultimately to declare himself of their number. This soon involved him in troubles from which he had protected others. Archbishop Laud prosecuted him for refusing to read the "Book of Sports;" and, being a man of great moderation and self-denial, instead of attempting to meet the prosecution, he peaceably resigned his charge and his benefice.

As he saw no prospect of any change favourable to his wishes in the state of the Church, or of his being advantageously employed as a minister in his native country, he now formed the purpose of coming to New England. Accordingly, he disposed of his personal estate, and in the year 1637 came with Governor Eaton to New Haven. He was accompanied by many of his friends and acquaintances from Surrey, Kent and Sussex, who had become so much attached to his ministry that they shrunk from no sacrifice by means of which they might enjoy it.

Soon after his arrival in this country, he, with his friends, commenced the settlement of the town of Guilford, having previously purchased the land from the native Indians who occupied it. They gave the place its name from a town in Surrey, from which a large portion of them had emigrated. There is no record or tradition of Mr. Whitfield's having been ordained here; so that it is presumed that he exercised his ministerial office by the same authority as in England.

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* Mather's Mag., III.—Brook's Lives, III.—History of Guilford in Mass. Hist. Coll., IV.—Indian Converts, by Experience Mayhew.

Mr. Whitfield may be considered as having been, in every sense, the head and father of the plantation; and they looked up to him with a truly filial regard. He had a large estate, and a large heart, which enabled him not only to devise, but to accomplish, liberal things. He built, at his own expense, a firm, and for those days, a large and elegant, stone house, which served as a fort for himself and many of the inhabitants, and which still remains a monument of his benevolence and public spirit.

Of the particulars of Mr. Whitfield's ministry at Guilford no record is known to exist; though the tradition is, that he exercised a commanding influence, the sphere of which extended much beyond his own congregation. After remaining with his people about twelve years, he was induced, in consequence of the change of times in England, under the Commonwealth, to return to his native country. Several of the planters returned with him, though the mass of them remained behind,—not however without the expectation of ultimately following him. He offered them his estate on very low terms; but, either on account of their poverty or the expectation of soon leaving the country, they declined making the purchase; though they afterwards regretted their determination. He left his church under the care of his son-in-law, the Rev. John Higginson. Cotton Mather says, that, "at the time of parting, the whole town accompanied him unto the water side, with a spring tide of tears."

Mr. Whitfield left Guilford in the latter part of the summer of 1650, and repaired first to Boston, with a view to embark for England. The vessel in which he took passage to Boston, stopped for ten days at Martha's Vineyard; and this gave him an opportunity of visiting the celebrated Mayhew, so well known for his benevolent labours among the Indians. He accompanied Mr. Mayhew to several Indian meetings, and was greatly pleased with the manner in which he addressed them, as well as with the intelligence and propriety which the Indian children evinced in answering the questions that were put to them. Mr. Whitfield afterwards wrote concerning Mr. Mayhew as follows:—

> "Thus having seen a short model of his way, and of the pains he took, I made some inquiry about Mr. Mayhew himself and about his subsistence; because I saw but a small and slender appearance of outward conveniences of life in any comfortable way. The man himself was modest, and I could get little from him, but after, I understood from others how short things were with him, and how he was many times forced to labour with his own hands, having a wife and three small children, who depended upon him to provide necessaries for them; having not half so much yearly coming in, in a settled way, as an ordinary labourer gets there among them; yet he is cheerful amidst these straits, and none hear him complain. The truth is, he will not leave the work in which his heart is engaged; for on my knowledge, if he would have left the work, and employed himself otherwhere, he might have had a more competent and comfortable maintenance. I mention this the rather, because I have some hope that some pious mind who reads this, might be inwardly moved to consider his condition and come to his succour, for his encouragement in this great work."

On his return to England, Mr. Whitfield was cordially greeted by his old friends, and he continued through life to command the respect of many in the highest circles of society. He settled in the ministry at Winchester, where he probably continued till his death, which is supposed to have occurred about the time of the Restoration. He was the author of a work entitled,—"Some help to stir up to Christian duties," &c., 1636.

Cotton Mather says of him,—

> "His way of preaching was much like Dr. Sibbs'; and there was a marvellous majesty and sanctity observable in it. He carried much authority with him; and using frequently to visit the particular families of his flock, with profitable discourses on the great concerns of their interior state, it is not easy to describe the reverence with which they entertained him."

The Rev. Thomas Ruggles, one of his successors in the ministry at Guilford, speaks of him as "a well-bred gentleman, a good scholar, a great divine, and an excellent preacher."

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THOMAS COBBET.*

1637—1685.

Thomas Cobbet was born at Newbury, Berkshire, England, in the year 1608. His parents were in somewhat humble circumstances, and subsequently came to New England, where they spent their latter years. In due time, he became a student of the University of Oxford; but, when the plague raged there, he, with some others, put himself under the instruction of the celebrated Dr. Twiss of his native town. He entered the ministry and was first settled in a small place in Lincolnshire. In consequence of his nonconformity, he found it impossible to exercise his ministry with quietude, safety, or usefulness; and he resolved to seek a field of labour in this Western wilderness. Accordingly, he came to this country in the same ship with John Davenport, and arrived here June 26, 1637. He was soon invited by his old friend, the Rev. Samuel Whiting, who had preceded him a few years in his emigration, and who was then comfortably settled as the minister of Lynn, to become his colleague. He accepted the invitation, and the two laboured together in the utmost harmony for nearly twenty years. One year their salary was reduced to thirty pounds each; and that same year the town suffered a loss by disease among the cattle, of not less than three hundred pounds; which Cotton Mather reckons a just retribution for their parsimony. Mr. Cobbet, finding his support at Lynn insufficient, accepted an invitation to preach, and ultimately to settle, at Ipswich;—Mr. Rogers having then recently died, and Mr. Norton having removed to Boston. Here he continued diligently engaged in his work, until he was called to his reward. He died November 5, 1685, aged seventy-seven. From the records of the town, it appears that the expenses of the funeral were about eighteen pounds, including thirty two gallons of wine at four shillings, sixty-two pounds of sugar, cider and ginger, and some dozen pairs of gloves.

Mr. Cobbet left a widow, who died the next year, and four children,—three sons and one daughter. Three other children he had previously lost by death. His son *Samuel* (as is supposed) was a graduate of Harvard College in 1663, and was living in 1698. The epitaph which Cotton Mather designed for Mr. Cobbet, though never inscribed upon his tombstone, was yet so pertinent that it will very well bear to be translated. It is as follows:—"Stay, passenger, for here lies a treasure, Thomas Cobbet, of whose availing prayers and most approved manners, you, if an inhabitant of New England, need not be told. If you cultivate piety, admire him; if you wish for happiness, follow him."

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*Mather's Mag., III.—Brook's Lives, III.—Felt's History of Ipswich.—Farmer's Gen. Reg.

The following incidents, gathered by the Rev. Mr. Felt from the Colony Records, sufficiently indicate the high place which Mr. Cobbet held among the clergy of that day:—

> "1657, June 5th. He is one of thirteen elders who meet in Boston on ecclesiastical questions, proposed by the Legislature of Connecticut. Divines from other Colonies were to meet with them. The main subject for their deliberation was the baptism of children.—1661, June 7th. Mr. Cobbet is on a committee to consider 'our patent laws, and privileges and duty to his Majesty.' Their report was made June 10th, and was a very interesting document on account of its relativeness to the critical state of the Colony.—1662, May 7th. the Legislature grant him five hundred acres of land.—1668, April 14th. He is one of six clergymen appointed by the General Court to argue with several Baptists in Boston against their particular tenets.—1671, May 31st. He is among fifteen ministers who had counselled the Third church of Boston to form a society by themselves, and who now present an address to the Legislature, requesting that, as their committee reported them last year to be disorganizers, for having given such counsel, they may have a hearing either before the Court or a convention of churches. The Court considered their address, and owned that their committee had uttered themselves improperly.—1676, August 9th. Mr. Cobbet is of twenty-four elders, who assemble in Boston, by desire of the assistants, to advise them about the complaint of Gorges and Mason to the King. This year he was severely tried in the capture of his son by the Indians at the Eastward. Public prayers were offered not only in his own congregation, but also in others of the vicinity, for the deliverance of this captive. They were answered, and the heart of an afflicted parent was comforted. 1677. Mr. Cobbet writes a narrative of striking events to Increase Mather."

Mr. Cobbet preached two Election Sermons;—one in 1649, and the other in 1666. He was regarded as among not only the best preachers, but the best writers, of his time, in New England. He published in 1643, A Vindication of the covenant of the children of church members; in 1645, A Defence of Infant Baptism, highly commended by Mr. Cotton in his preface to Norton's Answer to Apollonius; in 1653, The Civil Magistrate's power in matters of religion modestly debated, &c., with an answer to a pamphlet called "Ill news from England," by John Clark of Rhode Island; in 1654, A Practical Discourse on Prayer; in 1656, A Treatise on the honour due from children to their parents.

The author of the Magnalia, in rendering his high testimony to Mr. Cobbet's work on prayer, says,—

> "Of all the works written by Mr. Cobbet, none deserves more to be read by the world, or to live till the general burning of the world, than that of prayer. And indeed prayer, the subject so experimentally, and therefore judiciously, therefore profitably, therein handled, was not the least of those things for which Mr. Cobbet was remarkable. He was a very praying man, and his prayers were not more observable throughout New England for the argumentative, the importunate, and, I had almost said, filially familiar strains of them, than for the wonderful successes that attended them. Our Cobbet might certainly make a considerable figure in the catalogue of those eminent saints, whose experiences have notably exemplified the power of prayer unto the world. That golden chain, one end whereof is tied unto the tongue of man, and the other end unto the ear of God, our Cobbet was always pulling at; and he often pulled unto such marvellous purpose that the neighbours were almost ready to sing of him, as Claudian did upon the prosperous prayers of Theodosius—
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> 'O nimium dilecte Deo.'"

WILLIAM HOOKE.[*]

1637—1656.

William Hooke was born in Southampton, England, of highly respectable parents, in the year 1601. He was sent to Trinity College, Oxford, in 1616, where he was admitted to the degree of B. A. in 1620, and of M. A. in 1623. Wood speaks of him at this time as being "esteemed a close student and a religious person." Having received orders in the Church of England, he became Vicar of Axmouth in Devonshire, where he continued several years. Both his preaching and his nonconformity rendered him an object of displeasure with the reigning powers until at length he formed and executed the purpose of casting in his lot with those who had migrated to New England.

It is not known in what year Mr. Hooke came to this country; but it was probably in or about the year 1636. Immediately after the settlement of Taunton in 1637, we find him the pastor of the church in that place. He was inducted into office by such men as John Wilson and Richard Mather.

He remained at Taunton not far from seven years; during which time he was associated in his ministerial labours with Mr. Nicholas Street;[†] the one holding the office of pastor, the other of teacher. At length he was invited to succeed Samuel Eaton, the brother of Theophilus Eaton, the founder and first Governor of New Haven, and to be associated as teacher with John Davenport in the charge of the New Haven church. He was probably installed there in 1644 or 1645—the exact date has not been ascertained. Cotton Mather informs us that "on the day of his ordination, he humbly chose for his text those words in Judges vii. 10.—'Go thou with Phurah thy servant;' and as humbly raised his doctrine—that in great services a little help is better than none; which he gave as the reason of his own being joined with so considerable a Gideon as Mr. Davenport."

Mr. Hooke was very highly connected, being the cousin by marriage of Oliver Cromwell, and the brother-in-law of Edward Whalley, one of the eight military chiefs, who ruled the eight districts into which England was divided by the Protector. Mr. Hooke corresponded with Cromwell during his residence at New Haven, and it may fairly be inferred that he was on terms of intimacy with him previous to his coming to this country. It is not strange therefore that, after Cromwell had risen to all but absolute power over the whole British empire, and Congregational principles seemed likely to triumph in England, and the New Haven Colony withal was greatly depressed, and its prospects extremely dubious,—it is not strange that, under these circumstances, Mr. Hooke should have begun to meditate the purpose of returning to his native country; and an additional consideration that probably influenced him was, that he might do more for the Colony and for his people there, than if he were to remain among them. Accordingly, we find that, in 1654, Mrs. Hooke took her departure for England; and two years after—in 1656, she was followed by her husband. Shortly after his arrival there, he wrote thus to Governor Winthrop:—

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[*] Trumbull's Conn., I.—Bacon's Historical Discourses.—Emery's Ministry of Taunton.

[†] Nicholas Street was educated in England; but it is not known in what year he came to this country. He was settled as colleague with Mr. Hooke at Taunton at the organization of the church, and remained there upwards of twenty years. On the 26th of September, 1659, he was settled at New Haven as colleague with Mr Davenport, where he continued till his death, April 22, 1674. Dr. Bacon pronounces him "a pious, judicious, modest man," and "no inferior preacher." His first wife was a sister of Elizabeth Pool, the foundress of Taunton; his second was the widow of Governor Newman. His son, *Samuel*, graduated at Harvard College in 1664, was ordained at Wallingford, Conn., in 1674, and died January 16, 1717.

> "As touching myself, I am not yet settled, the Protector having engaged me to him, not long after my landing, who hitherto hath well provided for me. His desire is that a church may be gathered in his family, to which purpose I have had speech with him several times: but, though the thing be most desirable, I foresee great difficulties in sundry respects. I think to proceed as far as I may by any rule of God, and am altogether unwilling that this motion should fall in his heart. But my own weakness is discouragement enough, were there nothing else."

It does not appear that Cromwell's purpose in regard to gathering a church in his family was fully carried out; though Mr. Hooke became his domestic chaplain, being associated in the office with Hugh Peters and John Howe. He had also conferred upon him the "mastership of the Hospital called the Savoy, in the city of Westminster." Thus he was thrown into a wide field of usefulness; and, for a while, his influence acted directly upon the throne.

But a sad reverse in his circumstances and prospects soon overtook him. In less than two years after his arrival in England, his friend and patron, the Lord Protector, died; the consequence of which was that the Commonwealth died also; and Mr. Hooke became an ejected and silenced minister.

Mr. Hooke seems always to have retained an affectionate remembrance of his friends in New England, and particularly of his charge at New Haven. In 1671, he addressed to the New Haven church a letter in which he confirms their title to a lot which he had previously given them, known as "the Hooke lot;" and prescribes certain terms in the donation which, it is understood, have not been strictly complied with. In his letter he says,—

> "Brethren, I daily have you in remembrance before the Lord, as retaining my old brotherly affection towards you, desiring the return of your prayers and brotherly love for him in whose heart you have a great interest. The Father of mercy be with you all, dwell in the midst of you, fill you with all joy and peace in believing, and bring you to his everlasting Kingdom in glory, through Jesus Christ, in whom I rest."

Mr. Hooke was made a dispenser of the charities of the New Haven church, among the poor ministers and ministers' widows in England. In acknowledging it, he adds—"This fruit of your bounty is very thankfully received and acknowledged by us, and the good Lord make all grace to abound towards you."

Mr. Hooke spent a few of his last years in comparative retirement. He died in or near London, on the 21st of March, 1678, aged eighty-seven, and was buried in the celebrated cemetery in London, known as "Bunhill fields."

The printed productions of Mr. Hooke are New England's Tears for Old England's Fears. A Fast Sermon, 1640–41. A Fast Sermon, 1645. A Sermon on Job II. 12., 1641. A Sermon in New England in behalf of Old England, &c., 1645. The privileges of the Saints on earth beyond those in Heaven, &c., 1673. A Discourse on the Gospel day, printed with the former book. The Slaughter of the Witnesses. A Sermon in the Supplement to the Morning Exercises.

Cotton Mather's testimony concerning Mr. Hooke is that he was a "learned, holy and humble man." Trumbull, the Historian of Connecticut speaks of him as a man "of great learning and piety, and possessing excellent pulpit talents." Dr. Bacon in one of his Historical Discourses, prefaces an extract from Mr. Hooke's Fast sermon preached in 1640, thus :—

> "The title of the sermon is New England's Tears for Old England's Fears; and the sermon itself is, in matter and style, quite unlike the ordinary preaching of that day. For matter, while a strain of evangelical sentiment runs through it, it is chiefly occupied with a lively description of the horrors of war, and especially of civil war, and with a statement of the reasons which ought to constrain the men of New England to sympathize with all the distresses of their mother country. For the style, while it has some touches of antique phraseology, it is far more ornamented, polished and rhetorical, than the style of any other New England preacher of that day."

JOHN FISKE.*

1637—1676.

JOHN FISKE was born in the parish of St. James in the county of Suffolk, England, about the year 1601. Not only his immediate parents, but his more remote ancestry, were eminent for piety; and several of them suffered severe persecution in the days of the bloody Mary. He was the eldest of four children, all of whom ultimately migrated to New England. He took his degree of B. A. at King's College, Cambridge, in 1625, and subsequently entered the ministry. But so greatly was he embarrassed in the exercise of his office, on account of his nonconformity, that he determined to devote himself to the study of medicine; and, upon a thorough examination, he obtained a license for public practice. At the age of about twenty-eight, he was married to a young lady of excellent character and large fortune, whose father, however, subsequently refused her a considerable portion of her patrimony, on account of her coming to New England.

After his father's death, his mother, two sisters, and youngest brother, having been committed to his care, he thought it his duty to remove to New England, where he might have an opportunity of returning to the quiet exercise of his ministry. To avoid the danger of being arrested, he took shipping in disguise, accompanied by the Rev. John Allin, afterwards minister at Dedham. But, after they had passed the Land's End, they made themselves known, and generally preached two sermons a day, until they had completed their passage. Indeed, so much time was devoted to religious services, that, when one of the passengers was reproved for amusing himself with his hook and line on the Sabbath, he protested that he did not know when the Sabbath was ; that he thought every day was a Sabbath day ; "for," said he, "you do nothing but pray and preach all the week long."

Mr. Fiske arrived in New England in the year 1637, having experienced two bereavements in connection with his voyage : his aged mother died shortly after he sailed, and his infant child shortly after he landed. He came well supplied with servants, and the various implements requisite for both farming and building, and withal had provisions enough to support his family in a wilderness for three years ;—of which last he imparted freely to the inhabitants of the country, whom he found in the midst of a war with the Pequot Indians. For about three years after his arrival, he resided at Salem, where he held the double office of preacher and tutor: he had a considerable number of young persons under his instruction; and, at a later period, for want of any suitable school at hand, he conducted the education of his own children. From Salem he removed to an adjoining place, since called Wenham; and there, on the 8th of October, 1644, a church was gathered, of which he became pastor. Here he continued more than fourteen years, satisfied with a very meagre salary, and contributing liberally of his own means in aid of the infant Colony.

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*Mather's Mag., III.—Brook's Lives, III.—Farmer's Gen. Reg.—Felt's Eccl. Hist. N. E., I.

About the year 1656, he removed, with the greater part of his church, to another new town, called Chelmsford, where he spent the residue of his days. Here he experienced a severe trial in the death of his wife; whose remarkable familiarity with Scripture, Cotton Mather says, rendered any other concordance of the Bible useless in his library. She was blind during several of her last years, and died, February 14, 1672. After this, he formed another matrimonial connection with Elizabeth, widow of Edmund Hinchman.

Mr. Fiske was the minister of Chelmsford for about twenty years. He was instant in season and out of season in the discharge of his duties; but in nothing was he more particular than in communicating catechetical instruction. He even composed and published a catechism, entitled, "The olive branch watered"—the only thing, so far as is known, that he ever did publish; though he preferred the Assembly's catechism for his public expositions, with which he was accustomed to precede his afternoon sermon on the Sabbath.

Notwithstanding he had enjoyed unusually vigorous health during nearly his whole ministry, insomuch that he was rarely interrupted, even for a single Sabbath, in his labours, yet, towards the close of life, he was visited with a complication of maladies. that rendered his life well nigh a burden to him. For a considerable time, he was carried into the church in a chair, and preached in a sitting posture. But, on the second sabbath after he was confined to his house, he was seized with violent convulsions, which afterwards recurred frequently, until they caused his death. He died on the 14th of January, 1676. His dying benediction upon his children, who were present, was as follows:—"You are as a shock of corn bound up; or as twins made beautiful by the covenant of grace. You have an interest in the sure mercies of David: these you have to live upon. Provoke one another to love. The God of your forefathers bless you all."

Mr. Fiske left a widow and four children; but his wife and two children were absent at the time of his death. His son, *Moses*, was graduated at Harvard college in 1662; was ordained at Braintree, (now Quincy,) September 11, 1672; and died August 10, 1708, aged sixty-six.

Mr. Fiske seems to have been distinguished for his zeal in the cause of religion; for a disinterested and self-sacrificing spirit; for the abundance of his public labours; and for maintaining an exact and efficient Church discipline. Cotton Mather calls him "a plain, but able, painful and useful preacher of the Gospel."

JOHN ALLIN.*

1637—1671.

John Allin was born in England in the year 1596. He is supposed to have been educated at the University of Cambridge. After his education was completed, he entered the ministry, and preached for a considerable time in connection with the Established Church of England. There was a minister of his name settled at Ipswich, who, being silenced by Bishop Wren for his nonconformity, afterwards went to reside in London; and that person was probably the same with the subject of this sketch. He came to New England in 1637; being obliged to go on board the ship which was to convey him hither, in disguise, in order to elude pursuit.

He went to reside at Dedham almost immediately after his arrival; though he was not admitted a freeman of the Colony until the close of the next year. A church being gathered at Dedham, he was requested, for the time, to supply the place of teacher; and, after a few months, when some more permanent arrangement was to be made, all eyes were directed towards him, either for pastor or teacher; and as he seemed to think himself better adapted to the former office, he was accordingly appointed to it. He was duly set apart as pastor,—a ruling elder being ordained at the same time,—on the 29th of April, 1639. Several brethren, deputed by the church, laid their hands on his head, one of them offered a prayer, and, at the close of the service, Mr. Whiting of Lynn, in the name of the Elders and other Christians present, gave the Right Hand of Fellowship.

In 1646, when there was an attempt made to bring the Colonists into subjection to the British Parliament, the magistrates having given their opinion on the matters in dispute, the Elders were called upon to give their's, and Mr. Allin was chosen to be their organ. He presented a paper the next day in behalf of the Elders, written in a manly and decided tone, marking the just limitations of Colonial allegiance, and fully sustaining the views of the magistrates who were determined on resistance.

In 1637, a number of Divines in England, having heard that their brethren on this side of the water had departed from the old landmarks in regard to ecclesiastical discipline and order, addressed to them a letter of inquiry in respect to what they called the "nine positions." The New England Divines answered this communication at length; frankly acknowledging that, on certain points, their views had undergone a change since they left their native country. This called forth a Reply by John Ball, in behalf of the Divines of Old England; and to this Reply there was a rejoinder, under the title of a "Defence of the nine questions or positions"—the joint production of Mr. Allin and Thomas Shepard of Cambridge. The work was executed with marked ability, and was considered as good authority in its day.

At a meeting of the Synod of Cambridge, at an adjourned term, in 1648, Mr. Allin preached from the 15th chapter of Acts, containing a history of the council of Jerusalem. Governor Winthrop states that the preacher

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* Brook's Lives, III.—Mather's Mag., III.—Prentiss' Sermon on the Death of Rev. Jason Haven.—Lamson's Historical Discourses.—Felt's Eccl. Hist N. E., I.

"handled his subject," both as regards its "doctrines and applications," in a "godly and learned" manner, with a "clear discovery and refutation of such errors, objections and scruples as have been raised by some young heads in the country." Winthrop states that, while he was in the midst of his sermon, a snake appeared in the church, and crawled into the seats where many of the Elders sat behind the preacher. One of them, "a man of much faith," ventured to encounter the snake with his foot and staff, and very soon found means of despatching him. "It is out of doubt," says Winthrop, "the Lord discovered somewhat of his mind in this." * * * "The serpent is the devil; the Synod, the representative of the churches of Christ in New England,—the destruction and dissolution of which he has, in time past, and now recently been plotting; but he is now foiled; their faith in the seed of the woman overcame him, and crushed his head."

One of the leading controversies of this period had respect to the proper subjects of baptism. The decision of the Synod in 1662 was in favour of the doctrine that persons who had been baptized in infancy, and whose lives were not immoral, might claim the ordinance in behalf of their children. This was strongly opposed by several eminent ministers, one of whom was President Chauncy of Harvard College, and the work which he wrote on the subject was replied to by Mr. Allin. In his answer, he maintains that the doctrine of the Synod was no novelty; that it had been holden by the greatest lights of the Church; and that it would have been inserted in the Cambridge platform, except from a delicate regard to the feelings of a few who could not subscribe to it.

This controversy was not only an agitating, but a protracted, one. When, five years after, there was a secession from the First church in Boston, in consequence of the settlement of John Davenport, who maintained, with great zeal, the strict side in this controversy, seventeen ministers, at the head of whom was John Allin, bore public testimony against Mr. Davenport and his adherents. The Deputies having finally decided in favour of the old church, there was, at a subsequent session, a petition or address presented by the ministers, defending themselves from the charges which had been made against them, and professing their adherence to the safe and sober principles of Congregationalism. The name of John Allin is first on the list of petitioners; and the petition only reasserted the doctrine he had maintained in his defence of the Synod.

Beside the above controversial writings, Mr. Allin published nothing; though the two last sermons that he preached were published after his death, and have been republished in the Dedham Pulpit, within the last few years.

Mr. Allin seems to have continued his labours, without much interruption, till near the close of life. He died on the 26th of August, 1671, at the age of seventy-five, after an illness of ten days. His "beloved wife Katherine," as he calls her in his records, died three days after, and both were buried in the same grave. She was the widow of Governor Thomas Dudley, and was married to Mr. Allin, November 8, 1653, a little more than three months after the Governor's death; Mr. Allin's first wife, Margaret, having been dead a little more than six months. By the last marriage he had three sons.

The Rev. Dr. Lamson, the present pastor of the First church in Dedham, writes thus concerning Mr. Allin:—

"He possessed a vigorous, acute and discriminating understanding, and for the age and the circumstances in which he was placed, he wrote well. His style is marked by simplicity, directness and force, though not by elegance. All his measures appear to have been characterized by good sense and a plain straight forward honesty. He was prudent, firm and energetic,—entering on his work with calmness, and pursuing it with a decision and perseverance sufficient to overcome all obstacles. He lived at a period when the affairs of the Colony required men of active habits as well as patient thought; and he shrunk from no duty which the exigencies of the times imposed. He occasionally shared the labours of Eliot in his benevolent visits among the Indians; he took a lively interest in all the great questions of the day, and in numerous ways rendered no small service to the public. To his other qualities he added uncommon amenity of disposition, modesty and gentleness. In all the notices of him I have met with, in contemporary or other writings entitled to respect, these traits of his character are spoken of with peculiar emphasis. There must have been something remarkable in the degree or manner in which they manifested themselves, to account for the warm encomiums uniformly bestowed on them by those who had the best opportunity of knowing him.

"Theological discussions which too often have the effect of inflaming the passions, and infusing acrimony into the mildest natures, appear not for one moment to have disturbed the serenity of his mind. His spirits remained sunny still, and his blandness of temper never forsook him. No acerbity of feeling discloses itself in any portion of his controversial writings, but good humour, fairness, Christian courtesy, and a honied sweetness are everywhere visible, even when he deals the hardest blows against the arguments of his adversary. A rare example of moderation in that or in any age."

CHARLES CHAUNCY.*

1638—1672.

Charles Chauncy was descended from a family which came to England with William the Conqueror. He was the fifth and youngest son of George Chauncy; was born at Yardley-bury, Hertfordshire, England; and was baptized and registered on the 5th of November, 1592. He was at the Westminster school, which was kept in a building adjoining the Parliament House—at the time of the gunpowder plot; and must have inevitably perished, if the scheme had not been providentially defeated. On leaving this school, he was admitted a student of Trinity College, Cambridge, where he proceeded B. A. in 1613, and M. A. in 1617. He became also a Fellow of the College, and in 1624 was honoured with the degree of Bachelor of Divinity. He was afterwards chosen Professor of Hebrew,—being regarded as one of the most thorough Hebrew scholars of his day; but the Vice Chancellor, Dr. Williams, overruled the choice in favour of one of his own relatives,—upon which, Mr. Chauncy was appointed to another and equally important office,—that of Professor of Greek. On leaving the University, he at once acquired a high reputation as a preacher, and was soon settled in the ministry at Marston-Laurence in Northamptonshire; but, in the early part of 1627, he became Vicar of Ware,—a parish in Hertfordshire, where his labours were attended with a remarkable blessing.

Upon the publication of the "Book of Sports," under the direction of Bishop Laud, Mr. Chauncy was forbidden preaching on Sabbath afternoon, that the people might have the better opportunity for their profane recreations. But, as this was more than his conscience could tolerate, he devoted the hours in which he was forbidden to preach, to catechising persons of all ages that would come to him. This, however, was frowned upon, and was declared to be "*as bad as preaching.*"

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* Mather's Mag., III.—Life by Dr. Chauncy.—Brook's Lives, III.—Quincy's Hist. Harv. Coll., I.—MS. from Professor Fowler.

In January, 1629, Mr. Chauncy was charged with having asserted in a sermon that "idolatry was admitted into the Church; that, not only the prophets of Baal, but Baal himself, was received, and houses multiplied for their entertainment; that the preaching of the Gospel would be suppressed; that there wanted men of courage to remind their superiors of their neglect; and that there was a great increase of Atheism, Popery, Arminianism and heresy in the church." After being questioned in the High Commission Court, his cause was referred to Bishop Laud, his ordinary, who required him to make a submission in Latin; but whether that requisition was complied with, is a question upon which authorities are not agreed. In 1635, he was again brought before the same Court, when Laud had become Archbishop of Canterbury. The crime now charged upon him was "opposing the making of a rail around the communion table in that parish church, as an innovation and snare to men's consciences." He was pronounced guilty of contempt of ecclesiastical government, and of raising a schism, and was suspended from his ministry till he should make an acknowledgment of his offence. He was sentenced to pay the costs of suit, which were great, and to imprisonment until he should comply with the order of Court. His fortitude now failed him, and he made the following recantation:—

> "Whereas I, Charles Chauncy, clerk, late vicar of Ware, in the county of Hertford, stand, by sentence of this honourable Court, legally convicted for opposing the setting of a rail about the communion table in the chancel of the parish church of Ware, with a bench thereunto affixed, for the communicants to resort unto and to receive the blessed sacrament there, kneeling upon their knees, saying it was an innovation, a snare to men's consciences, and a breach of the second commandment, an addition to the Lord's worship, and that which hath driven me out of the town; I, the said Charles Chauncy, do hereby, before this honorable Court, acknowledge my great offence in using the said invective words, and am heartily sorry for them. I protest, and am ready to declare, by virtue of mine oath, that I now hold, and am persuaded in my conscience, that kneeling at the receiving of the Holy Communion is a lawful and commendable gesture; and that a rail set up in the chancel of any church, by the authority of the ordinary, with a bench thereunto affixed for the communicants to repair unto, to receive the holy communion kneeling, is a decent and convenient ornament for that purpose, and this Court conceiveth that the rail set up lately in the parish church of Ware, with the bench affixed, is such a one. And I do further confess that I was much to blame for opposing the same, and do promise, from henceforth, never, by word or deed, to oppose either that or any other the laudable rites and ceremonies prescribed and commanded to be used in the Church of England.
>
> CHARLES CHAUNCY."

After he had made this recantation in open court, the Archbishop judicially admonished him to "carry himself peaceably and conformably to the doctrine, the discipline and rites and ceremonies of the church of England; and that, in case he should be brought before them again, for any similar offence, the Court intended to proceed against him with all severity." And thus he was dismissed.

This unfortunate step, taken by Mr. Chauncy, under the influence of powerful temptation, never ceased, while he lived, to occasion him remorse and bitter regret. Nearly forty years afterwards, and only a short time before his death, he made the following humiliating declaration in his last will and testament:—

> "I acknowledge myself to be a child of wrath, and sold under sin, and one who hath been polluted with innumerable transgressions and mighty sins; which, as far as I know and can call to remembrance, I keep still fresh before me, and desire with

mourning and self-abhorrence, still to do as long as life shall last; and especially my so many sinful compliances with, and conformity unto, vile human inventions, and will worship, and hell-bred superstitions, and other evil things patched to the service of God, with which the *English mass book*, I mean the Book of Common Prayer, is so fully fraught."

Mr. Chauncy, being at length silenced for refusing to read the "Book of Sports," resolved to seek at once a refuge and a field of labour in New England. Accordingly, he came to this country, and arrived at Plymouth a few days before the great earthquake, which occurred on the 1st of June, 1638. He preached at Plymouth, for some time, to great acceptance, and would have received a call to settle as colleague pastor with the Rev. Mr. Reyner,* but for his holding some peculiar views, in respect to the ordinances, to which the church could not subscribe. He believed that "the Lord's Supper ought to be administered in the evening, and every Lord's day; and that baptism ought to be only by dipping, or plunging the whole body under water, whether in the case of children or adults." After remaining in Plymouth about three years, he accepted an invitation to take the pastoral charge of the church at Scituate; and in doing so, he submitted to re-ordination. On the occasion of his induction to his pastoral charge, he reflected severely upon his submission to Bishop Laud, and said with tears in his eyes,—"Alas! my soul hath been defiled with false worship; and how wonderful is the free grace of the Lord Jesus Christ, that I am still employed to labour in his vineyard."

He remained at Scituate about twelve years, during which he suffered not a little for want of an adequate support. But the ecclesiastical state of things in England having now undergone such a change as to admit of his returning thither, with the prospect of being unmolested in the exercise of his ministry, an invitation was sent to him by his friends at Ware that he would come and resume his labours among them. He had made up his mind to accept their invitation, had taken leave of his flock at Scituate, and had actually gone to Boston with a view to embark for England, when a circumstance occurred that prevented his carrying out his purpose, and detained him in this country during the rest of his life. The Presidency of Harvard College being now vacant by the resignation of Mr. Dunster, the Overseers of the College, who were unwilling to lose so important a person from the country, fixed their eyes upon Mr. Chauncy as one every way qualified to succeed to that office. Accordingly, at a meeting of that Board on the 2d of November, 1654, "Mr. Mather and Mr. Norton were desired to tender unto the Rev. Mr. Charles Chauncy the place of President, with the stipend of one hundred pounds per annum; and withal to signify to him, that it is expected and desired that he forbear to disseminate or publish any tenets concerning immersion in baptism, and celebration of the Lord's Supper at evening, or to expose the received doctrine therein." He readily agreed to this, and was inducted into the office of President on the 27th of the same month. On that occasion he delivered a famous oration, which he concluded with these words,—"Doctiorem, certe, Præsidem, et huic oneri ac stationi multis modis aptiorem, vobis facile licet invenire; sed amantiorem et vestri boni studiosiorem, non invenietis." Cotton Mather, referring to this, says,—

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* JOHN REYNER was settled as minister of Plymouth about 1636, and remained there till 1654, when, owing to various difficulties existing in the church, he resigned his pastoral charge. He was greatly respected and beloved by his people. He passed the winter of 1654–55 in Boston, and returned to Plymouth on a visit in the spring, and would have resumed his charge, but that the people—much to their own subsequent regret—declined to meet some of his proposals. He afterwards accepted an invitation to settle at Dover, N. H., where he remained till his death which took place in April, 1669.

> "And certainly he was as good as his word. How learnedly he now conveyed all the liberal arts unto those that sat at his feet; how wittily he moderated their disputations and other exercises; how constantly he expounded the Scriptures to them in the College Hall; how fluently he expressed himself unto them, with Latin of a Terentian phrase, in all his discourses; and how carefully he inspected their manners, and was above all things concerned for them, that they might answer a note which he gave them, *when you are yourselves interested in the Lord Jesus Christ, and his righteousness, you will be fit to be teachers of others*;—will never be forgotten by many of our most worthy men, who were made such by their education under him."

Of the estimation in which he was held at Cambridge some idea may be formed from the fact that,—as Cotton Mather informs us, "when he had been above a year or two in the town, the church kept a whole day of thanksgiving to God, for the mercy which they enjoyed in his being there."

President Chauncy continued at the head of the College till the time of his death,—nearly seventeen years; and filled the place in a manner highly creditable to his talents, learning and piety. Some of his pupils afterwards took rank with the most distinguished men of the country; among whom were Gershom Bulkley, Increase Mather, Solomon Stoddard, Samuel Willard, Governor Dudley, and Judge Samuel Sewall.

In the year 1671, when he found himself sinking under the infirmities of age, he delivered a farewell oration to the College on the day of Commencement, taking a solemn and affectionate leave of his friends; and, shortly after, sent for his children, that he might once more have the privilege of giving them the paternal blessing. As he lay upon his death-bed, the Rev. Urian Oakes, who afterwards became President of the College, after praying with him, asked him to give a sign of his assurance of entering into rest, if he yet enjoyed it; whereupon, the speechless old man lifted his hands as high as he could, and, almost immediately after, expired. He died February, 19, 1672, in the eightieth year of his age. His funeral sermon was preached by the Rev. Urian Oakes.

The wife of President Chauncy was Catharine, daughter of Robert Eyre of Wiltshire, England, to whom he was married March 12, 1630. She died January 23, 1667, aged sixty-six. Her father left a manuscript which was afterwards published, entitled "The Direction for a holy life." In the preface to his last will, he gave it as his dying charge to his children, and their posterity after them, to cherish this piece as a sacred legacy.

President Chauncy had six sons and two daughters. His sons were all graduated at Harvard College. *Isaac* and *Ichabod*, the two eldest, graduated in 1651, soon left the country, and went to England in the capacity of both ministers and physicians. *Isaac* (from whom Dr. Charles Chauncy of Boston was descended,) was born at Ware, August 23, 1632; was first a minister at Woodborough, and was afterwards pastor of the church in London, of which Dr. Owen had before been pastor, and Dr. Watts was afterwards—indeed Dr. Watts was for some time his assistant. As he became advanced in life, he quitted his pastorate, and devoted himself wholly to the practice of medicine. He died February 28, 1712. He was the author of several volumes on theological subjects. *Ichabod*, who was born at Ware in 1635, was chaplain to Sir Edward Harley's regiment, at Dunkirk, when the Act of Uniformity took place. He afterwards became a physician of considerable note in Bristol. He was prosecuted under the 13th of Elizabeth, and upon that Act suffered banishment. In 1684, he was compelled to abjure the realm, and removed with his family into Holland; but, on the accession of James to the throne, he had liberty to return to Bristol in 1686. He died there, July 25, 1691. He wrote an account of his sufferings in a pamphlet entitled "Innocence vindicated by an impartial narrative of the proceedings of the Court of Sessions in Bristol against Ichabod Chauncy, &c." *Barnabas*, the President's third son, was born in England in 1637; was graduated in 1657; and "died," Dr. Chauncy says, "in middle age, an immature death." His fourth son, *Nathaniel*, was born at Plymouth about 1637; was graduated in 1661; was settled as pastor of the church in Windsor, Connecticut, in 1667; and, after remaining there fifteen years, resigned his charge, and in 1682 became pastor of the church in Hatfield, Massachusetts, where he died in November, 1685. *Elnathan*, his fifth son, (a twin brother of Nathaniel,) was also graduated in 1661, and was for some time a distinguished physician in Boston, but afterwards went to Barbadoes, where he soon died. *Israel*, his youngest son, was born in Scituate in 1644; was graduated the same year with the two preceding; was settled in the ministry at Stratford, Connecticut, in 1665; and died in 1703. With his profession as a clergyman he united the practice of medicine, and had a high reputation for medical skill as well as pastoral fidelity. [He had three sons—*Charles*, who was graduated at Harvard College in 1686; was ordained pastor of the church in Stratfield, (now Bridgeport,) Conn.; and died December 31, 1714.—*Isaac*, who was graduated at Harvard College in 1693; was ordained pastor of the church at Hadley, Mass., September 9, 1696; and died May, 1745, aged seventy-four.—*Robert*, who was a distinguished physician in Bristol, England.] President Chauncy's eldest daughter, *Sarah*, was married to the Rev. Gershom Bulkley. Of his youngest daughter, *Hannah*, little is known. All who bear the name of Chauncy in America, are supposed to be President Chauncy's descendants.

The following is a list of President Chauncy's publications:—An Oration before the Spanish and Austrian Ambassadors in Trinity College in the Latin language, which has been translated into English. Three Latin Poems and a Greek Poem. The Greek poem has been translated into English verse by Professor Felton. A Catechism. Retractation of Charles Chauncy, formerly minister of Ware in Hertfordshire, written with his own hands before his going to New England in 1637: London, printed 1641. God's Mercy shown to his People: A Sermon preached in the College Hall, Cambridge, 1655. The Election Sermon, 1656. Twenty-six Sermons on Justification; 4to., 1659. Antisynodalia Americana. This was in opposition to the result of the famous Synod in 1662, which sanctioned the admitting to baptism those who do not partake of the Lord's Supper.

SAMUEL NEWMAN.*

1638—1663.

Samuel Newman was born at Bambury in Oxfordshire, in the year 1600. His parents, who were earnest friends of Protestant Christianity, sent him to the University of Oxford for his education, where he turned his opportunities to the best account, and became a highly accomplished scholar. Having become deeply imbued with the Christian spirit, he devoted himself to the ministry of the Gospel, and showed himself a decided but moderate nonconformist. This prevented the quiet exercise of his ministry, and he passed from one congregation to another, until he had ministered temporarily to no less than seven. Under these circumstances, he took leave of his native country, and came to New England in the year 1638.

After his arrival in this country, he spent a year and a half at Dorchester; then removed to Weymouth, where he remained about five years; and thence, in 1644, to Rehoboth, a place bordering on the Providence Plantations. He gave the name to the town last mentioned, because, on removing to that place, his flock, which before had been straitened for room, might then say, "The Lord hath made room for us, and we shall be fruitful in the land." He continued here during the remainder of his life. He died July 5, 1663, in the sixty-third year of his age.

Of the circumstances of his death, Dr. Eliot in his Biographical Dictionary, gives the following account :—

> "The manner of his death was peculiar. He had a certain premonition of it, and seemed to triumph in the prospect of its being near. He was apparently in perfect health, and preached a sermon upon these words—Job xiv. 14., 'All the days of my appointed time will I wait, till my change come.' In the afternoon of the following Lord's day, he asked the deacon to pray with him, saying he had not long to live. As soon as he had finished his prayer, he said that the time had come when he must leave this world. But his friends, seeing no immediate signs of dissolution, thought it was the influence of imagination. But he turned round, saying, 'Angels do your office,' and immediately expired. This may appear like other marvellous circumstances related in the Magnalia; but it is handed down by persons not connected with that author, and was as much confirmed as any report depending upon tradition; and it is said that accounts of the death of Mr. Newman were written at the time, and sent to England, as well as propagated through the towns of New England."

Mr. Newman was the author of a very elaborate Concordance of the Bible, the first edition of which was published in London, in folio, in 1643. It had a great reputation in its day, and passed through several editions; and it has been, to some extent, the basis of modern works of a similar character. While he was at Rehoboth, he revised it, using pine knots in the night for candles.

Cotton Mather represents him as having been "a very lively preacher, and a very preaching liver;" as having been "an hard student who employed much toil and oil in compiling his Concordance of the Sacred Scriptures;" as having been remarkable for his attention to "family discipline," and the practice of "hospitality."

The following paper left by Mr. Newman, entitled "Notes or marks of grace I find in myself," is evidence that he cultivated a high tone of spirituality :—

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* Mather's Mag.—Wood's Athenæ et Fasti Oxon.—Brook's Lives.—Bliss' History of Rehoboth. Young's Chron.—Preface to Newman's Concordance, 3d edition.

"I find I love God, and desire to love God, principally for Himself,—a desire to requite evil with good,—a looking up to God to see Him and his hand, in all things that befall me,—a greater fear of displeasing God than all the world,—a love to such Christians as I never saw, or received good from,—a grief when I see God's commands broken by any person,—a mourning for not finding the assurance of God's love, and the sense of his favour in that comfortable manner, at one time as at another; and not being able to serve God as I should,—a willingness to give God the glory of any ability to do good,—a joy when I am in Christian company, in godly conference,—a grief when I perceive it goes ill with Christians and the contrary,—a constant performance of secret duties between God and myself, morning and evening,—a bewailing of such sins which none in the world can accuse me of,—a choosing of suffering to avoid sin."

Mr. Newman had four children—three sons and one daughter. *Samuel*, probably the eldest son, lived at Rehoboth. *Antipas*, the second minister of Wenham, began to preach there in 1657; was ordained in December, 1663; was married to Elizabeth, daughter of Governor Winthrop, in 1668, and died October 15, 1672. *Noah* succeeded his father as minister of Rehoboth, in March, 1668; was married to Joanna, daughter of the Rev. Henry Flynt * of Braintree, December 3, 1669; and died April 16, 1676. *Hope* was born at Weymouth, November 29, 1641; was married to the Rev. George Shove,† the third minister of Taunton; and died March 7, 1674.

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ABRAHAM PIERSON.‡

1639—1678.

ABRAHAM PIERSON was born in Yorkshire, England; was graduated at the University of Cambridge in the year 1632; and, having been ordained, as is supposed episcopally, and preached for some years in his native country, came to New England in the year 1639, and joined the church in Boston. Soon after his arrival, he took up his abode in Lynn; and, after remaining there a short time, removed with a company of immigrants to Long Island; they having, while yet at Lynn, been gathered into a church, and he constituted their pastor. They at first attempted to make a settlement on the West end of the Island; but, not being successful, removed to the East end, and became the first settlers of the town of Southampton, in 1640. Mr. Pierson agreed with John Davenport in wishing to vest all civil as well as ecclesiastical power in the Church, and to allow none but church members to act in the choice of the officers of government, or to be eligible as such. Accordingly, he was anxious that the little colony at Southampton should become connected with New Haven, as Southold had been, and was dissatisfied with the agreement, in 1644, to come under the jurisdiction of Connecticut. He therefore removed, in 1647, with a small part of his congregation, to Branford, Conn.; and there, uniting with others from Wethersfield, organized a new church, of which he was the pastor about twenty-three years.

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* HENRY FLYNT arrived in this country from England in 1635, and became a member of the church in Boston; was ordained teacher of the church in Braintree, Massachusetts, March 17, 1640; and died April 27, 1768, aged sixty-eight. He had the reputation of being an earnest and able minister. His wife was Margery, sister of President Hoar. His son, *Josiah*, was born at Braintree, August 24, 1645; was graduated at Harvard College in 1664; was ordained at Dorchester, December 27, 1671; and died September 16, 1680, aged thirty-five. *His* son, *Henry*, was graduated at Harvard College in 1693; was chosen a Fellow of the College in 1700, and tutor in 1705. He held this latter office until September 25, 1754, when he resigned it. He died February 13, 1760, aged eighty-four. He lived and died a bachelor; and the few foibles which he exhibited were attributed chiefly to this circumstance. Dr. Chauncy pronounces him "a solid, judicious man, and one of the best of preachers." He published A Sermon, preached at the Thursday Lecture in Boston, 1729; A Sermon to the students in the College Hall, 1736; Oratio funebris in obitum B. Wadsworth, 1738; Twenty Sermons, 1739.

† GEORGE SHOVE was a native of Dorchester, and was ordained at Taunton, November 17, 1665, where he lived and laboured till his death, April 21, 1687. His son, *Seth*, was graduated at Harvard College in 1687; was ordained at Danbury, Connecticut, October 23, 1697; and died October 3, 1735, aged sixty-eight.

‡ Winthrop's Hist. N. E., II.—Trumbull's Hist. Conn., I.—Felt's Hist. of Salem.—Stearns' Hist. of the First Church in Newark.—Yale Literary.

The settlement at Branford, which had commenced in 1644, received a new impulse from Mr. Pierson's going thither, and continued to prosper until the charter of Connecticut was obtained in 1662, including within its limits the jurisdiction of New York. Meanwhile he had acquired great influence, and was much beloved by his people. He was especially distinguished for his efforts to instruct and evangelize the Indians. As early as the year 1651, we find him spoken of as studying the language, and "continuing with much seriousness therein, that he may the better be able to treat with the ignorant children of the forest concerning the things of their peace." Shortly after, we hear of him not only as preaching to the Indians, but preparing a Catechism for them in their own language. It was first written in English; and, by the assistance of a skilful interpreter, was translated into Indian. It was printed by Mr. Green in 1660.

Mr. Pierson had a regular salary for his services in the Indian department, from the Commissioners, in the same manner with Eliot and Mayhew and some others. His labours in this field were highly appreciated; as is evident from the correspondence of the Commissioners, and the fact that special appropriations were repeatedly awarded to him, in consideration of his extraordinary efforts.

In 1654, Mr. Pierson was selected as chaplain to the forces raised against the Dutch; and he seems to have enjoyed the confidence and esteem of not only the ministers, but the more prominent civilians, connected with the confederacy of New Haven.

In the contentions between the jurisdictions of Connecticut and New Haven from 1662 to 1665, Mr. Pierson took sides with Mr. Davenport and others against the union; and so strong were his feelings on this subject, that, when the event took place, he resolved to remove with his people from the Colony. Arrangements were accordingly made; and on the 30th of October, 1666, he, with most of his congregation, and many prominent individuals from Guilford, New Haven and Milford, made and signed "a plantation covenant" for that purpose; the first article of which was, "that none should be admitted freemen or free burgesses, but such planters as are members of some or other of the Congregational churches, and that none but such be chosen to magistracy, or to carry on any part of civil judicature, or as deputies or assistants, to have power to vote in establishing laws, making and repealing them, or to any chief military trust or office."

Mr. Pierson, accompanied by a considerable portion of his flock, left Branford about June, 1757, and directed his course towards New Jersey; and the place where they settled, they called Newark. Dr. Trumbull states that "Mr. P. carried away the Church records of Branford, after it had been settled nearly twenty-five years, and left it almost without an inhabitant." The next year, (1668,) his people voted to pay the expenses of his journey from Connecticut to New Jersey, and to allow him eighty pounds salary per year.

This was the third colony he had planted; and now, in his declining years, he sat down with his people under a code of laws of his own choice, and remained with them greatly beloved and honoured until the close of life. During several of his last years, he was privileged to have his son, afterwards the first President of Yale College, to share with him his pastoral charge. He died on the 9th of August, 1678. As early as the 10th of August, 1671, he made his will, "being firmly persuaded," as he said, "of the everlasting welfare of my soul's estate; and my body's resurrection to eternal life by Jesus Christ, my dear and precious Redeemer." His library, at his decease, contained four hundred and forty volumes, valued at one hundred pounds, and was nearly all bequeathed to his eldest son.

Mr. Pierson was evidently a man of high character, and exerted a commanding influence. Governor Winthrop, who knew him personally, pronounces him "a godly, learned man." Cotton Mather says of him—"Wherever he came, he shone. * * * He left behind him the character of a pious and prudent man; and a true child of Abraham, now safely lodged in Abraham's bosom."

Mr. Pierson was married to a daughter of the Rev. John Wheelwright of Exeter, N. H. They had four sons—*Abraham*, *Thomas*, *Theophilus* and *Isaac*. Four daughters are mentioned in his will, and one is supposed to have died before. One daughter, *Abigail*, was married to a son of the Rev. John Davenport.

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JOHN KNOWLES.*

1639—1650.

JOHN KNOWLES was a native of Lincolnshire, England, and pursued his studies at Magdalen College, Cambridge. In 1625, he was chosen Fellow of Katharine Hall, where he had full employment as a tutor. At one time he had forty pupils, many of whom afterwards became well known—some as distinguished preachers, others as eminent statesmen. Before the death of Dr. Sibbs, Master of Katharine Hall, a fellowship became vacant in Magdalen College, for which Archbishop Laud recommended one of his bell ringers. Mr. Knowles, in a moment of weakness or inconsideration, gave his vote in favour of the individual thus recommended; but it was subsequently a matter of deep regret with him, and he is said to have remarked, fifty years afterwards, that there was scarcely any act of his life which, in the review, gave him so much pain.

Mr. Knowles, while he was thus employed in the business of teaching, as Fellow of Katharine Hall, was invited by the Mayor and Aldermen of Colchester to become their lecturer. He accepted the place, and performed its duties with great acceptance and success. During his residence here, he formed an intimate acquaintance with the Rev. John Rogers of Dedham, a grandson of the martyr, and one of the most gifted and powerful preachers of his day. He was with him at the time of his death, and preached his funeral sermon; and he subsequently recommended to his congregation a person who became his worthy successor in the ministry. About this time,—the schoolmaster's place at Colchester becoming vacant, Mr. Knowles favoured the election of a person in opposition to the recommendation of Archbishop Laud; in consequence of which, the Archbishop would suffer him to continue there no longer. His license being revoked in 1639, he came to New England, and on the 19th of December was ordained second pastor of the church in Watertown, in connection with the Rev. George Phillips. The proceedings on this occasion were considered, at the time, as marked by some degree of irregularity. It was customary, at that period, where two ministers were placed over the same church, that one should be inducted into office as *pastor*, the other as *teacher*. But in the case of Mr. Knowles and Mr. Phillips, this usage was disregarded; so that the church at Watertown had two pastors and no teacher. It was also deemed irregular that, at the ordination of Mr. Knowles, no notice of the transaction was given to the neighbouring churches or the magistrates, but the whole ceremony of induction was performed by themselves. The fact of their thus departing from the common course is probably to be accounted for from the very rigid notions of independency which were held by Mr. Phillips, and the desire which he had thus to make a public demonstration of them.

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* Mather's Mag., III.—Noncon. Mem. III.—Francis' History of Watertown.

Mr. Knowles did not remain long at Watertown. In the early part of 1642, a Mr. Bennet from Virginia arrived at Boston with letters to the ministers of New England, earnestly requesting that they would send persons into that destitute region to preach the Gospel. The letters were read at Boston upon a lecture day; whereupon, after setting apart a day to implore the Divine direction in respect to the matter, they resolved to comply with the request from Virginia. Mr. Phillips was one of the persons designated to perform this service; but he declined it, and his colleague went in his place.

Knowles and his two associates, Thompson[*] of Braintree and James of New Haven, embarked for Virginia in October, 1642; but, owing to head winds and other hinderances, they did not reach there till about the close of the year. The Governor, to whom they were introduced by the Governor of Massachusetts, at first treated them courteously; but, when he found that they were unwilling to conform to the usages of the Church of England, he forbade their preaching in the places of public worship. They, however, continued to preach privately for some time, and their preaching was accompanied with a manifest blessing. At length, however, they were forced to remove; and it proved to them a peculiarly merciful providence; for, within a few months after their departure, there was a general rising of the Indians, who, with terrible barbarity, massacred all the English within their reach.

Mr. Knowles returned from Virginia to Massachusetts, and was again in the ministry at Watertown, associated with Mr. Phillips' successor. He, however, continued there but a short time; for, in 1650, he returned to England, after an absence of about eleven years. Shortly after his return, he became a preacher in the Cathedral at Bristol, where he was useful and highly respected. At the Restoration he was ejected from this place; and in 1662 was silenced by the Act of Uniformity. He then returned to London, where he preached in private, as he had opportunity. During the desolating plague in 1665, he remained in the city, ministering to the wants of all classes without distinction, and regardless of danger. In 1672, upon the indulgence of King Charles, he became a colleague with the Rev. Thomas Kentish, and preached statedly to a congregation at St. Katharine's. In London he was the subject of severe persecutions, and no less of remarkable deliverances. When some of his friends dissuaded him from preaching, lest he should be thrown into prison, he replied,—"In truth, I had rather be in jail, where I might have a number of souls to whom I might preach the truths of my blessed Master, than live idle in my own house, without any such opportunities." He lived to a good old age, and died April 10, 1685. He continued to preach till near the close of his life, and sometimes, in his great earnestness, kept on speaking till he fainted and fell. He is represented as having been "a godly man and a prime scholar."

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[*] William Thompson was originally settled in Lancashire, England. After his arrival in this country, he became the first pastor of the church at Mount Wollaston, now Braintree, and was installed September 24, 1639. He died at Braintree, December 10, 1666, aged sixty-eight. He suffered for several years an oppressive melancholy. His son, *Benjamin*, a poet, died in 1714, aged seventy-two.

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EZEKIEL ROGERS.*

1639—1660.

EZEKIEL ROGERS was born at Wethersfield, in Essex, England, in the year 1590. He was a son of Rev. Richard Rogers, an author of some repute, who wrote a book entitled, "The Seven Treatises," which passed through several editions in London, and was extensively read in this country. He was a brother of the Rev. Daniel Rogers, who was also an eminent nonconforming minister, and suffered severely for his nonconformity. His early intellectual developments were remarkable; insomuch that, at the age of thirteen, he entered the University of Cambridge. He took the degree of B. A. at Bennet College in 1604, and of M. A. at Christ's College in 1608. On leaving the University, he was for some time chaplain in the family of Sir Francis Barrington, at Hatfield, Broad Oak, in Essex, where he was thrown into the most respectable society, and did not fail to profit by his opportunities of both receiving and communicating good. After he had resided five or six years in this family, Sir Francis bestowed upon him the benefice of Rowley in Yorkshire; in the hope that his earnest piety and vigorous eloquence might avail to the revival of the interests of vital godliness throughout that region.

Mr. Rogers, not having a vigorous constitution, and being accustomed to put forth great effort in public speaking, felt the importance of paying special attention to his health; and, as it would seem, chiefly with a view to this, he devoted considerable time to the study of medicine. He was, at one time, confined to his chamber for two months, in consequence of the bursting of a blood vessel; but, at the end of that time, he had so far recovered, as to be able to return to his accustomed duties.

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* Winthrop's N. E., I, II.—Mather's Mag., IX, X.—Brook's Lives, III.—Farmers' Gen. Reg.—Gage's History of Rowley.—Mass. Hist. Coll.—Young's Chron.—Felt's Eccl Hist. N. E., I.

Notwithstanding Mr. Rogers preached with great fervour, and was listened to by large audiences with intense interest, he had still, for a time, serious doubts in respect to the genuineness of his own piety; and he actually took a journey into Essex, to obtain the aid of his distinguished kinsman, the Rev. John Rogers of Dedham, in settling the great question that pressed so heavily upon him. The object of his journey was happily answered; and he returned to his home and work with fresh confidence and alacrity.

By the encouragement or connivance of Dr. Matthew, Archbishop of York, the lectures which had been put down in the days of Queen Elizabeth, were revived. These lectures were instrumental of diffusing evangelical light in some of the darkest parts of the land, especially in Yorkshire. The ministers within certain limits held their monthly meetings, at which one or two of them preached, and others prayed, usually in the presence of a large and attentive congregation. Mr. Rogers bore his part in these exercises as long as the Archbishop lived. On one occasion, a vile accuser went out from one of these lectures, and stated to the Archbishop that one of the ministers had prayed that "the Almighty would shut Heaven against the Archbishop's Grace;" at which the venerable man, instead of being offended, laughed heartily, and replied,—"Those good men know well enough that if I were gone to Heaven, their exercises would soon be put down." And the remark was painfully verified; for no sooner had the Archbishop gone to his rest, than the lectures were authoritatively interdicted. After having been permitted to exercise his ministry at Rowley for about twenty years, Mr. Rogers was finally silenced for nonconformity; though he was allowed the profits of his living for two years after his suspension, and had the privilege of nominating his successor. He selected a person by the name of Bishop; who, for refusing to read publicly the sentence passed upon Mr. Rogers, was forthwith himself placed in the same category.

Mr. Rogers, being satisfied that there was no hope that the restraints upon his liberty would be removed, while he remained in England, came in 1638, with many of his Yorkshire friends, to America. On his arrival here, he was urged to settle in New Haven; but he preferred, on the whole, to commence a new plantation, to which was given the name of Rowley. One consideration that influenced him to this, was, that he might provide a suitable place for the reception of some of his friends who should come after him; and doubtless another was, that he might be in the neighbourhood of his kinsman, the Rev. Nathaniel Rogers, who had already been settled in Ipswich. He commenced the plantation in April, 1639, and was ordained in December following. He soon acquired a high reputation in the Colony as a preacher; and in 1643 he preached the Election sermon, which Cotton Mather says, made him "famous through the whole country." In this sermon he vehemently exhorted his hearers never to choose the same man Governor for two successive years; but his exhortation was not heeded,—for Mr. Winthrop was re-elected.

During the first ten or twelve years of his residence at Rowley, he had a most comfortable and prosperous ministry. But the period that succeeded that,—indeed the whole of the residue of his life, was little less than an uninterrupted scene of trial. In consequence of the numerous demands that were made upon his time by reason of his great popularity, an excellent young man was obtained as his assistant; but some of the people were suspicious that Mr. Rogers was not cordially in favour of his settlement, —which resulted in an alienation between him and them, which was perhaps never entirely cured. He was tried also by a melancholy succession of bereavements. He buried his wife and all his children. He married for his second wife a daughter of the Rev. John Wilson of Boston, who became the mother of one child; but the mother and the child were both soon removed by death. He married a third time, and, on the very night of his marriage, his house was burnt to the ground, including all his furniture, and a valuable library, which he brought with him from England. Having rebuilt his house, he unfortunately fell from his horse, and so injured his right arm as to render it permanently useless; the consequence of which was that he was obliged ever afterwards to write with his left hand. Under all these sore trials, he evinced great resignation to the Divine will, and was enabled even to rejoice in his tribulation. He died after a lingering illness, January 23, 1660, in the seventieth year of his age.

Mr. Rogers gave the library which he had gathered after the burning of his house, to Harvard College, and his house and lands to the town of Rowley for the support of the Gospel. A part of the land is said to have been bequeathed on condition that the people should support a pastor and teacher, agreeably to the principles of the first settlers; but, as that condition was, after a while, neglected, the land was forfeited to the Corporation of Harvard College, and passed into their hands. However, the land which remains in their possession, goes far towards defraying the expenses of the parish.

Cotton Mather, after having spoken of the fame of Mr. Rogers' Election sermon, says,—

> "And what respect all the churches abroad paid him, he much more found in his own church at home; where he was exceedingly successful and approved in his ministry, in which the points of regeneration and union to the Lord Jesus Christ by faith, were those whereon he most insisted.
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> "In the management of those points, he had a notable faculty at penetrating into the souls of his hearers, and manifesting the very secrets of their hearts. His prayers and sermons would make such lively representations of the thoughts then working in the minds of his people, that it would amaze them to see their own condition so exactly represented. And his occasional discourses with his people, especially with the young ones among them, and most of all with such as had been by their deceased parents recommended unto his watchful care, were marvellously profitable. He was a tree of knowledge, but so laden with fruit that he stooped for the very children to pick off the apples ready to drop into their mouths. Sometimes they would come to his house, a dozen in an evening; and calling them up into his study one by one, he would examine them, how they walked with God, how they spent their time, what good books they read, whether they prayed without ceasing: and he would therewithal admonish them to take heed of such temptations and corruptions as he thought most endangered them. And if any differences had fallen out amongst his people, they would forthwith send for him to lay before him the reason of their differences; and such was his interest in them, that he usually healed and stopped all their little contentions, before they could break out into any open flames."

JONATHAN BURR.*

1639—1641.

Jonathan Burr was born at Redgrave, in Suffolk, England, about the year 1604. His early childhood was distinguished equally for the love of learning and the love of religion. His parents, observing the promising talents and dispositions of their son, determined to give him the advantages of a liberal education, with a view to his being devoted to the ministry; and, accordingly, after the requisite preparations, he was sent to the University.

After he had been at the University three or four years, the course of his academical studies was suddenly interrupted by the death of his father. In consequence of this event, he was obliged to retire into the country and engage in teaching a school: but he still continued his studies with unabated ardour. Though his connection with the University was thus prematurely terminated, and he was cut off from advantages and honours to which he had aspired, yet he subsequently recognised the goodness of God in this dispensation, as it had an important influence in promoting his spirituality, and thus preparing him the better for the great work to which his life was to be devoted.

His first preaching, for any considerable time, was at Horninger, near Bury, in Suffolk. Thence he was called to take charge of a congregation at Reckingshal, in the same county. Here he laboured with great zeal and fidelity; and, in order that he might make full proof of his ministry, he bound himself by a solemn written covenant to the conscientious discharge of all his duties. After a few years, he was silenced for nonconformity; and as he apprehended that there were great evils coming upon the nation, and that his opportunities for usefulness in his own country were at an end, he directed his course to New England. He came hither with his wife and three children, in the year 1639; willing to make any worldly sacrifices for the privilege of worshipping God according to the dictates of his conscience. He was admitted a member of the church in Dorchester, under the pastoral care of Richard Mather, on the 21st of December; and in February following became associated with him in his pastoral charge.

The year after he came to this country, both himself and his family suffered severely from the small pox—a malady which, at that time,—as not even inoculation was practised, was regarded dangerous in the extreme. They, however, all recovered, in a good measure, from the disease; though it undermined Mr. Burr's constitution, and probably shortened his days.

Though his ministrations at Dorchester seem to have been generally both acceptable and useful, an unhappy misunderstanding arose, at an early period of his ministry, between himself and his colleague, Mr. Mather, which, for a time, was the occasion of considerable agitation. It appears that Mr. Burr had been suspected of favouring some of the peculiar views of the sect called Familists; and being required to give his opinion in writing to Mr. Mather,—the latter had reported the exceptionable expressions, without alluding to the qualification they might receive from some other parts of his statement. Mr. Burr disclaimed the views which were imputed to him. A council was called, consisting of the Governor and another magistrate, and ten elders from the neighbouring churches. The council, having spent four days in examining the case, came to the conclusion that both these excellent men had erred, at least in their conduct, and recommended to them "to set apart a day for mutual reconciliation." This recommendation was at once complied with, mutual concessions were made, and perfect harmony was restored.

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*Mather's Mag., III.—Panoplist, 1808.—Winthrop's N. E., II.—Harris' History of Dorchester.

Mr. Burr's pulpit performances were so characterized by evangelical fervour and pathos, that Thomas Hooker was led to say of him,—"Surely this man will not be long out of Heaven, for he preaches as if he were there already." And this prediction was quickly verified. He died after an illness of ten days, August 9, 1641. His death bed was a scene of remarkable triumph. While he manifested the tenderest affection for his wife and children, he evinced perfect submission to the Divine will, and the fullest confidence that he was entering into rest. When he saw that the time of his departure had nearly come, he requested his friends who stood around his bed to withdraw, that he might have opportunity to pray by himself; but, perceiving their reluctance to leave him, he prayed in Latin as long as his strength would permit. Then, calling to his wife, he said to her,—"Cast thy care upon God, for He careth for thee;" and shortly after uttered the words,—"Hold fast, Hold fast," and expired.

The following account of Mr. Burr's habits and character is from Cotton Mather:—

> "This gracious man was indeed a very humble man, and his humility carried him even into a dejection of spirit; especially when by importunities he had been prevailed upon to preach abroad. Once particularly there was a person of quality, for whose conversion many prayers had been put up to God, by those who hoped that God might have much honour from a man of honour brought unto himself. Mr. Burr, preaching at a place far from his own congregation, had a most happy success in the conversion of this gentleman, who not only acknowledged this change with much thankfulness both to God and the instrument, but also proved himself a changed man in the whole frame of his after conversation. And yet, coming home from the preaching of that sermon, Mr. Burr had a particular measure of his lowly and modest reflections thereupon; adding, 'I shall conclude it is of God, if any good be done by anything preached by such an unworthy instrument.'
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> "Hence, on the Lord's day, after he came home from his public work, it was his manner frequently to retire and spend some time in praying to God for the pardon of the sins which accompanied him in his work, and in praising of God for enabling him to go in any measure through it; with petitions for the good success of his labours.
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> "He then would come down to his family worship, wherein he spent some hours instructing of the family and performing of other duties; and when his wife desired him to abate of his excessive pains, his answer would be,—'Tis better to be worn out with work, than to be eaten out with rust.' It was indeed his joy to be spending his life unto the uttermost for God, and for his people; yea, he would say, though he should have no temporal rewards. Accordingly, when any that had been benefitted by his ministry, sent him any tokens of their gratitude, he would, like Luther, beg of God, that he might not have his portion in such things. And he desired of his grateful friends, that, if they had gotten any good of him, they would give unto God alone the glory of it. Moreover, if he understood that any had gained in the concern of their souls by his labours, he would mention it in some of his privater devotions, with this expression,—'Lord, of thine own I have given, take then the glory unto thyself.' But when he was debarred of his liberty to preach, he was even like a fish out of the water: and his very body languished through a sympathy with the resentments of his mind: saying that his preaching was his life, and if he were laid aside from that, he should quickly be dead."

Mr. Burr's widow, Frances Burr, married the Hon. Richard Dummer of Newbury, where she died November 19, 1682, aged seventy. Mr. Burr left four children. His sons were *Jonathan*, *John* and *Simon*. *Jonathan* was born in England, graduated at Harvard College in 1651, settled as a physician at Hingham, and (according to the Rev. Dr. Harris,) died in Canada in 1690. *John* settled in Fairfield, Connecticut, and *Simon* settled in Hingham about the year 1646.

HENRY DUNSTER.*

1640—1659.

Of the early history of HENRY DUNSTER nothing is now known, except that he was educated at Emanuel College, Cambridge, where he received the degree of B. A. in 1630, and that of M. A. in 1634. The next information that we have concerning him, is, that he migrated to New England in 1640, in order to escape persecution for his nonconformity. Harvard College, in its earliest infancy, was under the care of Nathaniel Eaton, who was called simply *Master* or *Professor*. He had been appointed to the place in 1637 or 1638; but had been removed on account of the severity of his discipline. Mr. Dunster, who brought with him a high reputation for learning and piety, was, shortly after his arrival, placed over the institution with the title of *President*. His induction into office took place on the 27th of August, 1640. Under his direction, the College immediately took a high stand. Besides attending strictly to its discipline and all its more general interests, he took an active part in the business of instruction; and no doubt the impulse that he gave to it has been felt ever since.

Mr. Dunster continued for fourteen years to discharge the duties of his office, much to the acceptance of both the students and guardians of the College and of the public at large; and, in the interval that elapsed between the death of Mr. Shepard and the settlement of Mr. Mitchell, he supplied, during a part of the time, the vacant pulpit at Cambridge. But he came at length to have doubts in regard to the validity of infant baptism; and those doubts led on to a settled conviction that no such doctrine as that of the Pædo-baptists is contained in Scripture. But he did not consider it a matter of sufficient importance to justify a separation from the Congregational body, and was willing to allow to others the same liberty that he claimed for himself. It was deemed, however, a serious matter by those associated with him in the government of the College; and the excellent minister of Cambridge, Mr. Mitchell, notwithstanding his strong personal attachment to Mr. Dunster, felt himself called upon publicly and formally to oppose the views which his friend had adopted. The result was that in October, 1664, he was induced to resign the presidential chair, and was succeeded by the Rev. Charles Chauncy. It is said that the great mass of ministers and magistrates of the Colony would have gladly retained him in office, if he could have been persuaded to hold his peculiar opinions silently, without any attempts to propagate them; but he was equally conscientious and candid, and preferred retirement to a situation where he might give offence.

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* Mather's Mag., III.—Morton's N. E. Mem.—Deane's Hist. of Scituate.—Pierce's Hist. Harv. Coll.—Quincy's do.—Mass. Hist. Coll., VII.—Farmers' Gen. Reg.—Young's Chron.

Mr. Dunster, though he behaved with the utmost propriety in the whole matter that led to his resignation, and censured neither the conduct nor motives of those who had been active in bringing it about, was not disposed to remain at Cambridge after he retired from his office. He therefore removed to Scituate, where he was employed in the ministry till his death, which occurred on the 27th of February, 1659. By his last will, he ordered his body to be buried at Cambridge; and he magnanimously bequeathed legacies to the very persons who had occasioned his removal from the Presidency. The Corporation of the College have, within a few years, taken measures to erect a monument to his memory on the spot where he is supposed to have been buried.

President Dunster was modest and unobtrusive in his deportment, and was highly esteemed in all his relations. He was an eminent critic in the Oriental languages, especially the Hebrew; and when a new version of the Psalms had been made by Eliot, Welde and Mather, and printed in 1640, it was committed to him for revision. He, accordingly, with the assistance of Richard Lyon, a gentleman who had been educated in England, and who resided in his family, improved the version, and brought it into that state in which the churches of New England used it for many years. He is said to have had more poetical taste than most of his brethren, not a few of whom tried their hand at writing verses.

President Dunster was married to Elizabeth, widow of the Rev. Jesse Glover, who died on his way to New England in 1639. He had three sons: *David*, born in 1645; *Henry*, in 1650; and *Jonathan*, in 1653.

THOMAS THACHER.*

1643—1678.

Thomas Thacher was the son of the Rev. Peter Thacher, minister at Salisbury, in England, and was born May 1, 1620. He gave evidence of piety in very early life, and was never conscious of a change of character at any particular period. Having received a good grammar-school education, his father offered to send him to either of the English Universities; but, as he could not conscientiously consent to the religious subscriptions required of him at those institutions, he declined his father's offer and determined to migrate to America. His parents made no objection to his taking this step; and indeed they had intended to follow him across the ocean after a year or two; but, in consequence of the death of his mother, they were prevented from accomplishing their purpose.

He arrived at Boston, June 4, 1635. He had occasion, shortly after, to go from Newbury to Marblehead; and, in consequence of a strong presentiment that the voyage would at least prove a perilous one, he insisted upon making the journey by land. Some of his friends who were to have accompanied him, attempted to go by water, and suffered a terrible shipwreck. A violent storm arose, and the small vessel in which they had embarked, struck against a rock, and was dashed to pieces. The whole company, consisting of twenty-three persons, got upon the rock; but were successively washed off and drowned, with the exception of Anthony Thacher* and his wife, who succeeded in reaching an island. One of the persons who perished was the Rev. John Avery.†

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* Mather's Mag., III.—Farmer's Gen. Reg.—Wisner's History of the Old South Church, Boston.

At an early period, he entered the family of the Rev. Charles Chauncy, then minister of Scituate, and afterwards President of Harvard College, who undertook to aid him in his preparation for the Gospel ministry. By the assistance of this eminent scholar, in connection with his own vigorous application, he became distinguished, not only in the common academical studies, but also in Hebrew, Arabic, and Syriac,—in the first of which languages, he composed a Lexicon. He was a great proficient also in logic, and was well skilled in both the theory and practice of mechanics. He was much celebrated for his beautiful hand-writing, and not only wrote, with great ease, all the different hands in the copy-books then extant, but produced specimens of writing in Syriac, and other Oriental characters, which are almost inimitable. As was not uncommon at that period, he studied both medicine and theology; and, in both professions, gained a high reputation. He has the honour of being the author of the first medical tract ever published in Massachusetts,—namely, "A brief guide to the Common People in the Small Pox and Measles," printed in 1677.

Having gone through the requisite course of preparation for the ministry, he commenced preaching under highly favourable auspices, and was soon invited to the pastoral charge of the church in Weymouth. Here he was ordained January 2, 1644; and here he continued to labour with great fidelity and acceptance, for more than twenty years.

In May, 1643, Mr. Thacher was married to a daughter of the Rev. Ralph Partridge, the minister of Duxbury. She was a person eminent for her amiable qualities, her prudence and piety. She died in great peace in June, 1664, leaving three sons and one daughter. After her death, he married a second wife in Boston,—which seems to have been a principal reason of his removal thither. He, however, was dismissed from his church, and went to Boston to reside, some time before he received his second pastoral charge. He preached occasionally, but was chiefly employed in practising as a physician, till he was chosen the first pastor of the Third (Old South) church. His installation took place on the 16th of February, 1669. The Rev. Samuel Willard (author of the "Body of Divinity,") was settled as his colleague, a few months before Mr. Thacher's death.

His ministry seems to have been a very happy and useful one. He was among the most popular preachers in the Colony. His sermons are said to have been "elaborate" and "affectionate." Besides preaching twice on the Sabbath, he maintained lectures on other days of the week, and was particularly attentive to the children and youth of his charge. But in nothing was he more distinguished than in the gift and the spirit of prayer. "Here," says Cotton Mather, "he had an eminency above most men living, for his copious, his fluent, his fervent manner of performing that sacred exercise." His labours, both in Weymouth and in Boston, were crowned with signal success, each of the churches having greatly increased both in numbers and graces, while under his care. He entered with great zeal into the Quaker controversy, which arose during his time,—regarding Quakerism as a system of unmixed and fatal error.

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* ANTHONY THACHER was the uncle of the Rev. Thomas Thacher, and came to New England in 1635, with nine children. He died at Yarmouth, aged eighty.

† JOHN AVERY was a minister in England, and came to this country in 1634. Upon his arrival, he settled for a short time at Newbury; but, receiving an invitation to Marblehead, determined to accept it,—chiefly that he might have an opportunity to preach to the poor fishermen. He was on his way thither, when the fatal disaster occurred—Aug. 14, 1635.

Mr. Thacher died October 15, 1678, aged fifty-eight years. He had been preaching for Increase Mather a sermon on I. Peter IV., 18,—the last words of which were,—"When a saint comes to die, then often it is the hour and power of darkness with him; then is the last opportunity that the devil has to vex the people of God; and hence they then sometimes have the greatest of their distresses. Don't think him no godly man, that then meets with doubts and fears. Our Lord Jesus Christ then cries out, 'My God, my God, why hast thou forsaken me?' God help us, that, as we live by faith, so we may walk in it!" These proved the last words of the last sermon that he ever preached; for, immediately on leaving the assembly, he went out to visit a sick person, and took a cold which settled into a fever, and in a short time terminated his life. He died in great peace, a stranger to those gloomy doubts and apprehensions to which he had so significantly alluded in the close of his discourse.

Mr. Thacher left behind him two sons, men of great worth and respectability; one of whom, *Peter*, was pastor of the church at Milton,—of whom there will be a further notice,—and the other, *Ralph*, was settled in the ministry at Martha's Vineyard.

Beside the medical tract already referred to, there is but one of Mr. Thacher's productions in print,—namely, a Fast Sermon which he preached in the year 1674, and which was afterwards published by some of his hearers, who took it down at the time it was delivered. The title of it is, —"A Fast of God's Choosing." I have seen one or two of his manuscript sermons, which are characterized by a strict regard to method, by a fervent evangelical spirit, and especially by a beautiful chirography.

The following is an extract from Cotton Mather's account of his character:—

> "From this time," (the time of his being settled in Boston,) "I beheld him in the metropolis of the English America, not only dispensing both light and warmth unto his own particular flock, but also, as he had opportunity, expressing a care of all the churches. And for the comfort of those worthy ministers, who commonly have their spirits buffetted with strong temptations and sore dejections, before their performing any special service of their ministry, I'll mention one passage that may a little describe how this worthy man became so useful: he would say to his son,—'Son, I never preach a sermon till I cannot preach at all.'
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> "As he was in his whole behaviour a serious, holy and useful man, so in his government of his family, he so well ruled his own house, as to give particular demonstrations of his abilities to take care of the Church of God. His domestics both loved him and feared him, and he was most conscientiously and exemplarily careful about their interior as well as temporal welfare. This appeared especially in the management of his family worship, wherein he usually read a portion of the Scriptures, both morning and evening, and he would raise doctrines from every verse with brief confirmations and close applications thereof, as he went along. Yea, sometimes, one might hear from him thus in one family exposition as entertaining a variety of truth, notably and pungently expressed, as in several public sermons; and he has told his worthy son, for his encouragement unto such exercises, that he had found as much advantage by them as by most of his other studies of Divinity; adding that he looked upon it as the Lord's gracious accomplishment of that word,—'Shall I hide anything from Abraham? I know Abraham that he will teach his house.'"

Cotton Mather gives a Latin Elegy on Mr. Thacher, composed by an Indian youth, whose name was Eleazar, then a student at Harvard College. The concluding verse is in Greek.

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JOHN WOODBRIDGE.*

1645—1695.

JOHN WOODBRIDGE was born at Stanton, in Wiltshire, England, about the year 1613. His father was the Rev. John Woodbridge, a distinguished nonconforming minister; and his mother was the daughter of the Rev. Robert Parker, well known as a writer in favour of nonconformity. He was sent to Oxford for his education; but, when the oath of conformity was required of him, he left the University, and pursued his studies privately. The ceremonies of the Church being rigorously enforced, young Woodbridge deeply imbued with the spirit of dissent, came to this country in 1634, with his uncle, the Rev. Thomas Parker. He had not been long here before the settlement of Newbury commenced; and he took up land there, and continued his studies, till the news of his father's death induced him to visit England. Having accomplished his business there, he returned to New England, bringing with him two brothers, one of whom died on the passage. In 1641, he was married to a daughter of the Hon. Thomas Dudley. He was among the first settlers of Andover, and, in their behalf, purchased the township, of Cutshamache, Sagamore of Massachusetts, for six pounds and a coat,—which purchase the Sagamore acknowledged before the Court in 1646, when Andover was incorporated. Mr. Woodbridge was with the settlers as a teacher, at or very near the time of the first settlement of the town. It was expected that a church would be organized, and Mr. Woodbridge constituted its pastor, in September, 1644, at Rowley,—as Andover was then too new to be adequate to the accommodation of the council, and the people whom the occasion would naturally bring together. But those of whom the Church was to be constituted, having belonged to other churches, declined repeating the declaration of their faith and repentance; in consequence of which, the messengers of the churches, not being satisfied, separated without forming the church, and Mr. Woodbridge was not ordained at that time. They met at Rowley, in October of the next year, (1645) when the church was organized, and Mr. Woodbridge was ordained by Mr. Wilson of Boston and Mr. Worcester of Salisbury.

Here Mr. Woodbridge continued, a faithful and acceptable minister, till the year 1647, when, by the solicitation of friends, he was induced to resign his charge, and return to his native country. On his arrival in England, besides being employed as chaplain to the Commissioners treating with the King at the Isle of Wight, he preached for a while at Andover in Hampshire, and afterwards at Burford, St. Martins, in Wiltshire; whence he was ejected soon after the restoration of Charles II. He was also engaged in a school at Newbury, and was thrown out of it by the Bartholomew Act.

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* Mather's Mag., II.—Noncon. Mem., I.—Abbot's Hist. of Andover.—Farmer's Gen. Reg.—Hist. of West Springfield.—Am. Quart. Reg., VIII.

Shortly after this, in 1663, he came again to New England, bringing with him a numerous family; and, before he had been long in the country, accepted an invitation to settle in Newbury, as assistant to his aged uncle, the Rev. Thomas Parker.

After having laboured here for several years, a difficulty arose between him and the people on the subject of Church discipline, which finally became so serious as to induce him to resign his ministry among them. He was still highly esteemed, and in the winter of 1684 was employed to supply the pulpit of the Rev. Mr. Richardson,* the minister of Newbury, who was temporarily laid aside by illness. Shortly after his dismission, he was unusually prospered in his worldly circumstances, so that the loss of his salary was abundantly made up to him.

In 1683, he was chosen an Assistant; and, after the change of the government, was appointed Justice of the peace.

His wife died July, 1691, fifty years after their marriage. About the beginning of March, 1695, he was attacked with strangury, and on the 17th of that month, after having suffered excruciating pain, he entered into his rest. A glass of wine was offered to him a few minutes before he breathed his last, but he refused it, saying,—" I am going where I shall have better." His age was about eighty-two.

He sustained an excellent reputation, and his death was extensively and deeply lamented. Cotton Mather calls him "a great reader, a great scholar, a great Christian, and a pattern of goodness in all the successive stations, wherein the Lord of Hosts had placed him." He possessed a naturally placid temper, and was a model of urbanity in all his intercourse. Possessing an eminently spiritual mind, he spent much of his time in devout meditation. He had great command of his passions, could sustain himself with dignified composure in scenes of extreme provocation, and evinced the utmost magnanimity in the forgiveness of injuries. He was, in a great measure, proof against the depressing influence of worldly disappointments. When, on a certain occasion, word was conveyed to him that he had suffered a great loss of property, he replied,—" What a mercy it is that this is the first time that I have met with such a disaster!"

Mr. Woodbridge had twelve children, eleven of whom lived to maturity. Three sons, and two sons-in-law, were in the ministry, and he lived to see four grandsons preparing for it. His son *John* was graduated at Harvard College in 1664; became pastor of the church in Killingworth, Connecticut, in 1666; resigned his charge and was installed at Wethersfield in 1679, where he continued till his death in 1690. His son *Benjamin* was for some time minister of Bristol, and in 1688, was minister in Kittery. He died at Medford, January 15, 1710. He wrote an ingenious elegy upon the Rev. John Cotton, which is preserved in Mather's Magnalia. His son *Timothy* was graduated at Harvard College in 1675; was ordained pastor of the First church in Hartford, November 18, 1685; and died April 30, 1732, at a very advanced age, and in the forty-seventh year of his ministry. He bore an active part in the measures which resulted in the establishment of Yale College in 1700. He was also a member of the Convention that met at Saybrook in 1708, to form a constitution for the churches of Connecticut.

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* JOHN RICHARDSON was graduated in 1666 at Harvard College, of which he was a Fellow, was ordained at Newbury, October 20, 1675; died April 27, 1696, in his fiftieth year.

John Woodbridge, son of the John last mentioned, and grandson of John Woodbridge of Andover, was graduated at Harvard College in 1694; was ordained the first minister of West Springfield in June, 1698; was married to Jemima Eliot, daughter of the Rev. Joseph Eliot of Guilford, and granddaughter of the Apostle Eliot, November 14, 1699; and died June 10, 1718, aged forty years. Two of his sons, *John* and *Benjamin*, were graduated at Yale College, and settled in the ministry. The former was first settled at Poquonoc, Windsor; but, after a few years, was dismissed and installed at South Hadley. The latter was the minister of Amity, (afterwards Woodbridge, in remembrance of him,) near New Haven.

Benjamin Woodbridge, D. D., the brother of John Woodbridge of Andover, was born in Wiltshire, England, in 1622, and was the first graduate of Harvard College. On his return to England, he succeeded the famous Dr. Twiss at Newbury, where he gained a high reputation as a preacher, a scholar, and especially as a Christian casuist. After he was ejected in 1662, he continued to preach privately. In 1671, upon some relaxation of the rigorous measures against the nonconformists, he resumed his public labours and continued them till about the time of his death. He died at Inglefield in Berks, November 1, 1684, aged sixty-two. He had been the minister of Newbury publicly and privately nearly forty years. He published a sermon on Justification by Faith, 1653; A large defence of it against Mr. Eyre; Church members set in joint; against lay preachers, 1656. He also published a work written by Mr. Noyes, entitled, "Moses and Aaron, or the rights of the Church and State, containing two disputations, 1661. Dr. Calamy says,—

> "He was a universally accomplished person; one of a clear and strong reason, and of an exact and profound judgment. His learning was very considerable, and he was a charming preacher, having a most commanding voice and air. His temper was staid and cheerful, and his behaviour very genteel and obliging. He was a man of great generosity and of an exemplary moderation; one addicted to no faction, but of a catholic spirit. In short, so eminent was his usefulness as to cast no small reflection on those who had a hand in silencing and confining him."

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THE MISSIONARY MAYHEWS.[*]

THOMAS THE SECOND,	1646—1657.
THOMAS THE ELDER,	1658—1681.
JOHN,	1673—1689.
EXPERIENCE,	1694—1758.

THOMAS MAYHEW was a resident of Watertown, Massachusetts, in 1636. Having, in 1641, obtained of the agent of Lord Stirling a grant of Martha's Vineyard and the neighbouring islands, he and his son THOMAS began a settlement at Edgarton, the following year. The son, being deeply affected by the intellectual and moral degradation of the Indians, and possessing good natural talents, and considerable knowledge of the Latin, Greek and Hebrew languages, determined to devote himself to preaching to these natives of the Island. He very soon made himself acquainted with their language, and began to see the fruit of his labours among them. He commenced his public instructions to them in 1646,—the same year in which the Apostle Eliot began his missionary labours in another part of the country. He had to encounter obstacles of various kinds, but nothing daunted by any, he went steadily forward in the prosecution of his work. Before the close of the year 1650, one hundred Indians had entered into a solemn covenant to serve the living and true God, imploring his mercy through the mediation of Christ. In 1662, two hundred and eighty-two of these heathens had embraced Christianity, and among them eight Pawaws or priests. In 1657, Mr. Mayhew sailed for England, leaving the instruction of the Indians, during his absence, to Peter Foulger, a philanthropic and godly man, and his venerable father, who had become familiar with the Indian language, and was greatly interested in the missionary enterprise. The ship in which he took passage was never afterwards heard of. He died at the age of thirty-six. Cotton Mather says that "he was so affectionately esteemed of by the Indians that, many years after, he was seldom named without tears." He wrote, in connection with John Eliot, "Tears of Repentance; or a further narrative of the progress of the Gospel amongst the Indians in New England."

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[*] Mather's Mag., III.—Mayhew's Indian Converts, with Prince's account.—Neal's Hist. N. E., I —Chauncy's Remarks on Landaff's Sermon.

His excellent father, who was the Governor of Martha's Vineyard and the neighbouring islands, and who had already rendered his son much assistance in his benevolent work, now entered largely into his son's labours. Having persuaded them to adopt the English administration of justice, and finally to submit to the Crown of England, and having no prospect, after his son's death, of procuring for them a stated minister, he began himself, at the age of seventy, to preach to the natives as well as the English. Such was his philanthropic zeal that he sometimes travelled on foot through the woods nearly twenty miles, to perform these labours of love. He was instrumental of bringing the natives at Gayhead to receive the Gospel, though they had resisted all previous efforts to evangelize them. Between the years 1664 and 1667, he found an active co-adjutor in John Cotton, who was afterwards settled at Plymouth, and finally at Charleston, South Carolina. In August, 1670, an Indian church was formed at Martha's Vineyard; and, though Governor Mayhew was then more than four score years old, he was earnestly requested to become its pastor; but, as he declined, an Indian by the name of Hiacoomes, who was converted to Christianity under the younger Mayhew in 1653, was chosen. When Philip's war commenced in 1675, the English on Martha's Vineyard were not more than one twentieth of the number of the Indians, and were of course entirely at their mercy; but, through the influence of Christianity, the natives were rendered entirely harmless and peaceable, insomuch that the Governor actually employed some of his converts as a guard. He died, with his zeal to promote the Gospel, unabated, in 1681, in the ninety-third year of his age.

Thomas Mayhew, the second, left three sons,—*Matthew*, who succeeded his grandfather in the government of the Island in 1681, and also occasionally preached to the Indians, and died in 1710; *Thomas*, a Judge of the Common Pleas for the County; and *John*.

JOHN MAYHEW, at the age of twenty-one, was called to the ministry among the English at Tisbury, on the island of Martha's Vineyard; and about the same time he commenced preaching to the Indians. He ministered to the two congregations alternately every week. For several years, he received but five pounds annually for his services; but, such was his zeal in the cause, that he lost sight of every earthly consideration in labouring for its advancement. He died February 3, 1689, leaving an Indian church of a hundred members, and several well instructed teachers. He possessed talents of a superior order, but his only glorying was in the cross of Christ.

EXPERIENCE MAYHEW was the eldest son of the preceding, and was born on Martha's Vineyard, January 27, 1673. In March, 1694, about five years after the death of his father, he began to preach to the Indians, taking the charge of five or six different congregations. In 1720, he received the degree of M. A. from Harvard College. As he had a thorough knowledge of the Indian language,—having been familiar with it from his infancy, he was employed by the Commissioners of the Society for propagating the Gospel in New England, to make a new version of the Psalms, and of the Gospel of John; which work he executed with great accuracy, completing it in 1709. He died November 20, 1758, aged eighty-five.

The following is a list of his publications:—A sermon entitled "All mankind by nature equally under sin," 1724. Indian converts, (in which he gives an account of the lives of thirty Indian ministers and about eighty Indian men, women and youth, worthy of remembrance on account of their piety,) 1727. Indian Narratives, 1729. A letter on the Lord's Supper, 1741. Grace defended in a modest plea for an important truth, 1744. He wrote also strictures on the conduct and preaching of Whitefield in 1748, and two letters on human liberty in a controversy with Jonathan Dickinson, President of New Jersey College, about the same time.

Dr. Charles Chauncy, who was the intimate friend of Experience Mayhew, has said of him that "he would, had he been favoured with common advantages of education, have ranked among the first worthies of New England." And Dr. Gay of Hingham is said to have expressed the opinion that, in point of ability and discrimination as a reasoner, he was in no wise inferior to his son, the Rev. Dr. Jonathan Mayhew of Boston.

The sons of Experience Mayhew were *Joseph*, who was graduated at Harvard College in 1730, and was a tutor there from 1739 to 1755; *Nathan*, who graduated at Harvard College in 1731; *Jonathan*, who will form the subject of a distinct article in this work; and *Zechariah*, a missionary among the Indians, who was ordained at Martha's Vineyard, December 10, 1767, devoted his life to the instruction of the remnants of the red men, under the Massachusetts Society for propagating the Gospel among the Indians, and died March 6, 1806, aged eighty-nine.

JOHN BROCK.*

1648—1688.

John Brock was born in Stradbrook, county of Suffolk, England, in the year 1620. In very early life he gave evidence of being brought under the power of religion. At the age of seventeen, he came with his parents to New England. Shortly after his arrival here, he was brought near to the grave by the small pox; and, scarcely had he recovered from that, before he was seized with another illness, which, for many months, kept his life in jeopardy. These early afflictions were thought to have had an important influence in forming him to a high type of Christian character.

He was admitted a member of Harvard College in 1643, and graduated in 1646. He remained at the College two years after his graduation, prosecuting his studies in immediate preparation for the ministry. He commenced preaching in 1648, and was employed first at Rowley, and afterwards at the Isle of Shoals. He removed from the latter place, and became pastor of the church at Redding, in 1662. This was his last field of labour. His efforts to promote the spiritual interests of his people were never intermitted. The services of the Sabbath seem to have formed but a small part of his labour, even in respect to preaching; for he almost constantly held private lectures, especially for the benefit of the young. Three or four years before his death, he was again visited with a dangerous illness; but, on his recovery from it, he became more remarkable for his spirituality and devotedness to his work than he had ever been before. At length he told one of his family that he had asked of Heaven this favour,—that he might live but fourteen days after the public labours of his ministry should be at an end. And this prayer was answered to the letter; for, after an illness of just fourteen days, he died on the 18th of June, 1688.

Cotton Mather represents Mr. Brock as having been especially distinguished for his faith and power in prayer. The following are some of the remarkable instances which he adduces:—

"When Mr. Brock lived in the Isle of Shoals, he brought the people into an agreement that, besides the Lord's days, they would spend one day every month together in the worship of our Lord Jesus Christ. On a certain day which, by their agreement, belonged unto the exercises of religion, being arrived, the fishermen came to Mr. Brock, and asked him that they might put by their meeting and go a fishing, because they had lost many days by the foulness of the weather. He seeing that, without and against his consent, they resolved upon doing what they had asked of him, replied,—'If you will go away, I say unto you, catch fish if you can! But as for you that will tarry and worship the Lord Jesus Christ this day, I will pray unto Him for you, that you may take fish till you are weary.' Thirty men went away from the meeting, and five tarried. The thirty which went away from the meeting, with all their skill, could catch but four fishes; the five which tarried went forth afterwards, and they took five hundred. The fishermen, after this, readily attended whatever meetings Mr. Brock appointed them.

"A fisherman who had, with his boat, been very helpful, to carry people over a river, for the worship of God, on the Lord's days, in the Isle of Shoals, lost his boat in a storm. The poor man laments his loss to Mr. Brock; who tells him,—'Go home, honest man, I'll mention the matter to the Lord; you'll have your boat again to-morrow.' Mr. Brock now considering of what a consequence this matter, that seemed so small otherwise, might be among the untractable fishermen, made the boat an article of his prayers; and behold, on the morrow, the poor man comes rejoicing to him that his boat was found; the anchor of another vessel that was undesignedly cast upon it having strangely brought it up from the unknown bottom, where it had been sunk."

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* Mather's Mag., IV.—Mass. Hist. Coll., VII.—Stone's Sermon on the death of Prentiss.—Fitch's Sermon at the ordination of Tucke.

JONATHAN MITCHELL.*

1649—1668.

JONATHAN MITCHELL, son of Jonathan Mitchell, was born at Halifax, in Yorkshire, England, in the year 1624. His parents, who were both wealthy and pious, were constrained, by a regard to the rights of conscience, to seek an asylum in New England. They arrived here in the same ship with Richard Mather, August 17, 1635. Their first settlement was at Concord; but the next year they removed to Saybrook, and not long after to Wethersfield. They subsequently settled at Stamford, where Mr. Mitchell, the father, died in 1645, aged fifty-five years,—leaving two sons, *Jonathan* and *David*. The classical studies of *Jonathan* were suspended for several years after his arrival in America; but his tastes were so decidedly literary, that he could not brook the idea of being denied a liberal education; and it was chiefly through the influence of Richard Mather, who had noticed his uncommon powers, that his father was induced to consent to his going to College. In 1642, he resumed his studies, and the next year, at the age of nineteen, he entered Harvard College. Here he became deeply impressed with religious truth under the ministry of Thomas Shepard; and such was his estimate of the character and labours of that excellent man, that he afterwards remarked,—"Unless it had been four years living in Heaven, I know not how I could have more cause to bless God with wonder than for these four years," spent at the University. He was a most diligent student, and distinguished himself in the various branches of learning; nor was he less distinguished for his growth in Christian knowledge and piety. His uncommon literary and theological attainments in connection with his exalted Christian character, led several of the most important churches to make an early application for his services in the ministry. The church at Hartford in particular requested him to preach with a view to his becoming successor to Thomas Hooker. He preached his first sermon there, June 24, 1649, from Hebrews XI. 27; and, though it would seem, from an entry in his diary, that he had little freedom or enjoyment in the service, yet so favourable was the impression on the congregation, that the very next day, they gave him an invitation to become their pastor; adding that if he should wish to remain a year longer at the College, they would immediately, upon his acceptance of their invitation, advance him a considerable sum of money, to enable him to furnish himself with a library. Having, however, been previously urged by Mr. Shepard and some of the principal members of his society, to return to Cambridge, free from any engagement, with a view to a settlement there, he declined the invitation at Hartford, and preached at Cambridge for the first time, on the 12th of August. On the succeeding evening Mr. Shepard remarked to him that that was the place where he ought to spend the rest of his days; and, upon being informed by some of his people that the services of the day had been very acceptable, he replied,—"Then my work is done." On the 25th of the same month, Mr. Shepard was actually removed by death; whereupon the people unanimously invited Mr. Mitchell to become their pastor. He acceded to their proposals, and was ordained, August 21, 1650.

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* Holmes' History of Cambridge.—Holmes' Am. Ann., I.—Mather's Mag., IV.—Increase Mather's Preface to Mitchell's Ten Sermons.—Hutchinson's Hist. Mass., I.—Morton's N. E. Mem.—Hubbard's Hist. N. E.—MS. Record of Mr. Mitchell's church.—Amer. Quart. Reg., VIII.

He had been settled but a short time, before he was called to a severe trial. President Dunster, who had formerly been his Tutor, had become a convert to the doctrine of the anti-pædobaptists, and preached several sermons denying the right of baptism to any infant whatever. Mr. Mitchell regarding this as a very serious error, could not, in consistency with his own convictions, suffer it to pass without animadversion; and, notwithstanding his youth, the relation he had sustained to the President, and the high respect he bore for his general character, he put forth a vigorous and well considered effort in defence of what he believed to be the scriptural doctrine on that subject. Considerable excitement was occasioned by the circumstance, and so great was the dissatisfaction with the President that he resigned his office and left Cambridge; but Mr. Mitchell always continued to hold him in high regard, and, after his death, commemorated him in an elegy, honorable alike to the character of both the writer and the subject.

In the year 1650, he was chosen a Tutor and a Fellow of Harvard College. In 1662, he was a member of the Synod which met in Boston to discuss and settle certain points in relation to church membership and church discipline; and the result of the Synod was chiefly written by him. The determination of the question relating to the baptism of the children of those that did not partake of the Lord's Supper, and the support thus given to what was called the "Half way covenant," was owing more to him than any other man.

His ministry at Cambridge continued about eighteen years; and it was characterized by uniform consistency, zeal and devotion. During this period he went through a considerable part of the system of Divinity, expounded the book of Genesis and part of Exodus, and delivered "many fruitful and profitable sermons" on the first four chapters of the Gospel by John. He held also a monthly lecture, which was "abundantly frequented" by the people of the neighbouring towns, as well as by his own society. Just after he had been preaching on the words,—"I know that thou wilt bring me to death, and unto the house appointed for all the living,"—he was seized with a fever, which terminated his life July 9, 1668, at the age of forty-two.

Cotton Mather says that he "never knew any death that caused so great mourning and lamentation generally. He was greatly loved and honoured throughout all the churches, as well as in Cambridge, and admired by the most competent judges of real worth."

His publications were A Letter of counsel to his brother, written while he was residing at College; An Election Sermon, 1667; A Letter concerning the subjects of Baptism, 1675; A Discourse of the glory to which God hath called believers by Jesus Christ, printed at London after his death, with the Letter to his brother affixed, and reprinted at Boston in a duodecimo volume in 1722.

He left a valuable record of the members of his church, in a folio MS., which was found in 1815, by the Rev. Dr. Holmes, in Mr. Prince's Collection, deposited in the Old South Church in Boston. A small volume of his MS. sermons, preached in 1650, in the hand-writing of Capt. Jonathan Danforth, was presented to the Massachusetts Historical Society in 1813.

Mr. Mitchell married Margaret Shepard, daughter of his predecessor by his first marriage, and had four sons and several daughters. Two of the sons were graduated at Harvard College—*Samuel* in 1681, and *Jonathan* in 1687. The former was a Fellow of the College, and died young; the latter died in 1695. The sons left no posterity. His daughter, *Margaret*, was married, June 12, 1682, to Major Stephen Sewall* of Salem, and was the mother of seventeen children. In this line descendants from Mr. Mitchell still remain.

Morton, who was contemporary with Mr. Mitchell, says of him,—

> "He was a person that held very near communion with God; eminent in wisdom, piety, humility, love, self-denial, and of a compassionate and tender heart; surpassing in public spiritedness; a mighty man in prayer, and eminent at standing in the gap; he was zealous for order and faithful in asserting the truth against all oppugners of it."

Dr. Increase Mather, who was personally and intimately acquainted with him, says,—

> "He was blessed with admirable natural as well as acquired parts. His judgment was solid, deep and penetrating; his memory was strong and vastly capacious. He wrote sermons very largely; and then used with enlargements to commit all to his memory, without once looking into his Bible, after he had named his text; and yet his sermons were scriptural."

President Chauncy, though much older than Mr. Mitchell, and openly opposed to him in the Synod, said, when the controversy was at its very height,—

> "I know no man in this world that I could envy so much as worthy Mr. Mitchell, for the great boldness, learning, wisdom, and meekness, and other qualities of an excellent spirit with which the Lord Jesus Christ hath adorned him."

As a preacher he was distinguished for "an extraordinary invention, curious disposition, and copious application." His voice was melodious, and his delivery is said to have been "inimitable." He spoke with "a transcendent majesty and liveliness," and towards the close of his discourses, his fervency rose to "a marvellous measure of energy."

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*STEPHEN SEWALL, the son of Henry and Jane Sewall, was born at Badsly, England, August 19, 1657, and came with his parents to this country in 1661. He entered Harvard College, but for some reason did not long remain there. He was married to Miss Mitchell in 1682, and shortly after settled in Salem. He held various public offices, among which were Notary Public, and Justice of the Court of General Sessions. One of his sons, *Stephen*, was born December 14, 1702; graduated at Harvard, 1721, where he was a Tutor from 1728 to 1739; was an excellent preacher, but did not settle in the ministry,—became Chief Justice of the Supreme Court, and died a member of Dr. Mayhew's church in Boston, September 10, 1760.

SAMUEL DANFORTH.*

1650—1674.

Samuel Danforth, the second son of Nicholas Danforth, was born at Framlingham, in Suffolk, England, in September, 1626. His father came to New England in 1634, settled at Cambridge, and represented that town in the General Court in 1636 and 1637. Cotton Mather says,—"He was a gentleman of such estate and repute in the *world*, that it cost him a considerable sum to escape the knighthood which King Charles I. imposed upon all, of so much per annum; and of such figure and esteem in the *church*, that he procured the famous lecture at Framlingham in Suffolk, where he had a fine manor." He died about four years after his arrival here, when his son *Samuel* was a little less than eleven years old. Samuel's mother, who died three years after his birth, had dedicated him in her pious intentions to the sacred ministry; and his father, in the immediate prospect of his departure, commended him to the special oversight and guardianship of Thomas Shepard, to whose church Mr. Danforth belonged. Mr. Shepard fulfilled the trust with great fidelity, and had the pleasure of witnessing in his young friend not only a fine intellectual development, and a habit of vigorous application, but a corresponding growth in the virtues and graces of the Gospel. He was graduated at Harvard College in 1643, —in the second class that received the honours of that institution. He was soon appointed tutor; and, was the second Fellow of the College, whose name appears on the catalogue of graduates. His devotional habits at this period seem to have been of an extraordinary character; and the intense rapture which he sometimes experienced in connection with these exercises, continued through life to form the subject of some of his most cherished recollections.

After the Rev. Thomas Welde returned to England in 1641, the church at Roxbury, of which Mr. Welde had been pastor, invited him to become a colleague with the Rev. John Eliot, whose numerous missionary engagements among the Indians, as well as the prodigious labour of translating the Bible into the Indian language, rendered some assistance in the prosecution of his ministry quite indispensable. He accepted the invitation, and was ordained September 24, 1650.

Mr. Danforth continued in the faithful discharge of his ministerial duties at Roxbury, during the residue of his life,—a period of twenty-four years. Shortly before his death, he seems to have had a presentiment that his end was near; and he told his wife that, though he had been much concerned how she and her children would subsist, when he should be taken from them, yet he had attained an entire confidence in God's gracious covenant, and had no longer any doubt that they would be provided for. He was seized with a violent putrid fever, occasioned by exposure to cold and damp weather, while he was on a journey; and died, after an illness of six days, on the 19th of November, 1674, aged forty-eight years. Such was the tranquillity of his departure that Mr. Eliot, his colleague, used to say,—"My brother Danforth made the most glorious end I ever saw."

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* Mather's Mag., IV.—Sullivan's History of Maine.—Historical Memoir of Billerica.—Mass. Hist. Coll., IX.—Am. Quart. Reg., VIII.—Emory's Taunton Ministry.

Mr. Danforth was undoubtedly regarded among the greater lights of New England in his time. As a preacher, he was remarkable for sustaining all his positions by arguments from Scripture; for adhering closely to the main object before him; for a free, clear and rapid utterance; and for a depth and power of feeling which in almost every sermon manifested itself in tears. He never ventured extemporaneous efforts in the pulpit; he not only wrote his sermons, but wrote them twice over, in an exceedingly legible and beautiful character; but he committed every word to memory, and his memory was so tenacious that it was never known to fail him. He was accustomed, on the Sabbath morning, to expound the books of the Old Testament, and in the afternoon, to discourse on the "body of Divinity" and many occasional subjects, and several chapters in the Epistle to the Romans. In the year 1661, however, he commenced a series of discourses on the "Harmony of the four Evangelists," which he continued to the time of his death. The last sermon that he ever preached in the series,—which was the last public service he ever performed, was from Luke XIV. 14, "Thou shalt be recompensed at the resurrection of the just." His pastoral attentions were most exemplary. He looked with great care after the sick and the afflicted. He was eminently a healer of divisions; and was accustomed to say that "they have usually little peace of conscience, who do not make much conscience of peace." He was particularly watchful against the inroads of immorality among the young. He used his influence to prevent any, except persons of correct moral habits, from keeping houses of public entertainment; and when he saw from his study window any of the people of the town tippling at the tavern, he made conscience to go directly to them and administer a pointed rebuke.

Mr. Danforth, in early life, devoted considerable attention to astronomy. He published almanacs for several years, some of which are valuable for the chronological tables which they contain: these tables were used extensively by Mr. Prince in his New England Chronology. He published also an astronomical description of the comet which appeared in 1664, with a brief theological application. He maintains that a comet is a heavenly body, moving according to defined laws, and that its appearance is portentous. His other publications are, An Election Sermon, 1670; and The cry of Sodom inquired into, upon occasion of the arraignment and condemnation of Benjamin Goad for his prodigious villanies, 1674. Several specimens of his poetry are found in his almanacs, which are amusing for their quaintness, though they show considerable talent at versification.

Mr. Welde wrote a poem on the death of Mr. Danforth, of which the following is an extract:—

"Mighty in Scripture, searching out the sense,
"All the hard things of it, unfolding thence;
"He lived each truth, his faith, love, tenderness,
"None can to th' life, as did his life express;
"Our minds with Gospel his rich lectures fed,
"Luke and his life at once are finished;
"Our new built church now suffers too by this,
"Larger its windows, but its lights are less."

Mr. Danforth was married, in 1651, to a daughter of the Rev. John Wilson of Boston. After his death, she married a Mr. Ruck of Boston, where she died September 13, 1713, in her eighty-first year. Mr. D. had twelve children, of whom *Samuel*, the first born, died in 1653, and the next three died in 1659. The address which the father delivered at the graves of these three children, is preserved by Cotton Mather, and breathes a spirit of unqualified submission. *John*, the fifth child,—born November 8, 1660, and graduated at Harvard in 1677, was the minister of Dorchester. *Samuel*, the second of the name,—born December 18, 1666, and graduated at Harvard 1683, was the minister of Taunton. His daughter *Mary* became the second wife of the Hon. Edward Bromfield, June 4, 1683, and they lived together fifty-one years. Another daughter died, October 26, 1672. Mr. Danforth had two brothers, *Thomas* and *Jonathan*, the first of whom was Deputy Governor, and Judge of the Superior Court of Massachusetts.

A few particulars may be added in respect to the two sons who were clergymen:—

John, the elder of the two, was ordained as successor to the Rev. Josiah Flint of Dorchester, on the 28th of June, 1682. He received, as his colleague, the Rev. Jonathan Bowman,[*] on the 5th of November, 1729. He died May 26, 1730, aged seventy years. He was, for some time, a Fellow of Harvard College. He published a Sermon at the departure of the Rev. Joseph Lord[†] and his church for Dorchester, South Carolina, 1697; The right Christian temper in every condition, endeavoured (as the Lord vouchsafed to assist) to be set forth and recommended, 1702; The vile profanations of prosperity by the degenerate among the people of God; Fast Sermon at Boston, 1703; The blackness of sins against light, or men's offering violence to their knowledge: a Sermon, 1710; A Sermon on King Hezekiah's bitterness and relief, 1710; Judgment begun at the house of God and the righteous scarcely saved, 1716; Two Sermons occasioned by the earthquake, to which is added a Poem on Peter Thacher of Milton, and Samuel Danforth of Taunton, 1727. A Poem on the death of Ann Eliot, and verses to the memory of her husband, John Eliot.

The following testimony in respect to John Danforth is from Blake's Manuscript Annals:—

> "He was said to be a man of great learning. He understood mathematics beyond most men of his function. He was exceeding charitable and of a very peaceful temper. He had a good taste for poetry. He took much pains to perpetuate the names of many of the good Christians of his flock, by writing inscriptions and epitaphs for their gravestones; and yet the world is so ungrateful that he has not a line written to preserve his memory. He was buried in Lieut. Governor Stoughton's[‡] tomb; and there also lieth his consort, Mrs. Elizabeth Danforth."

The other son, *Samuel*, was settled as minister of Taunton in the year 1687. He married the daughter of the Rev. James Allen of Boston. He died on the 14th of November, 1727. In the beginning of the year 1705, a very unusual attention to religion prevailed among his people, of which he gave an interesting account in three Letters which are preserved in Prince's Christian History. He published A Eulogy on Thomas Leonard, 1713; An Election Sermon, 1714; and An Essay concerning the singing of Psalms, 1723. He took great interest in the aborigines of the country, and left behind him a manuscript Indian Dictionary, which seems to have been formed from Eliot's Indian Bible, as there is a reference under every word to a passage of Scripture.

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[*] JONATHAN BOWMAN was born at Lexington; was graduated at Harvard College in 1724; resigned his pastoral charge on the 14th of December, 1773; and died March 30, 1775, aged sixty-eight.

[†] JOSEPH LORD was born at Charlestown, Mass.; was graduated at Harvard College in 1691; and died June 6, 1748.

[‡] WILLIAM STOUGHTON, the son of the Hon. Israel Stoughton, was a native of Dorchester, and was graduated at Harvard College in 1650. He went to England, and had a Fellowship at New-College, Oxford. He was, for some time, a preacher in the county of Sussex, but was ejected by the Act of Uniformity in 1662, and returned to New England the same year. Though not a settled minister, he was appointed to preach the Election Sermon in 1668, which was considered a remarkably felicitous effort. After the death of Mr. Mitchell of Cambridge, he declined an invitation to become his successor In 1671, he was chosen a Magistrate; and, in 1677, went to England as an agent for the Province. He was a member of the Council, and Chief Justice of the Superior Court. Being appointed Lieutenant Governor in 1692, he was Commander-in-chief from 1694 to 1699, and again in 1700. He died at Dorchester, July 7, 1701, aged seventy. He was distinguished for his learning, patriotism and piety. He was a munificent benefactor of Harvard College.

The Hon. Francis Baylies says of him,—

> "He was peculiarly fortunate in retaining the attachment of his people. They were eager to settle him, and their interest in him endured unto the end. * * * * His various qualifications rendered him extremely useful in town, and while he instructed his people in all things touching their spiritual welfare, they found his advice and aid no less useful in their temporal matters. He acquired over them an unbounded influence, which he exercised for the general good; and although some of them might dislike advice, which too often came in the shape of a command, yet as nothing was meant but their good, they acquiesced and were grateful. All his contemporaries represent him as a person of great learning, and he certainly maintained a high reputation through life."

URIAN OAKES.[*]

1652—1681.

Urian Oakes, the son of Edward Oakes, was born in England, in the year 1631. His father came to New England, with his family, about the year 1634, while this son was a mere child. He seems to have settled first at Cambridge, and afterwards to have removed to Concord, where he died, October 13, 1689. He was a Representative to the General Court from Cambridge for fifteen years; and, after his removal to Concord, represented that town also, one year.

In his early childhood, the son exhibited an uncommonly amiable temper, which continued to be a marked characteristic through life. He experienced a signal preservation from drowning, which Cotton Mather says, God designed that he might be "a Moses unto his people." He received his education at Harvard College, and graduated in 1649. He had a high reputation as a scholar; and, while he was yet very young, he published at Cambridge a set of *Astronomical calculations*, with this motto on the title page:—"Parvum parva decent, sed inest sua gratia parvis;" in which he is supposed to make an allusion not only to his youth, but to his very diminutive size.

As he inclined to the study of theology, he remained at Cambridge prosecuting his studies, until he took his second degree and commenced preaching. His first appearance in the pulpit was at Roxbury. Shortly after this he returned to his native country, where, after having been some time a chaplain to an eminent personage, he was settled in the ministry at Titchfield, in Hampshire. By the Bartholomew Act in 1662, he was deprived of his living and forbidden to preach. He, however, found an asylum in the family of Colonel Norton, a person of great worth and consideration; and, after the violence of the storm had in some measure abated, he resumed the duties of the pastoral office as a colleague with a Mr. Symmons.

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[*] Farmer's Gen. Reg.—Mather's Mag., IV.—Noncon. Mem., II.—Holmes' History of Cambridge.—Peirce's History of Harvard University.—Quincy's do., I.

The church in Cambridge having in July, 1668, become vacant by the death of the Rev. Jonathan Mitchell, directed their attention to Mr. Oakes as a suitable person to be Mr. Mitchell's successor; and accordingly they despatched a messenger to England to apprize him of their wishes. Having obtained the advice and sanction of a council of ministers, he accepted the invitation; and, after repeated delays occasioned by the sickness and death of his wife, and by a subsequent personal illness, he came to America in 1671, and commenced his ministry at Cambridge on the 8th of November of that year. The church kept a day of public thanksgiving to God for sending them such a pastor. He preached on the occasion from II. Cor. XII., 11,—"I be nothing."

On the resignation of Dr. Hoar, as President of Harvard College, in 1675, Mr. Oakes was immediately appointed to succeed him; but, though he declined to accept the Presidency, he consented to take the superintendence of the College with the rank and duties of President,—which he held for four years. Several fruitless efforts to secure a President having been made during this period, Mr. Oakes was again chosen, in February, 1679, and accepted the office,—only, however, on condition that he should be permitted to retain his pastoral charge. The condition was assented to, and he held the two offices of President and Pastor until the close of his life.

This, however, was but a brief period. He had been subject to a quartan ague, which often unfitted him for public service. But he was at length seized with a malignant fever, which, in a day or two, proved fatal. His church assembled with the expectation that the Lord's Supper was to be administered to them, when they were met with the overwhelming intelligence that their pastor was in the agonies of death. He died July 25, 1681, in the fiftieth year of his age, and the tenth of his ministry at Cambridge.

Mr. Oakes published, beside the "Astronomical calculations" already mentioned, An Artillery Election sermon, 1672; An Election sermon, 1673; An Elegy on the Rev. Thomas Shepard of Charlestown, 1677; A sermon at Cambridge on the choice of their military officers; A Fast sermon.

The following extract from his Election sermon is a good specimen of his style, while it illustrates his views of Church government,—a subject which, at that period, was very frequently and earnestly discussed:—

"I profess I look upon the settlement of the Congregational way, as the boon, the gratuity, the largess of Divine bounty, which the Lord graciously bestowed upon his people that followed him into this wilderness; and a great part of the blessing on the head of Joseph and of them that were separate from their brethren. Those good people that came over hither, showed more love and zeal and affectionate desire of communion with God in pure worship and ordinances, and did more in order to it, than others, and the Lord did more for them than for any people in the world, in shewing them the pattern of his house, and the true scriptural way of Church government and administrations. I do not think that they were at a *ne plus ultra*, and that nothing was left unto the discovery of after times; but the beginning work was substantially done by them; they were set in the right way, wherein we are now to proceed and make a progress. It will be our wisdom, interest and duty, to follow them as they followed the guidance of the spirit of Christ. The Reformation in King Edward's days was then a blessed work, and the Reformation of Geneva and Scotland was then a larger step, and in many respects purer than the other; and for my

> part I fully believe that the Congregational way far exceeds both, and is the highest step that has been taken towards reformation, and for the substance of it, is the very way that was established and practised in the primitive times according to the institution of Jesus Christ. There is a sweet temperament in the Congregational way; that the liberties of the people may not be overlaid and oppressed, as in the Classical way, nor the rule and authority of the Elders rendered an insignificant thing, and trampled under foot as in the way of the Brownists: but that there may be a reconciliation or due concurrence in the balancing of the one justly with the other. And herein the wisdom of our Lord Jesus Christ in the frame of Church government, (for it is not any politic or prudential contrivance of man, but modelled by the Great Lawgiver, the Lord Jesus,) is greatly to be admired by us."

Increase Mather in a Preface to a discourse of Mr. Oakes, published shortly after his decease, writes thus concerning him :—

> "There have been several of the name heretofore renowned for their rare accomplishments in some particular faculty, wherein they have excelled. * * * But an age doth seldom produce one so many ways excelling, as this author was. If we consider him as a Divine, as a Scholar, as a Christian, it is hard to say in which he did most excel. I have often in my thoughts compared him unto Samuel among the prophets of old; inasmuch as he did truly fear God from his youth, and was betimes improved in early ministrations, and was at last called to be head of the sons of the prophets in this New English Israel, as Samuel was President of the College at Naioth. And in many other particulars I might enlarge upon the parallel, but that it is inconvenient to extend such instances beyond their proportion.
>
> "Heu tua nobis
> "Morte simul tecum solatia rapta!
>
> "It may, without reflection upon any, be said, that he was one of the greatest lights that ever shone in this part of the world, or that is ever like to arise in our horizon. He is now become a royal diadem in the hand of the Lord; being, as one speaks concerning a great worthy, *an ornament unto Heaven itself.*"

President Oakes seems to have been specially distinguished for his knowledge of the Latin language. Cotton Mather supposes that "America never had a greater master of the true, pure, Ciceronian Latin." He calls him "the Lactantius of New England." At the commencement in 1678, President Oakes pronounced an oration in Latin, in which he introduced a long paragraph commemorative of his friend the Rev. Thomas Shepard of Charlestown, who had deceased a few months before. That paragraph is preserved in the Magnalia.

MICHAEL WIGGLESWORTH.*

1653—1705.

MICHAEL WIGGLESWORTH was born in England, of godly parents, October 28, 1631. Though they had much, in a worldly point of view, to detain them in their native country, yet the higher value which they placed upon liberty of conscience, led them, at great sacrifice of their temporal interests, to look for a home on this side the ocean. After many difficulties and dangers, they landed in Charlestown,—Michael being then not quite seven years old. After remaining there seven weeks, the family removed by sea to New Haven, in October, 1638. They seem to have been now in somewhat straitened circumstances; for the subject of this notice, in describing their situation at this time, many years after, says,—"We dwelt in a cellar, partly under ground, covered with earth, the first winter." He was early placed in the school of that celebrated teacher, Ezekiel Cheever, under whom he made such proficiency that he began to write Latin compositions before he was nine years old. But his father, being visited with a lameness from which he never recovered, was obliged to take him from his studies, that he might assist in the support of the family. He, however, returned to his studies, when he was in his fourteenth year, and three years after was entered at Harvard College, where he graduated in 1651. He was appointed a Fellow and a Tutor in the College, shortly after his graduation. In a document prepared by himself, the original of which is understood to be still in existence, he pays a beautiful tribute to his father's piety and self-denial, in dispensing with the labours of an only son,—which seemed so necessary to him in his enfeebled state, and assisting him, to the extent of his ability, in obtaining a collegiate education.

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* Michael Wigglesworth's Diary and Autobiography.—History of Malden.

Having been strictly and religiously trained, he was preserved, before and during his college course, from all open immorality; and yet he was conscious of being actuated by no higher motive than a regard to self. He was diligent in his studies, but his diligence was prompted by mere worldly ambition. But about six months before he graduated, he underwent a great change in the principles of his conduct, and the purposes of his life; and from this time, (to use his own language,) he "learned to study with God, and for God." Before this, he had intended to enter the medical profession; but he now resolved, by the help of God, to devote himself to the ministry. He seems to have pursued his theological studies during his residence at Cambridge as a tutor.

When he was about twenty-two years of age, he was invited to preach at Malden; but it was several months before he concluded to accept the invitation. And it was not till he had supplied the pulpit a year and a half, that he would consent to be fully inducted into the pastoral office. This was in or about the year 1654,—some six years after the incorporation of the town.

Within four years from the time of his settlement, it appears from his private diary that he was the subject of some disease that proved greatly embarrassing to him in his public duties; and, after about eight or nine years, his labours were entirely suspended. On the 23d of September, 1663, he sailed for Bermuda in search of health, and remained there about seven months and a half; but he seems to have suffered more from the rough and tedious passage than he was benefitted by the change of climate; and he returned home not a little discouraged. For twenty-one years,—that is until 1685, his labours in the ministry were entirely intermitted; though he still retained his pastoral charge, and had three colleagues successively settled—namely, Benjamin Bunker,* Benjamin Blackman,† and Thomas Cheever.‡ During his long illness, he devoted much attention to medicine, and practised it very successfully. At the date above mentioned, when his church had become reduced to a state of distressing embarrassment, he was suddenly and wonderfully restored to health, and was enabled, for twenty years more, to sustain the labours of the pastoral office. In the Election Sermon which he preached, about a year after he resumed his duties, he made a distinct allusion to the protracted affliction from which he had then been recently delivered. Judge Sewall, who was present at the time, refers to it in his diary as follows:—

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* Benjamin Bunker was the son of George Bunker of Charlestown; was born in 1635; was graduated at Harvard College in 1658; was ordained at Malden, December 9, 1663; and died February, 1670.

† Benjamin Blackman was the son of the Rev. Adam Blackman, first minister at Stratford, Conn.; was graduated at Harvard College in 1663; was ordained at Malden, in 1674; and resigned his charge in 1678. He left in consequence of dissatisfaction, and nine years after sued the town for arrears of his salary. On leaving Malden, he preached at Scarboro', Maine; and in 1683 was a Representative of the town of Saco. He is supposed to have died in Boston.

‡ Thomas Cheever was the son of the celebrated school-master, Ezekiel Cheever; was graduated at Harvard College in 1677; was ordained at Malden, July 27, 1681; and was dismissed in consequence of charges being sustained against him, May 20, 1686. After living many years in retirement, he recovered public confidence and was installed first pastor of the church in Chelsea, October 19, 1715, and died November 27, 1749, aged ninety-three.

> "In his prayer he said, that we may know the things of our peace in this our day, and it may be the last of our days. He acknowledged God as to the Election; and bringing him forth as it were a dead man, who had been reckoned among the dead, to preach."

Mr. Wigglesworth died of a fever on the 10th of June, 1705, just after he had commenced his seventy-fourth year. The funeral sermon, of which there is only a single perfect copy known to be extant, does not bear the name of its author on the title page, but is evidently the production of Increase or Cotton Mather. The following is an extract from it:—

> "It was a surprise unto us to see a little feeble shadow of a man, beyond seventy, preaching usually twice and thrice in a week; visiting and comforting the afflicted; encouraging the private meetings; catechising the children of the flock; and managing the government of the church; and attending the sick not only as a pastor but a physician too; and this not only in his own town, but in all those of the vicinity. Thus he did unto the last; and was but one Lord's day taken off before his last."

At the commencement succeeding his death, which was then on the 4th of July, Edward (afterwards President) Holyoke pronounced the Bachelors' oration, and alluded most respectfully to the deceased minister as *Maldonatus Orthodoxus.*

The following is a list of Mr. Wigglesworth's publications:—The Day of Doom: A Poem, 1662. A Poem on the sanctification of afflictions, 1669. Election sermon, 1686. Artillery Election sermon, 1696.

He left, among other unpublished writings, a poem, entitled—"God's controversy with New England, written in the time of the great drought, Anno 1662."

Mr. Wigglesworth's first wife, who is supposed to have been a *Hobson* from Rowley, died December 21, 1659. Of his second wife the only memorial extant is the following inscription on her grave stone:—"Here lies the body of *Martha Wigglesworth,* late wife to Michael Wigglesworth, who died September 11, 1690, aged about twenty-eight." By this marriage he had five children. His last wife was *Sybil Sparhawk* of Cambridge. Her only child was *Edward,* who became the first Professor of Divinity in Harvard College. She died at Cambridge, August 6, 1708, in the fifty-fourth year of her age.

Samuel, a son by the second marriage, was born February 4, 1688, O. S., graduated at Harvard College in 1707; and afterwards remained there pursuing his studies for two years. In 1710, he commenced the practice of medicine at Ipswich Hamlet, but soon returned to his native place and commenced teaching a school. In connection with this, he engaged in a course of theological study, and preached his first sermon January 20, 1712. After labouring for some time at Dracut and at Groton, and receiving and declining two calls from the former place, he returned to Ipswich Hamlet as a minister, instead of a physician, accepted an invitation to settle as their pastor, and was ordained on the 27th of October, 1714. Here he continued his labours till his death, which took place September 3, 1768, in his eightieth year. He published A Sermon at the ordination of Josiah Dennis,[*] 1727; A Sermon before a society of young men for religious improvement, 1727; A sermon at the ordination of John Warren[†] in Wenham, 1733; An Election sermon, 1733; A short account of the Rev. Mr. Hale of Newbury in the "Christian History"; A sermon on the death of Rev. John Rogers, 1746; Controversial pamphlet in respect to the result of a council, 1746; Convention sermon, 1751; Two sermons to his parishioners enlisted for an expedition to Nova Scotia, 1755; Dudleian Lecture, 1760; A controversial pamphlet about admitting persons from the neighbouring churches, 1765

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JOHN ROGERS.[‡]

1656—1684.

JOHN ROGERS was the son of the Rev. Nathaniel Rogers, and was born, probably, at Assington, England, where, for several years, his father exercised his ministry. He came with his father to New England in 1636. He was graduated at Harvard College in 1649, and studied, as was not uncommon in his time, both medicine and divinity. He was invited to preach at Ipswich, first in 1656; and previous to that time, he does not appear to have had any very active employment. The reason for this is supposed to have been that he was subject to a depression of spirits, which he had inherited from his father, and which led his father to say in his will, that "however John was his eldest son, he should not leave him a double portion, because he was not serviceable." The subsequent life of the son, however, was an effectual refutation of his father's early opinion concerning him; as he not only showed himself a vigorous student, but discharged with exemplary fidelity the duties belonging to his public relations. As he shared the duties of the ministry at Ipswich with Mr. Cobbet and Mr. Hubbard, his parochial labours were of course very much lightened; and as his salary, during a part of the time, was less than their's, it is probable that they were expected to perform the greater amount of service. There is a tradition that he took the principal charge of the Thursday Lecture, while the other concerns of the church and parish, devolved on them. But in addition to his duties as a minister, he performed those of a physician, having a larger medical practice than any other physician in the town. It has been said that "his inclination to the study of physic withdrew his attention from theology;" but this cannot be true in any such sense as that he retired from the ministry; for it appears from the records of the town of Ipswich that his salary as a clergyman was voted him down to 1681,—the last year of his residence there.

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[*] JOSIAH DENNIS was born at Ipswich; was graduated at Harvard College in 1723; was ordained minister of Yarmouth in 1727; and died in 1763.

[†] JOHN WARREN was born at Roxbury; was graduated at Harvard College in 1725; was ordained at Wenham, September 10, 1733; and died July 19, 1749, aged forty-five.

[‡] Mather's Mag., IV.—Felt's Hist. of Ipswich.—Peirce's Hist. of Harv. Coll.—Quincy's do., I.—Farmer's Gen. Reg.—Allen's Biog. Dict.

After the death of Mr. Oakes, President of Harvard College, Increase Mather was chosen to fill the vacant chair; and he having, at that time, declined the appointment, the honour was proffered to Mr. Rogers. He was elected in April, 1682, and was inaugurated, August 12, 1683. But his time of service in this new field was very short. While he was earnestly engaged in devising and executing plans for the promotion of the interests of the College, with the prospect of a popular and successful administration, his life was unexpectedly terminated. He died July 2, 1684, the day after Commencement, aged fifty-three years.

Cotton Mather has left the following characteristic testimony concerning President Rogers:—

> "He was one of so sweet a temper that the title of *deliciæ humani generis* might have on that score been given him; and his real piety set off with the accomplishments of a gentleman, as a gem set in gold. In his Presidentship there fell out one thing particularly for which the College has cause to remember him. It was his custom to be somewhat long in his daily prayers, (which our President used to make,) with the scholars in the College Hall. But one day, without being able to give reason for it, he was not so long, it may be by half, as he used to be. Heaven knew the reason! The scholars returning to their chambers, found one of them on fire, and the fire had proceeded so far, that if the devotions had held three minutes longer, the College had been irrecoverably laid in ashes, which now was happily preserved. But him also a premature death snatched away from a society that hoped for a much longer enjoyment of him, and counted themselves under as black an eclipse, as the sun did happen to be at the hour of his expiration."

Mr. Rogers married Elizabeth, daughter of General Dennison. She died June 13, 1723, aged eighty-two years. They had six children,—three sons and three daughters. One of his daughters was married to President Leverett,* of Harvard College. His son *Daniel* graduated at Harvard College in 1686, was a physician in Ipswich, and perished in a snow storm on Hampton Beach, December 1, 1722,—leaving a son *Daniel*, who was graduated at Harvard College in 1725; was ordained as minister of Littleton, March 15, 1732, and died in November, 1782, aged seventy-six. His son *Nathaniel* was born February 22, 1670; was graduated at Harvard ,College in 1687; was ordained the second minister of the First church in Portsmouth, May 3, 1699; and died October 3, 1723, aged fifty-four. His son *John* was born July 7, 1666; was graduated at Harvard College in 1684; was ordained at Ipswich October 12, 1692; and died December 28, 1745; aged seventy-nine. He left three sons who were ministers,—*John* who was graduated at Harvard College in 1711; was ordained at Kittery, October 25, 1721; and died October 16, 1773, aged eighty-one;—*Nathaniel*, who was born March 4, 1704; was graduated at Harvard College in 1721; was ordained as his father's colleague, October 18, 1727; and died in 1775, aged seventy-two;—and *Daniel*, who was born July 28, 1707; was graduated at Harvard College in 1725; was ordained at Exeter, N, H., August 31, 1743; and died in December, 1785, aged seventy-nine.

The following is an extract from the sermon preached by the Rev. Mr. Wigglesworth on occasion of the death of John (son of President) Rogers:—

> "He was blessed with a clear apprehension, and sound judgment; was of a thoughtful and inquisitive mind. In the diligent improvement of which natural advantages

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* JOHN LEVERETT, a grandson of Gov. John Leverett, was graduated at Harvard College in 1680. He was successively a tutor in College; a member of the House of Representatives; Speaker of the House; a member of His Majesty's Council; a Justice of the Superior Court; a Judge of the Probate of Wills; and President of Harvard College. To this last office he was inducted, January 14, 1708, and he held it till his death, which occurred, May 3, 1724. He was eminent as a Statesman, a Divine, and the Head of a literary institution. In the early part of his life he occasionally preached.

> through the blessing of God, he acquired much knowledge. Christ was pleased to make him a wise steward of the mysteries of the Gospel. What a multitude of most instructive discourses upon the fundamental truths of Christianity hath he delivered from hence! How edifying even his private and pleasant conversation to such as visited him! The doctrines of grace hung much upon his lips. He understood them clearly and taught them ungainsayingly. We have abundant reason to think that he was possessed of the treasure of grace as well as gifts. If the tree is to be known and judged by its fruits, we have reason to think him as eminent for his piety as learning; as great a Christian as a Divine. There are many living witnesses of the success of his ministerial labours, as was a multitude who went before him to glory, both of which shall be his crown when the Great Shepherd shall appear. His old age was not infirm and decrepit, but robust, active and useful, whereby he was enabled to labour in word and doctrine to the last, and quit the stage of life in action."

It appears from the Provincial Records that in December, 1705, the Legislature ordered two pamphlets, sent them by John Rogers and John Rogers Jr., to be burnt by the common hangman, near the whipping post in Boston. One of these individuals is supposed to have been the Rev. John Rogers last mentioned, and the other his son; and the pamphlets probably related to the opposition which the House was making to her Majesty's instructions to the Governor, in regard to his salary and some other exciting topics. But, notwithstanding this marked expression of disapprobation, Mr. Rogers was appointed the very next year (1706) to preach the Election sermon; an honour which possibly may have been conferred upon him in consideration of his having been treated in the matter of the pamphlets with undue severity. This sermon was published, as was also one which he preached in 1739, on the death of John Appleton. He also contributed an account of a revival of religion in his congregation to Prince's "Christian History."

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WILLIAM HUBBARD.*

1656†—1704.

William Hubbard was the son of William Hubbard, who came to New England as early as 1630, and, after a few years, established himself at Ipswich, Massachusetts, which town he, for several years, represented in the General Court. He is said to have been one of the ablest speakers, and most influential members, of the Assembly in 1637. From Ipswich he removed to Boston, where he died about 1670, leaving three sons, *William*, *Richard* and *Nathaniel*.

William, the eldest son, was born in England in 1621, came with his father to Massachusetts, when he was about nine years old, and took his Bachelor's degree in 1642, with the first class that graduated at Harvard College. From the time that he left College till he had passed the age of thirty-five no record of his life remains; but it is ascertained that, during this period, he studied theology, and was, for some time, an assistant to the Rev. Mr. Cobbet of Ipswich. About the year 1656 he was ordained

* Holmes' Am. Ann., I.—Hutchinson's Hist. Mass.—Mass. Hist. Coll., VII.—Felt's Hist. of Ipswich.—Amer. Quart. Reg., VIII.—Eliot's Biog. Dict.—Young's Chron.—Felt's Eccl. Hist. N. E. I.

† The year when he was invited to be a colleague with Mr. Cobbet at Ipswich; but he had probably been in the ministry some years before.

as colleague with Mr. Cobbet, who, though in the vigour of life, required an assistant, on account of the great extent of his ministerial labours. Ipswich was, at that time, one of the most eligible places of settlement for a minister in New England,—having a larger degree of talent and intelligence than almost any other town. It had been settled "by men of good rank and quality, many of them having the yearly revenue of large lands in England, before they came to this wilderness." Whatever leisure Mr. Hubbard could command amidst his professional engagements, (and this probably was considerable, as Mr. Cobbet continued active in the ministry to an advanced age,) he devoted to historical investigations. His first historical work was "A narrative of the troubles with the Indians in 1676 and 1677; with a supplement concerning the war with the Pequods in 1637;" also, "A narrative of the troubles with the Indians in New England, from Pascataqua to Pamaquid." The whole was published at Boston in 1677. The same book was licensed and printed in London, the same year, under the title of "The present state of New England." In 1678, Mr. Hubbard was on a visit to England, which not improbably had some connection with this publication.

The "History of New England" was completed in 1680, and the narrative is brought down to that time. In that year it was submitted to the examination of the General Court of Massachusetts, who appointed a committee of several distinguished gentlemen, "to peruse it and give their opinion." It was nearly two years before the committee had performed the service assigned them; owing, as has been supposed, partly at least, to the difficulty of decyphering Mr. Hubbard's manuscript. On the 11th of October, 1682, the General Court granted fifty pounds to the author, "as a manifestation of thankfulness" for this History, "he transcribing it fairly *that it may be more easily perused*." He seems to have procured some person to copy it for him; as the MS. which now exists in the archives of the Historical Society of Massachusetts, is not in his hand-writing, except the emendations. It was published by the Historical Society, encouraged by a liberal subscription of the Legislature; but its value was considerably diminished by the publication of Governor Winthrop's MS., by Mr. Savage in 1825 and 1826, from which Mr. Hubbard seems to have derived a large portion of his facts relating to the earlier part of the period of which he treats. It has been suggested, however, in view of the known fairness of his character, that, if the introductory leaves of his MS. had not been lost, there would probably have been found in them a reference to Winthrop and other authorities, which would have forbidden the idea that he wished to make any undue claim to originality. His history, as it is, is one of no inconsiderable merit, especially when it is remembered that it was written amidst the cares and labours incident to an extensive pastoral charge.

In 1685, Mr. Hubbard lost his venerable colleague, Mr. Cobbet, who died at the age of seventy-seven. For two years afterwards, he was alone in the ministry; but, in 1686, he received as an assistant, the Rev. John Dennison,* grandson of his early friend and parishoner, Major General Dennison.

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* JOHN DENNISON, the son of John and Martha (Symonds) Dennison, was graduated at Harvard College in 1684. He died in his twenty-fourth year, leaving a wife, Elizabeth, daughter of Nathaniel Saltonstall of Haverhill, who afterwards married the Rev. Roland Cotton of Sandwich, and died in Boston, July 9, 1726, in her fifty-eighth year.

Mr. Dennison died in 1689, and three years after, the Rev. John Rogers, son of the President of Harvard College, succeeded him, as Mr. Hubbard's colleague. This connection was probably rendered more agreeable by the fact that Mr. Rogers was a nephew of Mr. Hubbard's first wife.

Dr. Eliot states that Mr. Hubbard presided at the commencement at Harvard College in 1684; and that this was after the death of President Rogers. However this may have been, (and the evidence of the alleged fact seems to be equivocal,) it is certain that he was invited to perform such a service in 1688, as the notice of his appointment by Sir Edmond Andros is still in existence; but, as there were no degrees conferred that year, it is doubtful whether the appointment was fulfilled.

In August, 1702, Mr. Hubbard had become so much enfeebled by age, that he requested his parish to provide "more help to carry on the ministry;" and the next year he gave up all ministerial labour, and his people voted him sixty pounds as a gratuity. Thus gradually approaching his latter end, which he had made familiar to his thoughts, by habitual and devout meditation, he died September 14, 1704, at the age of eighty-three. His congregation subsequently voted thirty-two pounds to pay his funeral charges.

Mr. Hubbard's publications, besides those already named, were,—An Election Sermon, 1676; A Fast Sermon, 1682; A Funeral Discourse on Major General Daniel Dennison, 1684; A Testimony to the order of the Gospel in the churches of New England, in connection with the Rev. John Higginson of Salem.

John Dunton, the famous Boston Bookseller, after a visit to Mr. Hubbard in 1686, thus describes him:—

> "The benefit of nature and the fatigue of study have equally contributed to his eminence. Neither are we less obliged to both than himself: he freely communicates of his learning to all, who have the happiness to share in his converse. In a word, he is learned without ostentation and vanity, and gives all his productions such a delicate turn and grace, (as seen in his printed sermons and history of the Indians,) that the features and lineaments of the child, make a clear discovery and distinction of the father; yet he is a man of singular modesty, of strict morals, and has done as much for the conversion of the Indians as most men in New England."

Governor Hutchinson gives him the character of "a man of learning, and of a candid and benevolent mind, accompanied with a good degree of catholicism," which he thinks, "was not accounted the most valuable part of his character in the age in which he lived."

Dr. Eliot represents him as "for many years the most eminent minister in the county of Essex; equal to any in the province for learning and candour, and superior to all his contemporaries as a writer."

Mr. Hubbard married Margaret, daughter of his predecessor, Rev. Nathaniel Rogers. In his seventy-third year, he married for a second wife, Mary, widow of Samuel Pearce. This marriage, according to the Rev. Mr. Frisbie, excited the displeasure of his parish; for though she was a serious and discreet person, she was not from the higher walks of life, and for that reason, was considered as not qualified for her station. Mr. Hubbard had as many as three children born before the death of their grandfather Rogers, in 1655. Their names were *John*, *Nathaniel* and *Margaret*. Margaret married the Hon. John Pynchon of Springfield, and died there, November 11, 1716.

INCREASE MATHER, D. D.*

1657—1723.

Increase Mather was the son of the Rev. Richard and Catharine (Hoult) Mather, and was born at Dorchester, June 21, 1639. He received his name from the circumstance of the great *increase* of every sort, with which the country was favoured, about the time of his birth.

He discovered great intellectual precocity in his early childhood; and, though he did not decline the usual innocent diversions of children, yet he greatly outstripped all his school-mates in the acquisition of knowledge. So rapid was his improvement that, at the age of twelve, he was admitted a member of Harvard College. After remaining there about a year, his parents, with a view to favour his naturally feeble constitution, removed him from College, and placed him under the care of the Rev. John Norton, who was then settled at Ipswich. Here he remained about a year, when Mr. Norton removed to Boston, and *he* accompanied him and continued for several years under his instruction. He subsequently returned to Cambridge, and graduated in the class of 1656.

As his moral and religious education was conducted with the utmost care, by both his parents, and especially by his excellent mother, he showed himself seriously inclined from early childhood; but it was in consequence of a severe and dangerous illness, that his thoughts were fixed more decidedly upon his immortal interests. He set apart days for fasting and prayer, in which he lamented deeply his sinfulness before God, and endeavoured to comply with the terms on which salvation is offered; and at length found the tranquillity of mind which he had so much desired. He resolved now to devote himself to the ministry, believing that in this way he could serve God and his generation more effectually than in any other.

He commenced preaching the year after he graduated. One of his first sermons was preached in his father's pulpit at Dorchester, and was regarded not only by his father, but by the audience generally, as marked by uncommon ability, and as giving promise of extensive usefulness.

His elder brother, Samuel, who was then a minister in Dublin, invited him to come over and make him a visit; and, his father having given his consent, he accepted the invitation. He sailed for England, July 3, 1657, and arrived there after a passage of five weeks. Having spent a little time at London, and afterwards in visiting his father's friends in Lancashire, he made his way to Dublin, where he was received by his brother with every expression of fraternal affection. By his brother's advice, he entered his name as a student at Trinity College, Dublin, and in June, 1658, when only nineteen years of age, he proceeded M. A. in that institution, having first performed all the exercises required by its statutes. He became a great favourite with Dr. Winter, the Provost of the College; and was chosen a Fellow of the College, which honour, however, he declined. As the climate of Ireland seemed unfavourable to his health,—notwithstanding he had the most encouraging offer to induce him to remain, he resolved to return to England; and, shortly after his arrival there, he became preacher to John Howe's parish at Torrington, in Devonshire, near to the residence of his brother Nathaniel, who was then minister of Barnstable. Mr. Howe, on the death of the Protector, having returned to Torrington,—Mr. Mather accepted an invitation from the Governor of Guernsey, in the year 1659, to go into that island, and preach on Sabbath morning at the Castle, and in the afternoon at the town called Peter's Port. He removed thence to Gloucester, where he would willingly have remained in the exercise of his ministry; but, foreseeing an approaching revolution, he returned to Guernsey, where he resided at the period of the Restoration. About this time, a requisition was made upon all the commissioned officers in those parts, to sign a paper declaring that they believed the times then were, and would be, happy. This paper Mr. Mather refused to sign; in consequence of which, he was in danger of losing a hundred pounds of his salary that had not been paid; but he providentially escaped the loss. Upon the accession of a new Governor of the island, the alternative was presented to him of either conforming or quitting the place; and he chose the latter. From Guernsey he now came to England; and, notwithstanding he was offered there a living of some hundred pounds a year, if he would conform, he unhesitatingly rejected the proposal. Having by this time become satisfied that his prospects of usefulness in that country were at best extremely dubious, he determined to re-cross the Atlantic, and seek a field of labour in his native land.

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* Life by Cotton Mather.—Noncon. Mem., II.—Mather's Mag., III. Peirce's Hist. Harv. Coll.,—Quincy s do.

Mr. Mather sailed from Weymouth, June 29, 1661, and landed in Boston about the first of September following. He reached home unexpectedly to his father; and on the first Sabbath after his arrival,—his brother Eleazar from Northampton being at Dorchester, the two brothers occupied their father's pulpit. Applications for his services were made almost immediately from various places. During the first winter, he preached half of the time for his aged father at Dorchester, and the other half at the North church in Boston, where he was afterwards called and settled. His installation, however, did not take place until May 27, 1664, on which occasion his father gave him the charge.

He was married, March 6, 1662, to Maria, daughter of the Rev. John Cotton of Boston, by whom he had ten children,—three sons and seven daughters. His first son, *Cotton*, was one of the most distinguished men of his day. His second son, *Nathaniel*, was graduated at Harvard College in 1685, and died in 1688, at the age of nineteen, greatly distinguished for his attainments in learning and piety. When he was only sixteen, he had carefully read through the Old and New Testaments, in the original languages, and was able to converse familiarly in Latin. He was distinguished also for his attainments in mathematics, philosophy, history, theology and rabbinical learning. His third son, *Samuel*, was graduated at Harvard College in 1690, went to England and became a useful minister of the Gospel at Witney in Oxfordshire, and was the author of several valuable theological treatises. One of Dr. Mather's daughters was married to the Rev. Nehemiah Walter of Roxbury, and another to the Rev. John White[*] of Gloucester.

When Mr. Mather returned to New England, he found the churches not a little agitated by a controversy on the question,—"Who are the legitimate subjects of baptism?" The Synod convened at Boston in 1662, put forth the doctrine that the children of those who had been baptized in infancy, and were not scandalous in their lives, but gave a public assent to the doctrines of the Gospel, might be baptized, while yet the parents did not partake of the Lord's Supper. Mr. Mather, for a while, opposed the result of the Synod, though his father was strongly on the other side; but he himself ultimately became convinced by the arguments of Mr. Mitchell of Cambridge, who had been appointed to defend the Synodical propositions. He publicly avowed his change of opinion with the most manly and Christian frankness.

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[*] JOHN WHITE was a native of Brookline; was ordained at Gloucester, Mass., April 21, 1703; and died January 16, 1760, aged eighty-three. He published "New England's Lamentations under these three heads—the decay of the power of Godliness; the danger of Arminian principles; the declining state of our church orders, &c." 1734.

In 1679, in consequence of the succession of calamities under which the Colony had been struggling, in connection with the great need that was felt of a public reformation, a Synod was summoned to meet in Boston, consisting of all the churches in the Colony. Mr. Mather had much to do in bringing the government to adopt this measure, as well as in giving direction to the deliberations of the Synod after it had convened. The object of the meeting was to "consider what the evils were that had provoked God to bring his judgments on New England, and what was to be done that these evils might be reformed." The result, with a preface, was drawn up by Mr. Mather, who, on the day when it was presented to the government, preached a sermon on "the danger of not being informed." In May, 1680, the Synod had a second session at Boston; and Mr. Mather was Moderator. The Confession of Faith was then agreed upon, and the preface to it was written by himself.

After the death of President Oakes, which occurred July 25, 1681, Mr. Mather was invited to take charge of the College. He presided at the next commencement, and conferred the degrees; but, owing to the great unwillingness of his church to part with him, he declined the appointment, though he consented to make a weekly visit to Cambridge, with a view to some general superintendence of the institution, until the Presidential chair should be filled. He was relieved from this labour by the appointment of President Rogers in the following year; but when, in 1684, Mr. Rogers died, Mr. Mather was again appointed to the same office. He now accepted it, on condition of his being allowed to preach every Sabbath in Boston, while he would reside at Cambridge during the rest of the week. This condition was agreed to, and his extraordinary ability and industry enabled him to fulfil his duties in both places, greatly to the satisfaction of all concerned. He held the office of President until 1701, when he resigned it in consequence of an Act of the General Court, requiring the President to reside at Cambridge. On taking leave of the office, which he did much to the regret of the country at large, he delivered a farewell discourse to the students of the College, breathing an admirable spirit, and filled with pertinent counsels. An extract, at least, of this address is in print.

In 1692, he was presented by the Corporation and Overseers of the College over which he presided, with a diploma of Doctor of Divinity. This was the first instance in which such a degree was conferred in British America: the next was seventy-nine years afterwards, in the case of the Rev. Nathaniel Appleton of Cambridge.

From the time of the accession of Charles II. to the British throne, there existed no very pleasant relations between him and the people of Massachusetts; and the state of things constantly grew worse, until the latter end of the year 1683, when His Majesty presented them with the alternative either of making a full submission of their charter to his pleasure, or of having a *quo warranto* against it prosecuted. Mr. Mather was requested to give his views of the subject in the presence of a large assembly of the freemen of Boston; on which occasion he earnestly dissuaded them from tamely yielding up their liberties, and argued that it was better to leave themselves in the hands of God, not knowing what his providence might effect for them, than thus to deliver themselves immediately into the hands of men. There was a universal response, by acclamation, to his views; and the vote, being taken, was perfectly unanimous. This act of the people of Boston exerted no small influence on the country at large. Some malicious persons belonging to the adverse party forged a letter bearing his name, (attempting to imitate his hand-writing,) full of impertinent as well as treasonable expressions, and sent it to a worthy person in Amsterdam. It was conveyed to London, and read before the King and Council; but the evidence of its being a forgery was so palpable, that no prosecution of Mr. Mather on account of it was attempted. Judgment, however, was entered against the charter of the Massachusetts Colony; and, in 1686, (Charles having died in the mean time,) James II., his successor, sent over a Governor, with a commission that enabled him, with three or four other men, (whereof none were chosen by the people,) to make what laws, and levy what taxes, they pleased.

Soon after this, King James published a declaration for liberty of conscience. Whatever the secret design of this may have been, it proved of advantage to the people of New England, whose religious privileges as well as civil rights seemed to be almost on the point of extinction. When this declaration reached New England, a number of the ministers and their churches, at the suggestion of Mr. Mather, made an address to the King, expressing their thanks for the benefits which this measure of royal lenity secured to them. It was forthwith suggested, that if some person were to be sent to England, bearing to His Majesty the grateful acknowledgments of the churches, it might materially subserve the interests of the Colony. Mr. Mather was selected as a suitable person to execute that commission; and, his church having unanimously concurred in the proposal, he consented to go. As soon as the officers of the government were apprized of this, they made vigorous opposition to the movement, and even endeavoured to detain him by instituting a process against him for alleged defamation, in his having intimated a suspicion that the famous Edward Randolph* was the author of the forged letter. Mr. Mather having been acquitted, they were lying in wait to arrest him again on the same charge, when he contrived to make his escape privately, and get on board the ship which was to convey him to England. He set sail April 7, 1688, on board the President, and landed at Weymouth on the 6th of May. About the close of the same month, he had an interview with the King at Whitehall, presented his addresses, was graciously received, and was allowed to lay before him an account of the then existing state of the country.

He had no less than six interviews with His Majesty in the course of six months; the design of which, on his part, was to make the King understand

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* EDWARD RANDOLPH was sent over in 1676, to inquire into the state of the Colonies. He was bitterly hostile to New England, and was the principal instrument of depriving the inhabitants of Massachusetts of their charter privileges. He obtained an unenviable distinction during the short administration of Andros. He died in the West Indies.

and redress the grievous oppressions under which his New England subjects were still labouring. The King was always full of fair words and gracious promises; but there is reason to believe that his heart was not in what he said, and that he really intended no favour to the Colonies. His ignoble reign, however, was of brief continuance, as, in November of this same year, (1688,) the revolution commenced, which resulted in terminating it, and in placing William and Mary on the throne.

Shortly after the revolution, he waited on the Prince of Orange, who had declared that the restoration of charters was one object that he had in coming to England, and earnestly requested that the charters of New England might be restored, as well as those of Old England. His Highness replied that he would do the best he could in relation to it, and would give orders to his secretary accordingly. In a few days there were circular letters drawn up to all the plantations, and to New England among the rest, confirming all their old Governors until further order. Mr. Mather, perceiving how disastrously this measure would operate upon his friends in New England, earnestly petitioned that the letter designed for those plantations might be stopped; and the Prince gave orders to that effect. He succeeded in having a bill for the restoration of the charter introduced into Parliament; and it actually passed the House of Commons; but, before it was reached by the Upper House, Parliament was prorogued, and thus it was lost. As there was no prospect that New England would find any favour with the next Parliament, Mr. Mather now attempted to bring by a writ of error in judgment, the case relating to the Massachusetts Colony out of Chancery into the King's Bench; but here also he was defeated. Nothing now remained but to have recourse to royal favour in procuring a new charter. In this he at length succeeded; and he was entrusted with the nomination of the Governor, Lieutenant Governor, and the Board of Council, who were to be appointed by the King. On the 29th of March, 1692, he sailed from Plymouth, in company with the new Governor, Sir William Phipps; and they arrived safe at Boston on the 14th of May. Soon after, the first General Assembly of the province was convened, when the Speaker, in the name of the House of Representatives, returned Mr. Mather thanks for his "faithful, painful, and indefatigable endeavours to serve his country." "The Great and General Assembly appointed also a day of solemn thanksgiving to Almighty God through the Province, for granting a safe return to his Excellency, the Governor, and the Rev. Increase Mather, who have industriously endeavoured the service of this people, and brought over with them a settlement of government, in which their Majesties have graciously given us distinguishing marks of their royal favour and goodness." During the four years in which Mr. Mather was in England, he was in constant intercourse with many of the most eminent men in the Kingdom, and he left behind him a reputation which would not suffer from a comparison with that of any of his contemporaries.

The year in which he returned (1692) was memorable for the witchcraft delusion. Though he was a believer in witchcraft, he strongly opposed the horrible proceedings of that period; and it is said that a book that he published, entitled—"Cases of conscience concerning witchcraft," had much to do in arresting the delusion. It has been supposed that if he had been in the country when the mania first appeared, he would at least have prevented some of its more terrific manifestations.

After his return from England, he continued in the faithful discharge of his duties as President of the College, until 1701, and as pastor of the North church, until the time of his death. His son, Cotton Mather, was settled as his colleague in 1684,—the year when he assumed the Presidency of the College; so that the church was not without a stated pastor during his residence in England, or without a pastor in the midst of them, while he resided at Cambridge; and this official connection with his son must have been a source of much comfort to him, especially under the infirmities of age. His intellect did not perceptibly decline until he was past eighty. On the day that he attained to fourscore, he preached a highly interesting and appropriate sermon from Ezekiel, XVI. 5.—"The day when thou wast born;"—which was taken down by some one of his hearers, and afterwards published. On the 25th of September, 1722, he concluded the exercises of a Fast day, kept by his church, with a prayer of remarkable pathos and power. Within two days after, he had a slight apoplectic affection, from which he was soon relieved, though it left him so feeble that he never afterwards went abroad. From this time, he suffered under a complication of diseases, and his mind sometimes so far sympathized with his body, as to lose temporarily its accustomed serenity; but in general he exhibited a most humble, confiding and tranquil spirit. It was not the bodily suffering he endured so much as the idea of being laid aside from his public labours, that seemed to be his greatest burden. At length death came to his release; and he breathed out his life in the arms of his eldest son, on the 23d of August, 1723, aged eighty-four years. His funeral is said to have been more numerously and honourably attended, than any funeral in the Province had ever been. He was the last of more than twenty-two hundred ministers who were ejected and silenced on the restoration of Charles II., and on the Act of Uniformity.

The following is a list of Dr. Mather's publications:—The Mystery of Israel's Salvation, 1669. The Life and Death of Mr. Richard Mather, 1670. Wo to drunkards, 1673. The day of trouble near, 1674. Important truths about Conversion, 1674. The first principles of New England, 1675. A Discourse concerning Baptism, and the Consociation of churches, 1675. The wicked man's portion, 1675. The times of men in the hands of God, 1675. The History of the war with the Indians, &c., 1676. A Relation of troubles of New England from the Indians, from the beginning, 1677. A Historical Discourse on the prevalency of Prayer, 1677. Renewal of covenant, the duty of decaying and distressed churches, 1677. Pray for the rising generation, 1678. A Call to the rising generation, 1679. The Divine right of infant baptism, 1680. The great concernment of a covenant people, 1680. Heaven's alarm to the world, 1680. *Diatriba de signo Filii Hominis*, 1682. Practical truths, 1682. The Church a subject of persecution, 1682. *Cometographia*, or a Discourse concerning Comets, 1683. Remarkable providences, 1684. The Doctrine of Divine providence, 1684. An Arrow against profane and promiscuous dances, 1685. The Mystery of Christ, 1686. The greatest of sinners exhorted, 1686. A Sermon on the execution of a poor man for murder, 1686. A Testimony against superstitions, 1687. *De successu Evangelii apud Indos; Epistola*, 1688. The unlawfulness of using common prayer, and of swearing on the Book, 1689. Several papers relating to the state of New England, 1690. A Relation of the state of New

England, 1690. The Revolution justified, 1690. The blessing of primitive counsellors, 1693. Cases of conscience concerning witchcraft, 1693. An Essay on the power of a pastor for the administration of sacraments, 1693. On the case whether a man may marry his wife's own sister, 1695. Solemn advice to young men, 1695. *Angelographia:* A Treatise of Angels, 1696. A Discourse on man's not knowing his time, 1697. The case of conscience concerning the eating of blood, 1697. David serving his generation—a Funeral Sermon for the Rev. John Bailey, 1698. The surest way to the highest honour, 1699. A Discourse on hardness of heart, 1699. The folly of sinning, 1699. The order of the Gospel vindicated, 1700. The blessed hope, 1701. Remarks on a Sermon of George Keith, 1702. Ichabod, or the glory departing, 1702. The Excellency of a public spirit, 1702. The Christian religion the only true religion, 1702. The duty of parents to pray for their children, 1703. Soul saving Gospel truths, 1703. The Voice of God in stormy winds, 1704. Practical truths to promote holiness, 1704. Meditations on the Glory of Christ, 1705. A Discourse concerning earthquakes, 1706. A Testimony against sacrilege, 1706. A Dissertation concerning a right to the sacraments, 1706. Meditations on death, 1707. A Disquisition concerning the state of souls departed, 1707. A Dissertation concerning the future conversion of the Jews, confuting D. Lightfoot and Mr. Baxter, 1709. A Discourse concerning faith and prayer for the Kingdom of Christ, 1710. A Sermon on "Be very courageous," at the Artillery Election, 1710. Awakening truths tending to conversion, 1710. Meditations on the glory of the Heavenly world, 1711. A Discourse concerning the death of the righteous, 1711. The Duty of the children of godly parents, 1711. Burnings bewailed, 1712. Remarks upon an answer to a book against the Common Prayer, 1712. Meditations on sanctification of the Lord's Day, 1712. A Plain Discourse, showing who shall and who shall not enter into Heaven, 1713. The Believer's gain by death: A Funeral Sermon for a daughter-in-law, 1713. Resignation to the will of God; On the death of his consort, 1714. Jesus Christ a Mighty Saviour, and other subjects, 1715. A Disquisition concerning Ecclesiastical Councils, 1716. There is a God in Heaven, 1716. The duty and dignity of aged servants of God, 1716. The Duty of Praying for ministers, 1718. A Sermon at the ordination of his grandson, 1718. Sermons on the Beatitudes, 1718. Practical Truths plainly delivered, with an Ordination Sermon, 1718. Five Sermons on several subjects: one of them on the Author's birthday, 1719. Seasonable testimony to the order of the Churches, 1720. Advice to children of godly ancestors: A Sermon concluding the Boston Lectures on Early Piety, 1721. Several small sheets on inoculation for the Small Pox, 1721. A dying Pastor's Legacy, 1722. Elijah's mantle, 1722. Besides the above, Dr. Mather published several prefaces to books, various fugitive pieces, &c. &c.

The following tribute to the character of Dr. Mather is from a sermon addressed by the Rev. Dr. Colman to the bereaved flock, on the Sabbath succeeding the funeral :—

"He was the patriarch and prophet among us, if any could be so called: a holy man, and a man of God, holding fast the faithful word, and holding forth the word of life. He had read and searched as far into the prophecies of Scripture as most Divines, and had formed, it may be, as many just and clear conceptions of, and conclusions from, those abstruse and mysterious revelations of God, as most have done before him. The prophets of old were sober, grave, wise, virtuous, thoughtful, solid and judicious men, as well as devout and gracious; delighting in retirement, study, contemplation, and secret communion with Heaven. In these respects truly the signs of a prophet of God were upon him. He had also the courage, zeal and boldness of a prophet in what he judged and esteemed to be the cause of God, his truth, his worship and his holiness.

"He was sanctified from his youth, an early convert from his fourteenth year; and he was early called to minister before the Lord for the conversion of others. He walked with God and served Him in the work of the ministry to the eighty-fifth year of his age. Seventy years he lived to God, and more than sixty of those seventy he was a laborious preacher of Christ.

"A most excellent preacher he was, using great plainness of speech, with much light and heat, force and power; for he taught as one having authority, commanding reverence from all that heard him; whilst he spake, (as becomes the oracles of God,) with the most awful reverence himself.

"He was very happy in his method, which was always distinct and perspicuous, and laid the doctrines of godliness in the clearest light, to the easiest perception of the weakest capacity. At the same time, there was a vein of learning and argument running through these laboured and plain discourses, which was a sufficient entertainment for the strongest and most curious (but serious) mind.

"He loved his study to a kind of excess; and in a manner lived in it from his youth to a great old age; where he gave himself to reading and doctrine; for he especially studied his Bible, and was mighty in the Scriptures; with which he began and ended; while, for sixty years together, he made himself master of all the learning of past ages, or that was passing in his own times, that was needful to furnish out an accomplished Divine.

"As the sacred study was his element, so his excellency was in the pulpit; and God gave his ministrations an abundant success as well as acceptance. I trust there are many living instances and witnesses of what I now say here present, and there are many more elsewhere and already in Heaven who have been converted to God by his ministry. It was a soul-searching ministry; and it is sad for such as have sat under it and have not found the saving good of it. I might use here Dr. Bates' words in his funeral sermon on Mr. Baxter, and say to you of your deceased pastor, 'that he was animated with the Holy Spirit, and breathed celestial fire to inspire heat and life into dead sinners.'

"Again, let me put you in mind of the awful and reverend manner, wherein he led you in the public addresses to God. His face as well as words were enough to teach and constrain devotion,—could example or the power of words do it. * * *

"But the first and last subject and object of all his sermons and prayers, among you, was Jesus Christ and Him crucified. This only he desired to know among you. With this he began, and with this he ended his ministry. He preached Him in his person, offices, benefits. He loved to preach his righteousness and his glory in the great congregation: he refrained not his lips, O Lord, thou knowest. He saw much of his glory, and spake often of it with great pleasure and delight. He preached faith in Him, union to Him and salvation by Him. Christ was in him the hope of glory. * * * * * * * * * *

"But what is much more than barely to preach Christ Jesus the Lord, your excellent pastor lived here in the flesh by the faith in Him, in a holy conformity to his blessed life and law. * * * You are witnesses and God also, how holily he has gone before you, walking with God till God took him; being an example to the flock in all holy conversation and godliness. * * * * * * * *

"I will not speak of the various and more extensive services unto which it pleased God to call his servant in his agency at London, and in his Presidency over the College. These were things beside the ministry of the Lord Jesus which he found grace so well to fulfil; and though they rendered him more the father of his country, and a father to the standing ministry in our churches, yet they are not so much his praise in our religious and worshipping assemblies. It is the Christian and the Minister, the Scholar and the Doctor, that we here regard."

The following is President Quincy's estimate of the importance of Dr. Mather's services in connection with the College and the civil affairs of the Colony:—

"That Dr. Mather was well qualified for the office of President, and had conducted himself in it faithfully and laboriously, is attested by the history of the College, the language of the Legislature, and the acknowledgment of his contemporaries. His conduct in this great crisis of his country, (when the new charter was obtained,) entitles him to unqualified approbation. It is scarcely possible for a public agent to be placed in circumstances more trying and critical, nor could any one have exhibited more sagacity and devotedness to the true interests of his constituents. By his wisrmness in acceding to the new charter, and thus assuming a responsibility ghtiest kind, in opposition to his colleagues in the agency, he saved his parently from a rebellion, or a revolution, or having a constitution imposed of the trans-atlantic Sovereign, and possibly at the point of the bayonet."

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ELEAZAR MATHER.*

1658—1669.

AR MATHER was the son of the Rev. Richard Mather, and was orchester, the place of his father's residence, May 13, 1637. He ated at Harvard College in 1656. His mind having early taken direction, he devoted himself to the Christian ministry, and com- reaching with favourable prospects. The people of Northampton, the 7th of June, 1658, resolved unanimously to "desire" him minister to them in a way of trial, in dispensing his gifts." He their invitation; and when a church was gathered, on the 18th of 61, he was constituted its pastor; so that he must have preached ut three years previous to his ordination.

xt year after his settlement, there was a unanimous desire express- people to settle Mr. Joseph Eliot (son of the Rev. John Eliot of and afterwards settled at Guilford, Connecticut,) among them as ; the offices of pastor and teacher, agreeably to the Cambridge being reckoned distinct from each other. Mr. Mather was him- rable to this measure; and it appears that Mr. Eliot actually im in the ministry for a year or two, but was never formally as a public teacher in the town.

ather died on the 24th of July, 1669, at the age of thirty-two, ing served the people of Northampton, as a minister, eleven years. her, who had died but a few weeks before him, having given it as counsel to his brother Increase, that he should pay particular to the spiritual interests of the rising generation, *he* also availed of the hint, and preached several sermons just before his own I. Kings VIII. 57, which were designed to carry out his father's n. The substance of these sermons was published in 1671, under f "Serious exhortations to the present and succeeding generations ngland, earnestly calling upon them all to endeavour that the acious presence may be continued with posterity; being the sub- the four last sermons preached at Northampton, by the Rev. Iather."

Mather, who was a nephew of Eleazar, and who was a mere child ne of his uncle's death, has left the following account of him:—

> (Northampton,) "he laboured for eleven years in the vineyard of our then the twelve hours of his day's labour did expire; not without the nentations of all the churches as well as his own; then sitting along the nnecticut. As he was a very zealous preacher, and accordingly saw many ministry, so he was a very pious walker; and as he drew towards the end , he grew so remarkably ripe for Heaven, in a holy, watchful, fruitful dis- at many observing persons did prognosticate his being not far from his cept a diary of his experiences, wherein the last words that ever he wrote :—

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s Mag., III.—Solomon Williams' Historical Sermon.—History of the Mather family.

"'This evening, if my heart deceives me not, I had some sweet workings of soul after God in Christ, according to the terms of the covenant of grace. The general and indefinite expression of the promise was an encouragement unto me to look unto Christ that He would do that for me which He has promised to do for some, nor dare I exclude myself; but if the Lord will help me, I desire to lie at his feet and accept of grace, in his own way and in his own time, through his power enabling of me. Though I am dead, without strength, help or hope in myself, yet the Lord requireth nothing at my hands in my own strength, but that by his power I should look to Him, to work all his works in me and for me. When I find a dead heart, the thoughts of this are exceeding sweet and reviving, being full of grace, and discovering the very heart and love of Jesus.'"

Mr. Mather married the daughter of the Rev. John Warham of Windsor. He left one daughter, who was the first wife of the Rev. John Williams of Deerfield, and was killed by the Indians, when that town was destroyed in the year 1704.

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JOSHUA MOODY.

1658—1697.

FROM THE REV. A. P. PEABODY, D. D.

PORTSMOUTH, N. H., June 10, 1850.

My Dear Sir: I am happy, in accordance with your request, to give you such memorials as I can collect of the Rev. JOSHUA MOODY, the first settled minister of Portsmouth.

The contrast between the adjacent Colonies of New Hampshire and Massachusetts Bay, as to matters of religion, was very strongly marked. Boston and Portsmouth were settled at nearly the same time. The First church in Boston is coeval with its settlement. About half a century elapsed before the formation of a church of nine members in Portsmouth. This state of things was indeed to be ascribed in part to a cause which reflects no discredit on the fathers of New Hampshire. They were most of them Episcopalians by profession, and of course were not inclined to recognise as regular ministrations such clerical services as persecution in the old world rendered so easy of attainment in the new; while Episcopal clergymen had no temptation to migrate to a region where their adherents must everywhere be few, and everywhere, except in Portsmouth, the objects of odium, if not of active persecution. But from the silence of our records as to any strenuous effort to procure a minister, and from the fact that a small chapel, built before or during the year 1640, had been suffered to become unfit for use as early as 1657, we may infer what we have only too many collateral reasons for believing, that neither among the proprietors and merchant adventurers, nor among their servants and retainers, was there any deep sense of religious obligation or earnest craving for Christian ordinances.

Joshua Moody, a scion of the true Puritan stock, was born in Wales in 1633. In 1635, his father became one of the first settlers of Newbury, Massachusetts; where Joshua received the rudiments of his education, which he subsequently pursued at Cambridge, and was graduated at Harvard College in 1653. He was a member of the Cambridge church. Whether he preached before 1658, I cannot ascertain; but, in that year, he became the first stated minister of the Gospel in Portsmouth, and continued to officiate regularly until 1671, when a church was organized, and he was ordained pastor, he himself preaching the sermon from Ezekiel XLVIII. 35. As a man of eminent sanctity, severely rigid in his adherence to the Gospel standard of duty, strict in administering the discipline of the church, and faithful in rebuking sin in high places, he soon attracted the malign regards of Cranfield, the Governor,—a man of violent passions and corrupt character. In 1684, a member of Mr. Moody's church perjured himself in connection with some breach of the revenue laws, and succeeded in arresting legal proceedings by a private settlement with Cranfield. Mr. Moody, regarding this settlement as void in the court of conscience, laid the matter before the church, and brought the offender to a public confession. This so enraged Cranfield that he determined on the ruin of the faithful minister. He accordingly commanded him, on a certain Sunday, to administer the Lord's Supper, according to the rites of the Church of England, to himself and to two of his friends; and on his non-compliance, caused him to be arraigned under the Statute of Uniformity, which never had any legal force in the Colonies, and procured his condemnation to six months' imprisonment. After thirteen weeks of the sentence had expired, Mr. Moody was released with an injunction to preach no more in the Province. He removed to Boston, where he was welcomed by the First church, chosen their assistant minister, and held in the highest esteem and reverence, as truly a man of God and an eminent servant of Christ. During this period he became a Fellow of the College, and was solicited to accept the Presidency. In the course of the following year, Cranfield was removed from office in disgrace; and Mr. Moody resumed his active interest in the people of his charge, making them frequent visits, aiding them by his counsel, and observing, by special exercises of devotion in their behalf, all their stated seasons of fasting and prayer. Negotiations were soon commenced with reference to his return to Portsmouth. Why they were protracted through several years cannot now be ascertained; but, as he was a man who never spared sacrifice in the cause of Christ, there were undoubtedly the remains of old feuds or other circumstances in the condition of the people, which, in his judgment, rendered his return a measure of doubtful utility. In 1693, he yielded to repeated solicitations, and again became pastor of the flock left so long without a shepherd. In 1697, having contracted an alarming illness from his intense application to study and parochial duty, he went to Boston for medical advice, and there died, retaining to the last moment the possession of his mental powers, strong in faith, rejoicing in the full assurance of his hope in Christ, and with almost his last accents expressing his earnest desire for the revival of the "dying power of godliness" in the churches of New England. Cotton Mather preached his funeral sermon, which abounds in terms of the highest eulogy, and commemorates him as second in piety, devotedness, acceptance and usefulness, to none of the clergy of his generation.

Mr. Moody was in labours more abundant. His four thousand and seventieth sermon closes a manuscript volume of his discourses, preserved in the library of the Massachusetts Historical Society. He was regarded as a pattern of parochial fidelity; nor is there any surviving memento of the slightest mark of alienation or disesteem among the actual members of his church in Portsmouth, or among those to whom he ministered in Boston. He seems to have given himself wholly to his work, and to have had no other aim than the conversion of sinners and the edification of God's heritage. Equally firm and prudent, loyal to his Master and meek and gentle towards all men, uncompromising in duty and conciliatory where conscience suffered him to yield, he was admirably fitted to occupy a frontier post in our Zion.

Mr. Moody must have been enlightened in some respects beyond the measure of his times. He was from the first opposed to the prosecutions for witchcraft, and regarded that sad delusion in the same light in which we now view it. While he was in Boston, Philip English, an eminent merchant of Salem, and his wife, were imprisoned there on the charge of witchcraft, on account of the crowded condition of the Salem jail. They were suffered on bail to go at large by day, on condition of their lodging in the jail. Mr. Moody took an early opportunity to call upon them, and to invite them to hear him preach the next day. His text was,—"When they shall persecute you in one city, flee to another." After service, he re-visited the prisoners to make a personal application of the sermon, and expressed his determination to rescue and remove Mrs. English, in case her husband refused to avail himself of the means of escape. With much effort, he succeeded in parrying the husband's conscientious scruples, and made arrangements and provided money for the removal of the intended victims to New York, where they remained till "those who sought their blood" were convinced of their error, and ready to thank him for having saved them from adding sin to sin.

The success of Mr. Moody's ministry in Portsmouth must be regarded as signal and surprising, in view of its long interruption, and of the many obstacles which it encountered. His admissions to the church were one hundred and sixty. He left the church united and prosperous. Early in the eighteenth century, it was divided, in consequence of a dispute as to the location of a new place of worship. Both churches claimed identity with the original church. That of which I am pastor remained at the old meeting-house. That of which the Rev. Mr. Clark is pastor, retained the records and the minister. It has always been and still is second to no church in New Hampshire as to the number of its communicants, the evidences of Christian spirit and character, and the generosity of its benefactions for missionary and other Christian enterprises.

The published works of Mr. Moody were, The Artillery Election Sermon from I. Corinthians IX. 26, 1674; A Practical Discourse concerning the choice benefit of communion with God in his house, witnessed unto by the experience of saints as the best improvement of time, being the sum of several sermons on Psalm LXXXIV. 10, preached at Boston on Lecture days: printed in Boston in 1685, republished in 1746; A Sermon on the Sin of Formality in God's worship, or the Formal Worshipper proved a liar and deceiver, preached on the weekly Lecture in Boston from Hosea II. 12; The General Election Sermon, in Boston, 1692.

I regret that I can collect from tradition none of those characteristic anecdotes which might give greater vivacity and interest to a sketch of this excellent man. But the church records and printed narratives are the only sources of information which I can discover on the most diligent inquiry. None of his descendants remain among us, and the ancient Portsmouth families yet surviving, though they have almost all of them at subsequent [illegible]s furnished valuable members for the church and congregation that was his, most or all of them were attached to the Episcopal form of worship, and therefore took no active part in religious affairs, during his ministry.

Trusting that these scanty gleanings may not prove wholly valueless, for the purpose for which they are proffered, I am, my dear Sir,

Sincerely and affectionately yours,
A. P. PEABODY.

JAMES ALLEN.*

1662—1710.

James Allen was born in England in the year 1632. He was educated at New College, Oxford, where also he was a Fellow. He entered the ministry in his native country, but was ejected by the Act of Uniformity in 1662. He arrived in New England in August of the same year, still a young man, and of such popular talents and winning address as to attract no inconsiderable attention. He immediately became a member of the First church, Boston; and when Mr. Davenport was called to that church from New Haven, Mr. Allen was associated with him in the pastoral charge. The two were installed together on the 9th of December, 1688. After the death of Mr. Davenport, he had successively for his colleagues, John Oxenbridge, Joshua Moody, John Baily, Benjamin Wadsworth and Thomas Bridge.†

In 1669, the conduct of Mr. Allen and Mr. Davenport was seriously called in question, in regard to the removal of the latter to Boston. They were charged with suppressing parts of the letters from the church in New Haven to the church in Boston, and of having accomplished, by this means, a gross deception; but they maintained, in their defence, that the letters or parts of letters which they kept back, did not represent the case differently from what they had themselves represented it. Seventeen ministers joined in publishing a condemnatory testimony concerning them, and from the measures which were now adopted there grew up a controversy which agitated the whole Colony.

Mr. Allen's ministry in connection with the First church continued during a period of forty years. He died on the 22d of September, 1710, at the age of seventy-eight.

He published Healthful Diet,—A Sermon; New England's choicest blessings,—An Election Sermon, 1679; Serious advice to delivered ones; Man's self-reflection, a means to further his recovery from apostacy from God; and Two Practical Discourses.

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* Hutchinson's Hist. Mass., I.—Mass. Hist. Coll., IX.—Emerson's Hist. of the First Church, Boston.

† Thomas Bridge was born at Hackney, England, and was graduated at Harvard College in 1675. After visiting Europe as a merchant, he became a minister. He first preached at Jamaica; then at New Providence and Bermuda, and at West Jersey. He was ordained one of the pastors of the First church in Boston, May 10, 1705. He died suddenly of apoplexy, September 26, 1715, aged fifty-eight. He published an Artillery Election Sermon, 1705; A Sermon on the choice of town officers, 1709; A Sermon at the Boston Lecture, 1711–12; A Sermon on Faith, 1713. He was distinguished for his integrity, piety, diligence, modesty and moderation.

Dr. Eliot, in his Biographical Dictionary, writes thus concerning him:—

> "He lived in the style of a gentleman, built a stone house which is now (1809,) occupied by his great grandson, the Sheriff of Suffolk, and which is probably the oldest house in the town. It is said that he had a farm of forty acres in Boston. He had certainly a very handsome estate, and was kind and hospitable. He was very strongly attached to the order of the churches as defended by Dr. Increase Mather, his particular friend, and opposed those attempts to introduce innovations which were made in more than one instance during his ministry."

The following is from the History of the First church, Boston, by the Rev. William Emerson:—

> "He" (Mr. Allen,) "was not violently but steadily the friend of ecclesiastical liberty, and resolutely acted on the following opinion:—'When the governors of the Church impose as conditions of my communion, things that are either unlawful in themselves, or that, after due examination, I verily believe are unlawful, I am bound in obedience to the authority of Christ, rather to desert that communion than comply with the terms and conditions of it.' This opinion does not seem to have been adopted hastily, nor to have been variable in its influence. He was equally moderate and lenient in his concessions to others, on the score of individual freedom, as he was strenuous for the enjoyment of his own rights. He was willing to render to Cæsar all proper tribute; but he was unwilling that Cæsar, in the capacity of civil magistrate, should interfere in holy things."

Mr. Allen's sons were James, John and Jeremiah, born in 1670, 1672, 1673. James was graduated at Harvard College in 1689, and was a Fellow of the College; and Jeremiah was chosen Treasurer of the Province in 1715. Many of his descendants have been persons of much respectability and influence.

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SAMUEL WILLARD.*

1663—1707.

FROM PROFESSOR JOSIAH WILLARD GIBBS.

Yale College, April 15, 1854.

My Dear Sir: Agreeably to your request, I send to you a short account of my venerable ancestor, the Rev. Samuel Willard of Boston. In preparing it, I have been greatly indebted to those who have gone over this ground before me; particularly to Joseph Willard, Esq., of Boston, also a descendant of this distinguished Divine.

Yours, with sincere respect,

JOSIAH W. GIBBS.

The ancestry of Samuel Willard has not been traced beyond his grandfather, Richard Willard of Kent county, England.

Major Simon Willard, son of Richard Willard, came over from Kent to this country in 1634. He resided first at Cambridge, Massachusetts, but settled in Concord in 1635, being, according to Johnson, "a chief instrument in erecting this town." He removed to Lancaster as early as 1660, was at Groton in 1672, and on the breaking up of that town by the Indian wars in 1676, went to Salem. He died at Charlestown in April, 1676, where he was then holding a Court.

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* Panoplist, III.—Eliot's Biog. Dict.—Allen's do.—Wisner's History of the Old South church, Boston.—Am. Quart. Reg., XII.

He was town clerk of Concord from 1635 to 1653. He represented that town in the Legislature fifteen years out of the nineteen,—from 1636 to 1654. He was Assistant and Counsellor from 1654 to 1676.

He was early a military officer, and was a commander in Ninigrett's and Philip's wars. He was instrumental particularly in the preservation of Lancaster.

Rev. Ebenezer Pemberton calls him "a sage patriot in Israel, whose wisdom assigned him a seat at the Council Board, and his military skill and martial spirit entitled him to the chief place in the field."

A letter from Major Simon Willard to the Commissioners of the United Colonies in 1654 is found in Hutchinson's *Collection of Original Papers:* Boston, 1769.

He married first, Mary Sharpe; second, Elizabeth Dunster, sister of the Rev. Henry Dunster, first President of Harvard College; third, Mary Dunster, cousin of President Dunster. He had nine sons and eight daughters whose names are differently arranged in different lists. It does not appear from which of these marriages Samuel Willard was descended.

He was born at Concord, January 31, 1639–40, and was graduated at Harvard College in 1659. He devoted himself to the Gospel ministry.

He was ordained minister at Groton, about thirty miles Northwest from Boston, in 1663, and continued there till the breaking up of that town by the Indians in 1676. This was then comparatively an obscure situation.

He was installed April 10, 1678, N. S., as colleague with the Rev. Thomas Thacher, the first minister of the Old South church in Boston, and continued in connection with that church till his death.

At the time of the wonderful and mysterious excitement on the subject of witchcraft in 1692, he was in the midst of his usefulness; and it ought to be remembered to his praise that he manfully resisted this unhappy delusion to his own hazard and discomfort.

He published some tracts in controversy with George Keith, the Quaker; but the nature of the discussion I have not seen developed.

In 1701, on the resignation of Dr. Increase Mather, he was called to preside over Harvard College as Vice-President; but without relinquishing his pastoral charge in Boston. His labours and usefulness in connection with Harvard College are fully exhibited in the several histories of that institution by Librarian B. Peirce in 1833, Secretary A. Bradford in 1837, and President J. Quincy in 1840.

From the high offices which he held and the frequent mention of his name in the documentary history of Massachusetts, it is evident that he was an important person both in Church and State.

He died September 12, 1707, in the sixty-eighth year of his age.

His death was a severe blow to his church and to the College, and regarded as "an awful rebuke to the whole land."

His contemporaries represent him as a man of great capacity, of nice discrimination, and of extensive erudition. He was grave and dignified in his deportment, faithful as a pastor, and being a proficient himself in the school of Christ, useful in training students for the ministry.

That he was diligent and laborious is shown by the number of his publications. His common sermons were fit to be preached before assembled clergymen.

His style is clear and logical—perhaps a little formal, yet not deficient in imagination. He was not afraid of technical terms either of philology or philosophy.

His great work,—*The Body of Divinity*, consists of monthly Lectures on the Assembly's Shorter Catechism. These lectures were commenced, January 31, 1687-8, and continued more than nineteen years,—till April 1, 1707,—within a few months of the preacher's death. It was nineteen years more before they saw the light,—being published in 1726. It was the first folio on theology published in this country, and the largest which had been published here on any subject, being a very expensive undertaking for the then "Western churches" in America.

As Mr. Willard was universally respected while he lived, and the publication of his lectures was earnestly called for after his death, and no suggestion had ever been made that he differed in sentiment from his brethren, we may fairly assume that he substantially represents the theology of New England in his day; that is, in the first and second generations after the original settlers. It may not be uninteresting to exhibit his views on points which have since attracted notice in the ecclesiastical history of our country.

Two hundred pages out of nine hundred and fourteen are devoted to the Moral Law,—about the same proportion as in President Dwight's System of Theology. He holds to the universal obligation of the Sabbath, which he commences on Saturday evening; and to the strict doctrine concerning divorce, and has an extended argument on the lawfulness of taking interest for the loan of money.

He holds to extended *types*,—as that of Israel and Egypt; and *allegories*, —as that of Abraham's two wives, which he regards as rhetorical figures and consistent with the unity of sense in the Scriptures.

"According to Mr. Willard's statement of the Trinity, there is one essence or substance, and three distinct subsistences in the Godhead. These subsistences which are eternal, are relative properties, and not merely relations. The unity of essence makes the Godhead one; the three subsistences make the three persons. The Father's manner of subsisting consists in His begetting the Son. The Son's manner of subsisting, consists in His being begotten of the Father. The Holy Ghost's manner of subsisting consists in His proceeding both from the Father and from the Son."

He represents inability as a *moral impotency*; reprobation as a *negative predestination*. His views of predestination are *prelapsarian*, as opposed to sublapsarian.

This work is said to excel in nice discrimination. On some points, as on the influence of truth in regenerating the heart, it may still be consulted with great advantage.

His first wife was Abigail, daughter of Rev. John Sherman of Watertown, by whom he had six children. From one of these was descended Rev. Joseph Willard, President of Harvard College.

His second wife was Eunice Tyng, daughter of Edward Tyng, Esq., of Dunstable, and sister of Gov. Joseph Dudley's wife. There are now no descendants of this marriage by the name of Willard, but some by the name of Gibbs.

A funeral sermon was delivered on occasion of his death by his colleague, the Rev. Ebenezer Pemberton of Boston, which was published. Copious extracts from this sermon are prefixed to the *Body of Divinity*.

The following is a catalogue of the published writings of Mr. Willard: —Useful instructions for a professing people in times of great security and degeneracy: in three sermons, 1673. The heart garrisoned: An Artillery Election Sermon, 1676. A Funeral Sermon upon Gov. Leverett, 1679. The duty of a people that have renewed their covenant: A Sermon, 1680. Animadversions upon the New England Anabaptists' fallacious narrative, 1681. The righteous man's death, a presage of evil: a Funeral Sermon upon Major Thomas Savage, 1681. The only way to prevent threatened calamity: An Election Sermon, 1682. The plots against God's people detected and defeated, 1682. The fiery trial, no strange thing: A Sermon, 1682. Covenant keeping the way to blessedness: in several sermons. To which is added, A Sermon upon the necessity of sincerity in renewing covenant, 1682. The high esteem which God hath of the death of his saints: A Funeral Sermon upon John Hull, Esq., 1683. The child's portion, in several sermons, 1684. Mercy magnified on a penitent prodigal: in several sermons, 1684. A brief Discourse of justification, 1686. Heavenly merchandize: in several sermons. A brief Discourse concerning the ceremony of laying the hand on the Bible in swearing, 1689. The barren fig tree's doom: in several sermons, 1691. The mourner's cordial against excessive sorrow: in several sermons. The danger of taking God's name in vain: A Sermon, 1691. Promise-keeping a great duty: A Sermon, 1691. The sinfulness of worshipping God with men's institutions: A Sermon, 1691. Some miscellany observations concerning witchcraft, in a dialogue between S. and B., 1692. The Covenant of Redemption, 1693. Rules for discerning the times: A Sermon, 1693. The law established by the Gospel: A Sermon, 1694. Reformation, the great duty of an afflicted people: A Sermon, 1694. The character of a good ruler: An Election Sermon, 1694. Impenitent sinners warned and summoned to judgment: in two sermons, 1698. The man of war: An Artillery Election Sermon, 1699. Spiritual desertions discovered and remedied: in several sermons. The blessed man: in several sermons, 1700. The peril of the times displayed: A Sermon, 1700. The fountain opened, and the national calling of the Jews: in several sermons. To which is added, Evangelical perfection: A Sermon, 1700. Love's pedigree: A Sermon, 1700. Morality not to be relied on for life: A Sermon, 1700. A remedy against despair: in two sermons. Walking with God: in two sermons. The fear of an oath: A Sermon. The best privilege: A Sermon. The checkered state of the Gospel church: A Sermon, 1700. Prognostics of impending calamities: A Funeral Sermon upon Lieut. Governor Stoughton, 1701. The Christian's exercise by Satan's temptations: in several sermons, 1701. To which is added, Brotherly love described and directed: in two sermons. A brief reply to Mr. George Keith, 1703. Israel's true safety: A Sermon, 1704. A Thanksgiving Sermon upon the return of a young gentleman from his travels, 1704. The just man's prerogative: A Sermon, 1706. Sacramental meditations, 1711. A complete Body of Divinity in two hundred and fifty expository Lectures on the Assembly's Shorter Catechism, 1726.

Among many other treatises prepared by the Rev. Mr. Willard for the press were, Directions to the candidates for the ministry. Several sermons upon the Sacrament of the Lord's Supper. Expositions upon the whole of the Psalms. Expositions upon the Epistles to the Romans, Corinthians, and Galatians.

JOHN HALE.[*]

1664—1700.

JOHN HALE, the son of Robert and Rebeckah Hale, was born at Charlestown, Massachusetts, June 3, 1636. His father emigrated from England in 1632, and became a member of the church in Charlestown, of which he was subsequently chosen deacon. He (the son) was graduated at Harvard College in 1657, at the age of twenty-one. In 1664, he went to Beverly as a "religious teacher"; but there was no church there at that time, and the inhabitants were accustomed to attend public worship at Salem. The inconvenience of this, however, as the population increased, came to be seriously felt; and, in 1667, after repeated applications, the people of Beverly obtained leave from the Salem church to withdraw and to be constituted into a church by themselves. On the 20th of September in that year, the church was organized, and Mr. Hale was ordained as its pastor. John Higginson of Salem, Thomas Cobbet of Ipswich, and Antipas Newman of Wenham, laid hands upon him, thereby receiving him to ministerial fellowship, and publicly recognising him as pastor of "the church of Christ at Bass River, in Salem."

In 1690, when the expedition against Canada had been determined on, Mr. Hale was invited by the General Court to join the army as chaplain. He referred the matter to his people; but, instead of giving their consent, they appointed a committee to assign reasons to "the honoured Court and Council," why the request should not be complied with. These reasons were three:—First, That, by their pastor's absence, they would be as sheep without a shepherd: Second, That they did not believe his bodily strength adequate to such an expedition: Third, That, being "thin of men and men of conduct" at that time, owing to the number engaged in "the present essay," and "liable to suffer by enemies," they desired the presence of their pastor, "as a comforter and encourager in such a case." The Court, however, seem to have attached little importance to their objections, as the very next day after they were presented, it was "ordered that the Rev. John Hale, Mr. John Wise, Mr. Grindall Rawson,[†] and Mr. John Emerson,[‡] ministers of God's word, be desired to accompany the General and forces, in the expedition against Canada, to carry on the worship of God in that expedition." Mr. Hale accepted the appointment, notwithstanding the remonstrances of his flock, and held the chaplaincy from the 4th of June to the 20th of November. In 1734, the General Court, in consideration of the service which he thereby rendered, granted his heirs three hundred acres of land.

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[*] Felt's Annals of Salem.—Stone's Hist. of Beverly.—Upham's Lectures on Salem witchcraft.

[†] GRINDALL RAWSON, the son of Edward Rawson, Secretary of the Colony of Massachusetts, was born in 1658; was graduated at Harvard College in 1678; was ordained the second minister of Mendon in 1680; and died February 6, 1715, in his fifty-seventh year. He published the Mass. Election Sermon, 1709. He studied the Indian language for the sake of preaching to his heathen neighbours in their own tongue. His son, *Grindall*, was graduated at Harvard College in 1728, was settled as minister of Hadlyme, Conn.; was dismissed in 1745, and died March 29, 1777, aged sixty-nine. A third Grindall Rawson, a cousin of the preceding, and a native of Milton, was graduated at Harvard College in 1745; was first settled in the ministry at Ware, but after a few years was dismissed; on the 10th of December, 1755, was installed pastor of the church at Yarmouth; was dismissed again in 1760, and died November, 1794, aged seventy-three.

[‡] JOHN EMERSON was the son of Thomas Emerson of Ipswich; was graduated at Harvard College in 1656; was ordained at Gloucester, Mass., October 6, 1663; and died December 2, 1700, aged seventy-five. He married Ruth, daughter of Samuel Symonds, Deputy Governor. Their son *John* was graduated at Harvard College in 1689; preached a few years at Manchester; then at New Castle, where he was installed in 1703; was subsequently dismissed, and installed at Portsmouth, N. H., after preaching there about three years. He died at Portsmouth, June 21, 1732, aged sixty-two.

When the Salem witchcraft broke out, in 1692, Mr. Hale, in common with many of the clergymen and prominent civilians of his day, committed himself so far to the delusion, as to attend the examinations and trials of accused persons, and to take part in the religious exercises of those occasions. In October of that year, however, a circumstance occurred which effectually undeceived him in regard to the whole subject: a person in Wenham accused Mr. Hale's own wife of witchcraft. As he was perfectly satisfied of her innocence, he could not but perceive that the reasons which weighed with him in her case, were no less weighty when applied to others. The whole community also were convinced that the accusers of Mrs. Hale, who was known as a most exemplary and deserving person, had perjured themselves; and from that time the storm ceased, and multitudes came suddenly to marvel at their own infatuation. Mr. Hale, not satisfied with bearing testimony against the delusion, in a more private way, wrote a work in 1697, in which he discusses the general subject of witchcraft at considerable length. The title of the work is "A modest inquiry into the nature of witchcraft, and how persons guilty of that crime may be convicted, and the means used for their discovery discussed, both negatively and affirmatively, according to Scripture and experience." The following extract from his Preface sufficiently indicates his motive in writing the work:—

> "I have had a deep sense of the sad consequences of mistakes in matters capital, and their impossibility of recovering, when completed; and what grief of heart it brings to a tender conscience, to have been unwittingly encouraging of the sufferings of the innocent. And I hope a zeal to prevent, for the future, such sufferings, is pardonable, although there should be much weakness and some errors in the pursuit thereof. I have special reasons moving me to bear my testimony about these matters before I go hence and be no more; the which I have here done, and I hope with some assistance of his Spirit, to whom I commit myself and this my labour, even that God, whose I am and whom I serve, desiring his mercy in Jesus Christ to pardon all the errors of his people in the day of darkness."

In the closing chapter of the work, he writes thus:—

> "We have cause to be humbled for the mistakes and errors which have been in these Colonies, in their proceedings against persons for this crime, above forty years ago and downwards; but I would come yet nearer to our own times, and bewail the errors and mistakes that have been in the year 1692; in the apprehending too many we believe were innocent, and executing of some, I fear, not to have been condemned; by following such traditions of our fathers, maxims of the common law, and precedents and principles, which now we may see weighed in the balance of the sanctuary, are found too light. * * * * In the prosecution of witchcraft, we sought not the Lord after the due order; but have proceeded upon the methods used in former times and other places, until the Lord, in this tremendous way, made a breach upon us. And hereby we are made sensible that the methods formerly made use of, are not sufficient to prove the guilt of such a crime. * * * * I am abundantly satisfied that those who were most concerned to act and judge in those matters, did not willingly depart from the rules of righteousness. But such was the darkness of that day, the tortures and lamentations of the afflicted, and the power of former precedents, that we walked in the clouds and could not see our way."

To the work from which the above is extracted, is prefixed an "Epistle to the reader," by the Rev. John Higginson of Salem, then eighty-two years of age, recommending it as a work which, from the "pious and modest manner" of the author, would "be generally acceptable to all the lovers of truth and peace." He speaks of Mr. Hale as possessing a mind of "singular prudence and sagacity in searching into the narrows of things."

Mr. Hale had the reputation of possessing a liberal mind, and a high degree of public spirit. The records of his parish show that, in several instances, he made generous donations in aid of public objects. His ministry seems to have been a peaceable and happy one, and was continued for thirty-seven years. He died May 15, 1700, in the sixty-fourth year of his age.

The only production of Mr. Hale's pen, known to have been printed, except the work already referred to, which is an 18mo. of less than two hundred pages, is an Election Sermon preached in 1684.

Previous to Mr. Hale's settlement in the ministry, he was married to Rebeckah, daughter of Henry Byles of Sarum, England, who migrated to this country and settled in Salisbury, Massachusetts, as early as 1640. She died April 13, 1683, aged forty-five. Mr. Hale was again married,—March 3, 1684, to Mrs. Sarah Noyes of Newbury, who died May 20, 1695, aged forty-one. By this marriage there were four children. He was married a third time,—August 8, 1698, to Mrs. Elizabeth Clark of Newbury, who survived him. His son *Robert*, by the first marriage, was born November 3, 1668; was graduated at Harvard College in 1686; was many years a magistrate in Beverly, and died June 24, 1719, aged fifty. *James*, a son by the second marriage, was born October 14, 1685; was graduated at Harvard College in 1703; was ordained as the minister of Ashford, Connecticut, November 26, 1718; and died October, 1742, aged fifty-seven. *Samuel*, by the same marriage, was born August 13, 1687, settled in Newbury, and had three sons, one of whom was *Richard*, of Coventry, Connecticut, the father of Nathan Hale, one of the martyrs of the revolution.

JOHN OXENBRIDGE.*

1669—1674.

John Oxenbridge was born in Daventry, Northamptonshire, England, January 30, 1609. He was sent first to the University of Oxford, but was subsequently transferred to Cambridge, where he completed his education, and received the degree of M. A. in the year 1631. In 1633, he became a preacher of the Gospel; and, not long after, went to Bermuda, and took charge of a church. In 1641 or 1642, he returned to England, and became minister of a congregation in Beverly, and afterwards Fellow of Eaton College. In 1662, he was ejected from his living by the Act of Uniformity, being, according to Dr. Calamy, settled at that time at Berwick on the Tweed. In consequence of this, he went to Surinam, where he remained till 1667. He then went to Barbadoes, where he continued about two years; and in 1669, came to New England.

Mr. Oxenbridge and his wife were admitted members of the First church, Boston, on the 20th of March, 1670; and on the 10th of the following month, he was unanimously chosen its pastor, as colleague with the Rev. James Allen. There is no record of any formality in connection with his induction to office.

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* Wood's Athenæ Oxon., II.—Mather's Mag., III.—Brook's Lives, III.—Emerson's Hist. of the First church, Boston.

His ministry continued a little less than four years; during which, eighty-one persons were admitted to the communion of the church. As he was preaching the Thursday Lecture on the 23d of December, 1674, he was interrupted in his discourse by an attack of apoplexy, and carried home, where, after languishing five days, he died on the 28th, aged sixty-five years. He was buried three days after, as appears from the records of the church, with great solemnity.

Mr. Oxenbridge's publications were,—A double watch word, or the duty of watching, and watching in duty, 1661. A proposition for propagating the Gospel by Christian Colonies in the continent of Guiana. An Election Sermon, 1671. A Sermon on seasonable seeking of God.

The Rev. William Emerson, in his History of the First church, Boston, of which he was himself a pastor, says of Oxenbridge,—

> "He is reckoned by the historians of Boston, among the most elegant writers, as well as eloquent preachers of his time. Like his great and good predecessors, he was sincerely attached to the Congregational interest; and the piety which he cherished at heart, exhibited itself in his habitual conversation."

Cotton Mather has given the following extract from some private record of Oxenbridge's, illustrative of his Christian experience:—

> "Nov. 19, 1666, was a dark day; my bodily spirits being very low, (though without pain,) and my heart shut up, that I could not look up to God. This made me to apprehend the sad condition of a soul deserted of God in a time of affliction; but the Lord suffered not this dark maze to continue. For that night he thawed my heart, and opened it with some freedom to Himself.
>
> "But what shall I say for the strange and strong consolations with which He filled my soul on the 20th and 21st of November. No words can express what I have felt in my heart. I was wholly taken up with the thoughts of the kindness of God. I said,—'What love is like this love? And who is a God like unto thee? And what remains for me but to love and praise thee forever?' Now death was no dark thing to me, neither was any concern of this life considerable. And now I have said, who can lay any thing to my charge, since Christ hath satisfied by his death, and hath gotten a release by his resurrection, and lives forever to perfect my salvation? This hath been a great stay to me in my solitary condition; though bereft of such relations, a precious wife and two such children. But the Lord Jesus liveth forever to do all for me and be all to me. And I do the more admire and adore the great God, in his condescending so much to so vile a worm, that hath been so full of fears and doubts, and hath so much displeased my Lord Jesus and his Holy Spirit. That which grieved me most of late months, is the unfixedness of my thoughts on God: and oh that the Lord may, by his establishing Spirit, confirm these comforts in me, so that I may enjoy them in death, and improve them for the good of others in life. I know Satan is a wrangler; but my advocate is able to silence him."

Mr. Oxenbridge's daughter, Theodora, was married in 1677 to the Rev. Peter Thacher, minister of Milton. She became the mother of a large family of children.

SOLOMON STODDARD.*

1669—1730.

Solomon Stoddard was born in Boston in the year 1643. His father was Anthony Stoddard, who was a member of the General Court from 1665 to 1684. His mother was Mary, the daughter of Emanuel Downing, who settled at Salem, and the sister of Sir George Downing, who was born in London, graduated at Harvard College in 1642, went to England in 1645, and held various offices under Cromwell and Charles II., by the latter of whom he was made a Baronet in 1662.

Solomon Stoddard received the elements of his education under Elijah Corlet; who was educated at the University of Oxford, settled at Cambridge as early as 1644, and was for more than forty years one of the most eminent schoolmasters in this country. He (Stoddard) was graduated at Harvard College in 1662. He was afterwards appointed "a Fellow of the House;" and he held the office of Librarian (the first who ever held it,) from 1667 to 1674. His health having suffered from too intense mental application, he went to Barbadoes as chaplain to Governor Serle, and preached to the Dissenters on that island nearly two years. He returned to this country about the time that the Rev. Eleazar Mather, the first minister of Northampton, died; and one of the Boston ministers having, not long after, been requested by the parish to designate a suitable person to be his successor, mentioned Mr. Stoddard, as better qualified for the place than any other within his knowledge. He had made up his mind to go to England; and, when the parish committee applied to him, he had already taken his passage, and put his luggage on board the ship, with the expectation of sailing the next day; but, through the earnest solicitation of the gentleman who had recommended him, he was induced to relinquish the voyage, and go to Northampton. He began to preach there in 1669, and on the 4th of March, 1670, received a unanimous call from the church and people to become their minister, but was not formally constituted such until September 11, 1672.

In the year 1700, Mr. Stoddard wrote an answer to a work of Dr. Increase Mather, entitled "The order of the Gospel," which was the occasion of an earnest controversy. Mr. Stoddard maintained that the Sacrament of the Lord's Supper is to be regarded as a converting ordinance, and that all baptized persons, not scandalous in life, may lawfully approach the table, though they know themselves to be destitute of true religion. In 1708 and 1709 the same controversy was resumed, and was prosecuted on both sides with great vigour and ability. Mr. Stoddard seems to have had the last of it.

Mr. Stoddard having reached an advanced age, and finding himself inadequate to the discharge of the whole duty of a minister, requested his people to provide him a colleague; and accordingly, his grandson, Jonathan Edwards, then a tutor in Yale College, was called to be associated with him in the pastoral office. Mr. Edwards accepted the invitation, and was ordained on the 15th of February, 1727.[*] Mr. Stoddard lived two years after this, and died February 11, 1729, aged eighty-six.

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* Williams' and Colman's Sermons on his death.—Solomon Williams' Historical Sermon.—Eliot's and Allen's Biog. Dict.

The following is a list of his publications:—The Trial of assurance: Sermon at the Boston Lecture, 1698. Doctrine of instituted churches explained and proved from the word of God, 1700. A Sermon on the danger of degeneracy, 1702. An Election Sermon, 1703. A Sermon on the Lord's Supper, 1707. A Sermon at the ordination of J. Willard, 1708. Appeal to the learned; being a vindication of the Right of visible saints to the Lord's Supper, though they be destitute of a saving work of God's Spirit upon their hearts: against the exceptions of Increase Mather, 1709. A Plea for tithes, 1712. Divine teachings, 1712. A Guide to Christ, or the way of directing souls in the way of conversion, compiled for young ministers, 1714. Three Sermons showing the virtue of Christ's blood to cleanse from sin, that natural men are under the government of self-love, that the Gospel is the means of conversion, and a fourth annexed to stir up young men and maidens to praise the Lord, 1717. A Sermon at the ordination of Thomas Cheney,[†] 1718. The nature of saving conversion, 1719. The way to know sincerity and hypocrisy, 1719. Answer to cases of conscience, 1722. Defects of preachers reproved: A Sermon, 1723. A Discourse on the question whether God is not angry with the country for doing so little towards the conversion of the Indians, 1723. The safety of appearing at the day of judgment in the righteousness of Christ. This last work was reprinted at Edinburgh, 1792.

Mr. Stoddard was married to Esther, the widow of his predecessor, the Rev. Eleazar Mather, and the daughter of the Rev. John Warham of Windsor. She died February 10, 1736, aged ninety-two. One of their sons, *Anthony*, was graduated at Harvard College in 1697; was ordained as the minister of Woodbury, Connecticut, May 27, 1702; and died September 6, 1760, aged eighty-two. Another son, *John*, was born February 11, 1681; was graduated at Harvard College in 1701; was a Counsellor of Massachusetts and a very eminent civilian; and died at Boston, June 19, 1748, aged sixty-six. Jonathan Edwards preached a sermon upon his death, entitled "A strong rod broken."

The following is an extract from a sermon preached at the interment of Mr. Stoddard, by the Rev. William Williams of Hatfield:—

> "It is beyond me to give his character; but filial respect and reverence will not suffer me to be wholly silent. All that knew him will confess that the loss of one upon whom God had been so diffusive of his gifts, both natural and supernatural, and made so extensively useful, is deservedly lamented. On many accounts was he desirable to us. In his person which was comely and grave, and commanded reverence from all that saw him, as if the God of nature had suited his very aspect to the work assigned him. His conversation was also grave, but delightful, and very profitable, accompanied with a very sweet affability, and a freedom from moroseness, in which there was often pleasantness; yet never any lightness or vanity to be observed. If we look to the endowments of his mind, there was quickness of apprehension, strength of memory, together with a clear and solid judgment, which but seldom meet in such a degree in the same person. These were improved even from his youth, and through the whole course of his life, in diligent close study, by which he acquired an uncommon measure of all useful learning, and especially in Divinity. * * * *

[*] The following letter addressed to the Rev. John Williams of Deerfield, is in my possession:—

NORTHAMPTON, January 25, 1726-7.

Rev. Sir:—Our church do desire your presence and attendance to ordain Mr. Jonathan Edwards this day three weeks. Your servant, SOLOMON STODDARD.

[†] THOMAS CHENEY was born at Roxbury; was graduated at Harvard College in 1711; was ordained pastor of the church in Brookfield, Mass., Oct. 16, 1717; and died Dec. 11, 1747, aged fifty-seven.

"These were the main points he was wont to insist on, viz: the impartial strictness and severity of the law as a covenant of works; man's utter impossibility in his fallen state to be justified by it; the sinfulness and dangerous tendency of sin; the necessity and completeness of Christ's righteousness; the nature of justifying faith and our constant need of Christ as Head and Surety of the new covenant, to begin and perfect the work of grace in our souls; and also that the Kingdom of God is not in meat and drink, but in righteousness, peace and joy in the Holy Ghost:—Romans XIV. 17; that the essence and life of Christianity lies not in external observances, or formal acts of worship, but in our being made partakers of the Divine nature and having the image of God we lost by sin, restored, and in an imitation of the life of Christ.

"How fitted to speak a word in season to every one that was weary! How great a Casuist! How accomplished a Divine! How truly excellent a Preacher!"

The following extract is from a sermon preached by the Rev. Dr. Colman at the Boston Lecture:—

"As he has been for some years the most aged minister in the Province, so in the course of a laborious, burning ministry, he has for many years shone before us in the gifts and graces of the Holy Spirit; a Prophet and a Father not only to the neighbouring churches, and pastors of his own county, but also to those of the whole land. • • He was as a Peter here among the disciples and ministers of our Lord Jesus; very much our Primate and a Prince among us, in an evangelical and the truly apostolical sense; that is to say, among the first for light and integrity, for knowledge and great judgment, for faith and love which is in Christ Jesus, and for zeal and boldness in the cause of truth and holiness. But I must add, none less affecting a pre-eminence above his brethren; none more pleased with retirement, and none more with public appearances for occasional services to Christ and souls; none more studious and inquisitive after truth; none more diligent and laborious in his studies; none more lively, fervent and unwearied in the pulpit, nor did any one love his work and his Master better."

ABRAHAM PIERSON,* (SECOND.)

1669—1707.

ABRAHAM PIERSON was the son of the Rev. Abraham Pierson, who was minister successively at Southampton, L. I., Branford, Conn., and Newark, N. J. He was born at Lynn, Mass., in 1641, and was graduated at Harvard College in 1668. He commenced preaching the year after he graduated, and almost immediately received a unanimous invitation from the people of Woodbridge, New Jersey, to become their pastor. His father's congregation at Newark, being unwilling to lose the services of so desirable an assistant, at once made overtures to him "to be helpful to his father, in the exercise of his gifts in the ministry for the space of a year;" —the result of which was that the proposals from Woodbridge were not accepted, and Mr. Pierson continued to assist his father a little more than two years, his salary being at first thirty pounds, and afterwards increased to forty. But, as the principal part of the labour now devolved on the junior minister, it was thought proper that means should be taken to render his relations to the people more close and permanent; and accordingly, on the 4th of March, 1672, they extended to him a formal call to become his father's colleague. This call he accepted; and, for the next six years and a half, the town maintained two ministers at an annual expense of one hundred and twenty pounds, except for a single year, when, in consideration of "hard times," they agreed to accept jointly the sum of one hundred.

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* Stearns' History of the First church in Newark.—Clap's History of Yale College.—Baldwin's do.—Kingsley's do.—Yale Literary.

On the death of his father, which occurred in August, 1678, Mr. Pierson became sole pastor, and arrangements were made for his permanent support,—his salary being fixed at eighty pounds a year, with a supply of fire wood, and freedom from taxation. He sustained the relation of sole pastor a little less than fourteen years; and, during the greater part of the time, the utmost harmony existed between him and his people. At length, however, some difference arose on the subject of Church government,—Mr. Pierson having a preference for a modified sort of Presbyterianism, while the church were disposed to adhere to the strictly Congregational plan. The result was that the parish finally refused to raise his salary, and, in the early part of the year 1692, a dissolution of the pastoral relation was effected. He immediately disposed of his property at Newark, and went to reside in Connecticut.

In 1694, he was installed pastor of the church in Killingworth. On the dismission of their former minister, the Rev. John Woodbridge, in 1679, they became sadly divided; but Mr. Pierson succeeded in reconciling their differences, and soon fixing himself very firmly in their affections. So strong was their attachment to him that, when the Collegiate school, which afterwards became Yale College, was established in 1701, the invitations given him by the trustees to become its Rector, were looked upon with manifest jealousy and dislike.

With the efforts made to establish a College in Connecticut, Mr. Pierson had deeply sympathized and efficiently co-operated; and he looked forward with high hopes to the time when this favourite project should be carried into effect. In the year 1700, he was chosen as one of ten of the principal ministers, who were designated by public consent to act as trustees, "to found, erect and govern a College." Sometime in the same year they met at New Haven, and formed themselves into a society to consist of eleven ministers, including a Rector, and agreed to found a College in the Colony of Connecticut. They held another meeting in Branford before the close of the year, and each of the trustees bringing a number of books, presented them to the association, declaring that they gave them with a view to the founding of a College in the Colony. The books thus contributed consisted of forty folio volumes, which were placed in charge of the Rev. Mr. Russell,[*] the minister of Branford, who acted as librarian. This formal procedure has always been regarded as the beginning of the College.

At a session of the Colonial Congress at New Haven in October, 1701, a petition was presented to that body, signed by many ministers and others, which stated "that from a sincere regard to and zeal for upholding the Protestant religion by a succession of learned and orthodox men, they had proposed that a Collegiate school should be erected in this Colony, wherein youths should be instructed in all parts of learning to qualify them for public employments in Church and Civil State, and that they had nominated ten ministers to be trustees, partners or undertakers for founding, endowing and ordering the said school, and thereupon desired that full liberty and privilege might be granted to the said undertakers for that end." On the 9th of October, 1701, the Assembly granted a charter to the "Collegiate school." On the 7th of November following, the Trustees met at Saybrook, and chose Mr. Pierson to take charge of the College in its instruction and government under the title of Rector. The choice was regarded as an eminently felicitous one, as Mr. Pierson was not only a fine scholar, but took the deepest interest in the general cause of education. He had already composed a system of Natural Philosophy, which he introduced in the College, and which continued as the manual in that department for many years after his death.

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[*] Samuel Russell was born at Hadley, Mass.; was graduated at Harvard College in 1681; was ordained at Branford, Conn., March, 1687; and died June 25, 1731, aged seventy-one.

The students were instructed at Killingworth by the Rector and a Tutor, and recited in the house of the former. The commencements were held privately at Saybrook, at the house of Mr. Buckingham, one of the Trustees. None were allowed to attend, except the friends of the candidates, ministers of the Gospel, and perhaps a few other influential persons. The exercises consisted generally of a Latin oration from the Rector, or Tutor or a master, and a syllogistic dispute between some of those who were about to graduate. The exercises closed, as now, with a prayer by the Rector.

The people of Saybrook, not satisfied with merely having the commencements held there, began to aspire to the permanent establishment of the College among them; and earnest endeavours were made to enlist in favour of the project the feelings of the Rector. This excited the jealousy of his people, insomuch that they soon began openly to express their unwillingness to have him continue at the head of the College. Up to this time his church had greatly prospered under his ministry. Their meeting house had been enlarged and beautified, and in the summer of 1703, a bell,—one of the first that ever rang in Connecticut, was procured from England, and hung in its steeple. The idea of their being deprived of such a pastor in such a way produced a violent commotion among them, which he could not but view with the deepest concern, and, accordingly, on the 21st of September, 1705, he addressed a letter to them explanatory of his views and feelings, and designed to allay the existing excitement. They replied to it in a tone which, while it evinced the highest appreciation of his character and services, showed that they were firmly resolved that he should not continue his connection with the College. His situation now became one of extreme perplexity. Strongly attached to his people on the one hand, and not less so to the institution on the other; his people labouring to the utmost to monopolize his services, and the Trustees of the College equally resolute in retaining him at its head—it can easily be imagined that he found the path of duty neither plain nor easy. Some of the movements of his parish evidently showed a decided disapprobation of his course; though at the bottom of the whole might be seen the workings of a strong affection.

While things were in this unsettled state, and it seemed impossible to predict the issue, Mr. Pierson was struck down with a violent illness; and it soon became apparent that it was to have a fatal issue. The affection of his people towards him now kindled up afresh, and displayed itself in the deepest sympathy and anxiety, and in every office of good will. While the elders of his church were gathered around his deathbed, his mind seemed wholly absorbed in the welfare of his people, and he earnestly advised with them respecting his successor. He named, as a suitable person to succeed him, Jared Eliot of Guilford, a student of his College;—and he actually became their pastor; and in the profession of medicine as well as Divinity, shone, for many years, among the brightest lights in New England.

President Clap in his History of Yale College, says of Rector Pierson, that he was "a hard student, a good scholar, a great Divine, and a wise, steady and judicious gentleman in all his conduct."

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EDWARD TAYLOR.

1671—1729.

FROM THE HON. HENRY W. TAYLOR,

JUSTICE OF THE SUPREME COURT OF NEW-YORK.

CANANDAIGUA, September 18, 1851.

My Dear Sir: After considerable delay, occasioned by professional and other engagements, I am able at length to send you some notices of my venerable ancestor, the Rev. Edward Taylor.

EDWARD TAYLOR was born in the year 1642. His birth place, according to President Stiles, was the city of Coventry; though this seems not to be established beyond a doubt. His coat of arms is now borne by five distinct families of the name of Taylor, in different parts of England. He was originally intended for the ministry, and to this end, received an excellent education, even before leaving his native country.

It appears from some pieces of poetry written before he came to this country, that he was then an ardent republican in principle: they breathe a love of freedom, and indicate, in no doubtful terms, his aversion to the aristocracy of England, alike in Church and State. They show also that his thoughts and inclinations were turned towards the Western continent, some years before he quit his native home. Having spent the early years of his life under the Protectorate of Oliver Cromwell, he became well acquainted with the character of that extraordinary man; and, through all the subsequent periods of his long life, he held that character in the highest respect and admiration.

Upon the restoration of Charles, the persecutions endured by all the clergy who would not conform, left him no alternative but exile, or the abandonment of that profession upon which his heart was fixed, and for which he was eminently qualified by nature and education. He was not, however, licensed to preach, when he left England; which will explain the form of words used by him in his Diary kept while crossing the ocean. From this diary, which commenced with his entering the ship, I make the following extracts, chiefly as illustrative of the preceding remark:—

"Anno Domini 1668, April 22. Being Lord's day between ten and eleven o'clock at night, I came for sea, taking boat at Execution Dock, Wapping. They got to the Downs, May 1; and we are forced to tarry for the winds." "May 3. I had a sad forenoon; but towards evening, the ship mate sent for me and enjoined me to go to prayer with them." "May 14. Against Dover." "May 15. Against the Isle of Wight." "May 20. Against the Lizard." "Lord's day, May 24. I then, being *put to exercise*, spoke from John III. 3." "May 31. Lord's day. Wind West. I was very sick, so that I could not perform the duties of the day." "June 7. Our latitude is 43. These three last days, we sailed well nigh a hundred and fifty leagues. I being somewhat better in health, did exercise from and apply the doctrine that before I proved." "June 14. I exercised from Isaiah III. 11." "Lord's day, June 21. I improved the doctrine I delivered the Lord's day before." "July 4. Thick fog. Seeing land on both hands—Plymouth on the left and Salem on the right; towards sun setting, about five o'clock, we saw the Island in our passage up to Boston. About 3 o'clock on Lord's day, July 5, in the morning, we came to shore."

After delivering his letters, he speaks of much kindness received from Mr. Hall, who kept a warehouse, and at whose house he staid until he settled at Cambridge. On the 23d of July, he was admitted into College, a pupil under Mr. Thomas Graves. Here he remained three years and a half, and graduated in the year 1671. On the invitation of Mr. Flynt of Braintree, he went to study with him, but soon returned to Cambridge and was "instituted scholar of the House;" but the next day, a messenger came from Westfield on Connecticut river to procure a minister; and, after some consultation on the subject, Mr. Taylor consented to return with him. He arrived at Westfield on the 3d of December, 1671; his journey from Boston thither having been "a great part of the way by marked trees."

Westfield, at the time of his arrival there, was a frontier town, then and for a long time, exposed to the attacks of a savage foe, by whom many individuals were, from time to time, waylaid, or assaulted in their homes, and murdered. The population was small; and for several years they were regularly gathered in the fort at night, and laboured through the day, within reach, at a moment's warning, of their fire arms.

The paucity of population combined with the extreme insecurity of persons and property, delayed, for a long time, his installation as pastor of the church, and indeed the very formation of a church in that place. The letters missive calling a council to organize a church, and ordain the pastor, were dated in July, 1679. The Council was requested to convene on the 4th day of the 6th month, which was the 27th of August, 1679, O. S.; from which it appears that the ecclesiastical year commenced with March. The Council consisted of the Rev. Solomon Stoddard of Northampton, the Rev. John Russell[*] of Hadley, and the Rev. Pelatiah Glover[†] of Springfield, together with several "messengers."

After the examination of the candidates and the formation of a church, Mr. Taylor preached from Eph. II. 22. The church being formed, the Moderator asked them whom they would have for officers; whereupon, says Mr. Taylor, "my unworthy self was put under a call to be a pastor unto them." He was then solemnly set apart as their pastor. In this office he continued to labour diligently and faithfully for a period of nearly sixty years; although, for three or four of the last years of his laborious and self-denying life, he had become imbecile through extreme old age. During a great part of this period, he performed the duties of a physician also, ministering alike to the bodily and spiritual wants of the population scattered over an extensive territory.

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[*] JOHN RUSSELL was graduated at Harvard College in 1645; was settled first at Wethersfield, Conn., but was afterwards dismissed, and was installed at Hadley, Mass., 1659, where he died December 10, 1692. It was in his house in Hadley that Whaley and Goffe, two of the judges who sentenced Charles I. to death, were for a long time concealed, and are supposed to have died. His son, *Jonathan*, was graduated at Harvard College in 1675; was ordained minister of Barnstable, Sept. 19, 1683; and died Feb. 21, 1711, aged fifty-six. *His* son, *Jonathan*, was graduated at Yale College in 1708, and was settled as his father's successor in the ministry, Oct. 29, 1712. He died in 1758.

[†] PELATIAH GLOVER was a son of the Hon. John Glover, and was born at Dorchester in 1637. He received his education at Harvard College, but did not graduate; was ordained as the second minister of Springfield, June 18, 1661; and died March 29, 1692, aged fifty-five.

Unable, through the poverty alike of himself and his parishioners, to purchase his necessary professional books, all, or nearly all those used by him were in manuscript, which he had transcribed as he had found opportunity. Beside these, his library was enriched by such other books as the kindness of his distant friends supplied for his perusal,—some of which, upon general and natural history, which was a favorite study, are still extant. His manuscripts were all handsomely bound in parchment by himself, of which tradition says he left, at his death, more than a hundred volumes. Fourteen of these were in quarto. Many of the smaller ones were of his own composition.

Among the various productions of his pen, was a Commentary on the Four Gospels, which was so much esteemed that one of the Mathers exerted himself to induce some wealthy person in England to publish it. It was in two volumes quarto, and was doubtless the manuscript referred to in Dr. Mather's letter to Dr. Woodward, and published in the Transactions of the Royal Society of London, in which he recommends the work "to the patronage of some generous Macænas to promote the publication of it," and transcribes as a specimen a passage announcing the discovery at Albany, in 1705, of enormous bones and teeth of *a giant*, &c.

He left a volume containing fifteen sermons entitled "CHRISTOGRAPHIA, or a Discourse touching Christ's person and natures. The personal union of the natures, qualifications and operations, opened, confirmed and practically improved, in several sermons delivered upon certain sacramental days unto the church and people of God in Westfield." These sermons written in 1701, 1702, 1703, were doubtless intended at the time for publication.

Another quarto volume contains many short, occasional poems; the first of which is "a Latin poem on the death of President Chauncy of Harvard College," for whom he appears to have entertained a very high and affectionate regard. This is immediately followed by an "Elegy upon the death of that holy man of God, Mr. Symmes, late pastor of the church of Christ in Charlestown, N. E., who departed this life the 4th day of 12th month, Anno Domini 1670;" together with many other pieces, chiefly elegies on eminent persons in the Colony.

He left also a more elaborate poem of about fifty pages quarto, finely written, entitled—"God's determination touching his elect. The Elect's combat in their conversion and coming up to God in Christ, together with the comfortable effects thereof"—under which is written:

"This a manuscript of Rev. Edward Taylor, of Westfield, who died there, A. D. 1728-9, aet. eighty-eight, vel supra.*

"Attest, Ezra Stiles, his grandson."

He also wrote a series of poems continued through thirty-eight years, entitled "Preparatory meditations before my approach to the Lord's Supper, chiefly upon the doctrine preached upon the day of administration." They amounted to a hundred and fifty, and contained from three to twenty-five stanzas each.

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* The exact date of his death was June 29th.

In 1674, he married Elizabeth, daughter of the Rev. James Fitch[*] of Norwich, Connecticut. By this marriage he had eight children. His wife having died in 1689, he married Ruth, daughter of Samuel Wyllis of Hartford, in 1692. By this marriage he had five daughters and a son. His eldest daughter by the first marriage died early, leaving one child, a daughter, whom the grandfather adopted and educated as his own. She was married to the Rev. Peter Raynolds[†] of Enfield, Connecticut. The five daughters of the second wife were all married to clergymen in Connecticut;—*Ruth* married the Rev. Benjamin Colton[‡] of West Hartford;—*Naomi*, the Rev. Ebenezer Devotion[§] of Suffield;—*Anne*, the Rev. Benjamin Lord, D. D. of Norwich;—*Mehitable*, the Rev. William Gager[‖] of Lebanon,—and *Keziah*, the Rev. Isaac Stiles of North Haven. Mrs. Stiles died at the birth of a son, who is well known as the distinguished President of Yale College. The youngest of fourteen children was *Eldad*, who died at Boston in 1777, being at that time a member of the Senate of Massachusetts. He alone has transmitted the name to after generations.

Mr. Taylor cannot be said to have possessed a poetic genius of a very high order; but he appears to have had an abiding passion for writing poetry during his whole life. There are extant specimens of his poetical effusions through a period of about sixty-seven years, some of which may justly claim considerable merit. But, previous to his death, he enjoined it upon his heirs never to publish any of his writings.

Through his whole ministry, he appears to have had the affectionate confidence of the church and people in Westfield, and to have exercised an unbounded influence, especially over the young.

The following testimony concerning him is from the pen of President Stiles:—

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[*] JAMES FITCH was born at Bocking, Essex, England, Dec. 24, 1622, and came to this country in 1638. After his arrival here, he spent seven years under the instruction of the Rev. Thomas Hooker and the Rev. Samuel Stone. In 1646, he was ordained pastor of a church at that time gathered at Saybrook; and in 1660, removed with the greater part of his church to Norwich, where he remained till the infirmities of age obliged him to retire from active labour. His last days were spent with his children at Lebanon, where he died, Nov. 18, 1702, aged seventy-nine. He was distinguished for the penetration of his mind, the energy of his preaching, and the sanctity of his life. His first wife was a daughter of the Rev. Henry Whitfield of Guilford; and his second, of Major John Mason of Norwich. *Jabez*, a son by the second marriage, was born at Norwich, in April, 1672; was graduated at Harvard College in 1694, of which he was a Fellow and Tutor; was settled at Ipswich as colleague with the Rev. John Rogers in 1703, resigned his charge, in Dec., 1723, on account of an inadequate support; was installed at Portsmouth, N. H., about 1725; and died Nov. 22, 1746, aged seventy-four. He published A Sermon occasioned by the great earthquake, 1717; A Sermon at the ordination of John Tucker at Gosport, Isle of Shoals, from the text—"I will make you fishers of men," 1732; Two Sermons designed to make a religious improvement of the throat distemper which prevailed in 1735 and 1736; and an account of that disease as it appeared in New Hampshire. He was much given to historical research, and made a large collection of papers to which Dr. Belknap had access.

[†] PETER RAYNOLDS was a native of Bristol, R. I.; was graduated at Harvard College in 1720; was settled pastor of the church in Enfield, Conn., in 1724; and died in 1768.

[‡] BENJAMIN COLTON was a native of Long Meadow; was graduated at Yale College in 1710; was ordained pastor of the church at West Hartford, Feb. 24, 1713; and died March 1, 1749. His son, *George*, was graduated at Yale College in 1756; was ordained at Bolton, Nov. 9, 1763; and died in 1812. He was distinguished for height, eccentricity and piety.

[§] EBENEZER DEVOTION was a native of Brookline, Mass.; was graduated at Harvard College in 1707; was ordained at Suffield, Conn., June 28, 1710; and died April 11, 1741, aged fifty-seven. His son, *Ebenezer*, was graduated at Yale College in 1732; was settled pastor of the Third church in Windham, Conn., Oct. 22, 1735; and died in 1771.

[‖] WILLIAM GAGER was graduated at Yale College in 1721; was ordained pastor of the Second church in Lebanon, Conn., May 27, 1725; was dismissed sometime previous to his death; and died in May, 1739.

"He was very curious in botany, and different branches of natural history:—an incessant student, but used no spectacles to his death. * * * * He was a Congregationalist in opposition to Presbyterian Church government. * * * He concerned himself little about domestic secular affairs; attended to the state of the Provinces and the Parliament; greatly detested King James and Sir Edmund Andros and Randolph; gloried in King William and the Revolution of 1688; felt for the Dissenters in all their oppressions in Queen Anne's reign, and triumphed in the House of Hanover. He had a steady correspondence with Judge Sewall of Boston, who duly communicated to him all the transactions in the Assembly and occurrences in the Nation. He was a man of small stature, but firm; of quick passions, yet serious and grave; exemplary in piety and for a very sacred observance of the Lord's day."

The above sketch contains, I believe, every thing concerning my ancestor, which has come down to us with any degree of authenticity.

With much regard, I remain truly,
Your friend and servant,
HENRY W. TAYLOR.

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WILLIAM ADAMS.*

1672—1685.

There is a shade of doubt resting over the paternity of the subject of this sketch; though it seems very nearly certain, from all the evidence now extant, that he was the son of William Adams of Ipswich, and that his mother's maiden name was Starr. Admitting that he was the son of William Adams, he was left an orphan at the age of nine years. His course of study preparatory to entering College, was under a Mr. Andrews, probably of Ipswich. In August, 1667, he went to Cambridge with a view to become a member of College, but was prevented by his inability to meet the necessary expenses. He returned home, and, after passing a "disconsolate month" there, went back to Cambridge with his uncle, who was probably his guardian, when he succeeded in gaining admission to College. It was through the generous assistance of his relatives that he was enabled to prosecute his collegiate course. He graduated in 1671, with a high reputation for behaviour and scholarship.

We find not only that Mr. Adams had the ministry in view during his collegiate course, but that he entered it shortly after he was graduated; for he records in his journal, under date of November 10, 1671,—only three months after he left College,—that he received an invitation from the people of Westfield, seconded by some distinguished personages in the neighbourhood, to preach to them; though it does not appear that he accepted it, nor had he, at that time, actually commenced preaching. In the course of the next month, (December,) he was solicited to preach at Dedham, and in February following complied with the request,—preaching, as it would seem, for the first time. On this occasion he records in his diary the following reflection:—"In the morning I thought I went like the fool to the correction of the stocks; but at night, by the gracious presence of God with me that day, in such a solemn work as before I had not been exercised in, I had great cause to praise God for his gracious assistance and regard to me, his poor unworthy creature, and have cause of deep humiliation for my unanswerable deportment to all his kindnesses toward me." Shortly after he had been heard by the people of Dedham, they invited him unanimously to preach to them with reference to future settlement; and this invitation was afterwards repeated twice, before he could be induced to accept it. On the 27th of May, 1673, he writes in his diary as follows:—"This day, (being also my birth day,) I removed from Cambridge to Dedham, to the solemn undertaking of the ministry there on trial for future settlement. As we were coming to Dedham, my horse stumbled, and I had a fall, though I received no hurt; which caused me to reflect upon myself, whether I had not been something lifted up, that there were so many come to attend on me, and to adore the wisdom and grace of God in that He can and doth effectually bring down high thoughts, without bringing any real hurt to his servants." Having continued his labours as a candidate until the 19th of August following, the church passed a vote "inviting him to join them in order to future settlement;" and on the 12th of October, they gave him an actual call to become their pastor. He almost immediately signified his acceptance of it, and his ordination took place on the 3d of December, Mr. Wilson of Boston giving the charge, and Mr. Danforth of Roxbury, the Right Hand of Fellowship. His salary was sixty pounds annually; eight pounds of which he relinquished one year on account of the heavy expenses to which the town was subjected, during Philip's war. He also received a hundred pounds "towards procuring a place of habitation."

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* Lamson's Historical Discourses.

Of the history of Mr. Adams' ministry, little is known, except that, in the course of it, he published two sermons,—one, a Fast Sermon in 1678; the other, the Massachusetts Election Sermon in 1685. Both of them are republished in a work entitled, "The Dedham Pulpit." A little more than two years before his death, he began an exposition of the First Epistle of Paul to Timothy, which, however, he had only commenced before he was arrested by death. This Commentary, which is still preserved, having been written in a book afterwards used for the parish records, is exceedingly elaborate and minute, and indicates a highly respectable degree of theological attainment. He died after a brief ministry of only twelve years, August 17, 1685, at the age of thirty-five.

Mr. Adams was married to Mary Manning of Cambridge, October 21, 1674. She died June 24, 1679. She was the mother of three children, two of whom died in infancy, while the other, *Eliphalet*, had a long and eminently useful life; being for many years the much respected minister of New London. He was married March 27, 1680, to Alice, daughter of Major William Bradford, of Plymouth. By this marriage he had four children,—one son and three daughters. Of the son, nothing is known, except that, in 1699, he was in a state of helpless infirmity. Of the daughters, one was married to the Rev. Samuel Whiting* of Windham, and another to the Rev. Nathaniel Collins[*] of Enfield. The widow of the Rev. William Adams was married in 1686 to Major James Fitch of Norwich, Connecticut.

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* SAMUEL WHITING was a son of the Rev. John Whiting, who was graduated at Harvard College in 1653, and was afterwards a Tutor in the College; was ordained at Hartford in 1660, and died in 1689. *Samuel* was born at Hartford, April 22, 1670; pursued his studies in preparation for the ministry under the Rev. James Fitch of Norwich; was settled as pastor of the church in Windham in 1693; and died suddenly of pleurisy at the house of the Rev. Mr. Collins of Enfield, Sept. 27, 1725, in the fifty-sixth year of his age. He published a Thanksgiving Sermon, 1721.

The only recorded testimony to Mr. Adams' character which I can find from any of his contemporaries, is the following, incidentally rendered in a Preface to his Fast Sermon, signed by the Rev. Samuel Torrey[†] of Weymouth, and the Rev. Josiah Flynt of Dorchester:—

> "The reverend and worthy author of these sermons, having been, through the abundant grace of God, sanctified and separated from his youth unto the ministry, he hath had a more early call into that work, wherein he hath been more happy than most of his fellow servants; and being himself coætaneous with and amongst the choicest of the first ripe fruits of this generation, his soul hath laboured and doth labour with the more fervency of holy and sincere love and zeal for the salvation of their souls; modesty and humility being inherent in him as gifts both of nature and grace, it would be too much an injury to him to give his work deserved commendation. It shall, therefore, suffice to say that the powerful, and we hope saving impression which it had in the ministration of it upon the hearts of the hearers, is a testimony of divine approbation and commendation; the suitableness and seasonableness of the subject even to this time, and the necessity of this people, the copiousness and yet withal conciseness of the method, it being expressive of so much of the general message which God is sending unto his people, and of that which the Spirit is now speaking unto these churches in so few sermons, doth render it more fit and useful for the public. * * The special promised presence of our Lord Jesus with this his servant, for his assistance in the ministry of his word, as also in the whole course of his ministration, is a singular token and pledge of his special grace and favour unto that precious church in and unto which he is called to minister."

SAMUEL TREAT.[‡]

1672—1717.

Samuel Treat was the eldest son of Robert Treat, Governor of Connecticut, who was the father of twenty-one children. He was born at Milford, Connecticut, in the year 1647 or 1648. He received his education at Harvard College, and was graduated in 1669. He was settled in the ministry in the town of Eastham, Plymouth Colony, in 1672. A church had been established there for more than twenty years; but, until the time above mentioned, the population was too small to be able to meet the expense of a stated ministry.

The Indians in that neighbourhood were very numerous, and Mr. Treat, in choosing his field of labour, seems to have had their interests especially in his eye. Shortly after his settlement, he commenced the study of their language, and at no distant period he had so far mastered it, that he was able to teach and preach to them intelligibly; and he is said to have ultimately gained a knowledge of the language fully equal to that of Eliot himself. He gradually acquired great influence over the Indians, and was instrumental, not only of reducing them to a state of order and civilization, but of bringing many of them to a practical knowledge of Christianity. In 1693, when he had been labouring among them upwards of twenty years, he wrote the following letter to Dr. Increase Mather, in respect to the character and results of his evangelical efforts:—

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[*] Nathaniel Collins is supposed to have been a son of Nathaniel Collins, who was born at Cambridge; was graduated at Harvard College in 1660; was ordained at Middletown, Connecticut, Nov. 4, 1648; and died Dec. 28, 1684. *Nathaniel* the second, was graduated at Harvard College in 1697; was ordained at Enfield, Conn., the same year; and died in 1756, aged seventy-nine.

[†] Samuel Torrey succeeded the Rev. Thomas Thacher as minister of Weymouth in 1656, and died April 21, 1 07, aged seventy-five.

[‡] Mass. Hist. Coll., VIII.—Allen's Biog. Dict.—MS. from the Hon. Zechariah Eddy.

> "Rev. and worthy Sir:—I being advertised that it would not be unseasonable or unserviceable at this juncture, to give yourself a true and impartial account both of the number as also of the present state of our Indians, and acceptation and entertainment of the Gospel among them, and their professed subjection thereunto: wherefore, Sir, you may be assured as followeth:—
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> "That there are five hundred and five adult persons of Indians, within the limits of our township, unto whom, these many years past, I have, from time to time, imparted the Gospel of our Lord Jesus Christ in their own language, and I truly hope, not without success; and yet I continue in the same service earnestly imploring, and not without hopes expecting and waiting for a more plentiful down pouring of the Spirit from on high among them. And I verily do not know of, nor can I learn, that there is so much as one of these five hundred Indians, that does obstinately absent from, but do jointly frequent and attend on the preaching of the word, and countenance the same; not only frequenting and attending seasons of worship of a divine sanction, but also other occasional opportunities, when the Gospel is dispensed to them; and when our congregations solemnize public days of prayer with fasting, or of praises, I usually give them advertisement thereof, and they readily comply therewith in their respective assemblies.
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> "They have four distinct assemblies in four villages belonging to our township; in which four assemblies they have four teachers of their own choice, of the more sober, well affected and understanding persons among them; who do duly preach to them, when I am not with them. These Indian teachers repair to my house once a week to be farther instructed, *pro modulo meo,* in the concernments proper for their service and station.
>
> "There are in the aforesaid villages four schoolmasters, of the best accomplished for that service, who teach their youth to read and write their own language.
>
> "There are also six justices of the peace, or magistrates in the four aforesaid villages, who regulate their civil affairs, and punish criminals and transgressors of the civil law. They have their stated courts and other inferior officers in a subserviency to their civil *eupolitueslhai.*
>
> "There are among them many of a serious, sober, civilized conversation and deportment, who are making essays towards a farther progressive step of obedience and conformity to the rules of the Gospel,—viz., an ecclesiastical combination, having a great desire to be baptized.
>
> "They are very serviceable by their labour to the English vicinity; and have all along since our wars with their nation, been very friendly to the English, and forward to serve them in that quarrel: their deportment and converse and garb being more manly and laudable than any other Indians that I have observed in the Province.
>
> "But, Sir, I would not be tedious: only craving your interest at the throne of grace for us, that we may be serviceable to the name and Kingdom of our Lord Jesus Christ: So I subscribe,
>
> "Sir, yours willingly, SAMUEL TREAT.
>
> "Eastham, August 23, 1693.
>
> "Rev. Increase Mather, Pres. of the College."

Mr. Treat was accustomed to preach once a month in the several Indian villages; and at other times the Indian teachers read to their congregations the sermons he had prepared for them. He also, with a view to the edification of the converts, translated the Confession of faith, into the Nauset language: this was subsequently printed, and a copy of it was some time since in possession of some of his descendants. He treated the Indians with the utmost kindness, often mingling with them in private, and visiting them in their wigwams, and sometimes joining in their festivals; and thus he succeeded in securing a large measure of their affection and confidence. They manifested their regard for him in various ways—sometimes by making him valuable presents, and sometimes by labouring for him without compensation.

But notwithstanding all Mr. Treat's zeal in behalf of the Indians, he was destined, before his death, to witness a great diminution of their number

A fatal disease, supposed to have been a fever, swept off a large number of his converts, some years before the close of his ministry; and in a little more than a quarter of a century from his death, very few Indians remained in the township.

In the year 1700, the settlement of Truro commenced by emigrants from Eastham; and here also Mr. Treat performed parochial duties until a church was established.

Mr. Treat had naturally a vigorous constitution, and he continued his arduous labours for nearly half a century, with little interruption. A few days before his death, he experienced a shock of the palsy, and afterwards another, which terminated his life. He died on the 18th of March, 1716–17, in the sixty-ninth year of his age, and after a ministry at Eastham of forty-five years. His death took place after the most remarkable snow storm known in the annals of New England. As it was found impossible, on account of the tremendous depth of the snow, to make a path from his house, his body was kept several days, till an arch could be dug, through which he was borne to the grave. The Indians were allowed, at their earnest request, to carry his corpse, as a token of their affectionate respect for his memory.

Mr. Treat published the Confession of Faith in the Nauset Indian language; and the Election Sermon, 1713.

Mr. Treat was first married to Elizabeth Mayo; and by this marriage he had eleven children. After her death he was married to Abigail, widow of the Rev. Benjamin Estabrook[*] of Lexington, and daughter of the Rev. Samuel Willard, author of the "Body of Divinity." By the latter marriage he had two children, one of whom was the mother of the late Robert Treat Paine, signer of the Declaration of Independence.

Mr. Treat's preaching, as is shown by a volume of his manuscript sermons still in existence, was generally of a very alarming kind. An extract from one of these sermons is preserved in the Massachusetts Historical Collections, which is almost unrivalled as a fearful exhibition of the terrors of religion. The following extract from the History of Eastham, in the Historical Collections, contains, it is believed, the most authentic account of his character that can now be obtained:—

> "But with the advantage of proclaiming the doctrine of terror, which is naturally productive of a sublime and impressive style of eloquence, he could not attain the character of a popular preacher. His voice was so loud that, when speaking, it could be heard at a great distance from the meeting house, even amidst the shrieks of hysterical women, and the winds that howled over the plains of Nauset; but there was no more music in it than in the discordant sounds with which it was mingled. An anecdote which shows how much the excellence of his matter was injured by the badness of his manner has been preserved.
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> "After his marriage with the daughter of Mr. Willard, he was sometimes invited by that gentleman to preach in his pulpit. Mr. Willard possessed a graceful delivery; a masculine and harmonious voice; and though he did not gain much reputation by his Body of Divinity, which is frequently sneered at, particularly by those who have not read it, yet in his sermons are strength of thought and energy of language. The natural consequence was that he was generally admired. Mr. Treat, having preached one of his best discourses to the congregation of his father-in-law, in his usual unhappy manner, excited universal disgust; and several nice judges waited on Mr. Willard and

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[*] Benjamin Estabrook was a son of the Rev. Joseph Estabrook, who was born at Enfield, Middlesex, England; came to New England in 1660; was graduated at Harvard College in 1664; was ordained colleague with the Rev. Peter Bulkly of Concord in 1667; and died Sept. 16, 1711. He (the son) was born Feb. 24, 1671; was ordained at Lexington, Oct. 21, 1696; and died July 28, 1697. His wife was a daughter of the Rev. Samuel Willard.

begged that Mr. Treat, who was a worthy pious man, it was true, but a wretched preacher, might never be invited into his pulpit again. To this request Mr. Willard made no reply; but he desired his son-in-law to lend him his discourse; which being left with him, he delivered it, without alteration, to his people a few weeks after. The hearers were charmed: they flew to Mr. Willard and requested a copy for the press. 'See the difference,' they cried, 'between yourself and your son-in-law; you have preached a sermon on the same text as Mr. Treat's; but whilst his was contemptible, yours is excellent.'

"Mr. Treat was a man of piety. He addressed his Maker with humble devotion, and his prayers were copious and fervent. His natural temper was mild; and his conduct in domestic life, as a husband, a parent and a master, was kind and indulgent. His manners were cheerful; his conversation pleasant and sometimes facetious, but always decent. He was fond of a stroke of humour and a practical joke, and manifested his relish for them by long and loud fits of laughter. The Society for the propagation of the Gospel is supposed to have made him a small compensation for his services among the Indians: he received also a small salary from his parishioners; but not satisfied with the emoluments which he received from these sources, in the latter part of his life he engaged in trade; and, by this means, with the addition of an inheritance which descended from his father, he was able to transmit a good estate to his family."

GEORGE BURROUGHS.[*]

1676—1692.

Nothing is now known of GEORGE BURROUGHS, previous to his graduating at Harvard College in 1670. In 1676, he was a preacher at Falmouth, (now Portland,) Maine; and when the place was attacked by the Indians on the 11th of August in that year, he escaped to Bang's Island. On the 25th of November, 1680, he was ordained pastor of the church in Salem Village, (Danvers,) as successor to the Rev. James Bayley.[†] He resigned his charge in 1685, in consequence of some difficulty between himself and a part of his people, and returned to Falmouth, where he held two hundred acres of land, which the people had given him some years before, as their minister. Of this he relinquished all but thirty acres, and expressed his willingness to give up twenty of that, if they desired it, without receiving what they offered—one hundred acres "farther off." Dr. Allen, in his Biographical Dictionary, states that after the town (Falmouth) was destroyed by the Indians, in 1690, he returned to reside at Danvers; though Mr. Upham, in his Lectures on Salem Witchcraft, as well as some other authorities, represents him as having been at that time the minister of a congregation in Wells; and there is a tradition in that part of the country that he was arrested while he was in the pulpit. It is stated by Mr. Greenleaf, in his Sketches of the Ecclesiastical History of Maine, that there is no record of Mr. Burroughs' having ever been connected with the congregation at Wells.

But whatever may have been the place of his residence, it is matter of authentic record that he became a victim to the memorable witchcraft delusion in Salem, in 1692. He was examined for witchcraft, and imprisoned in Boston, on the 8th of May; but was not brought to trial till the 3d of August. It was stated in his indictment that, by his "wicked arts," one Mary Wolcott "was tortured, afflicted, pined, consumed, wasted, and tormented." The evidence against him was derived chiefly from the testimony of those who were supposed to be bewitched, and of the confessing witches. "The spectre of a little black haired man, it was testified, had inflicted cruel pains, and had appeared as a head conjuror. Two of his wives had appeared to the witnesses, saying that he was the cause of their death, and threatening, if he denied it, that they would appear in Court. Accordingly, during his trial, the afflicted persons were thrown into a paroxysm of horror by the spectres of his wives, who were mindful of their engagement. The confessing witches affirmed that he had attended witch meetings with them, and compelled them to the snares of witchcraft. He was also accused of performing such feats of extraordinary strength, as could not be performed without diabolical assistance,—such as carrying a barrel of molasses through a difficult place from a canoe to the shore, and putting his fore finger into the muzzle of a large gun, and holding it out straight. He pleaded his innocence, but it was in vain." It is supposed that he fell a victim to the prejudice that had been excited against him, several years before, when he was the pastor of the Salem Village church.

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[*] Neal's Hist. N. E., II.—Hutchinson's Hist. Mass., II.—Mass. Hist. Coll., VI.—Sullivan's Hist. of Maine.—Calef's More Wonders of the invisible World.—Maine Hist. Coll., I.—Upham's Lectures on Witchcraft.—Felt's Annals of Salem.—Greenleaf's Ecclesiastical Sketches.

[†] JAMES BAYLEY, a son of John Bayley of Newbury, was born Sept. 12, 1650; was graduated at Harvard College in 1669; was ordained at Danevrs October, 1671; resigned his charge in 1680; and died in 1707.

Mr. Burroughs was executed on the 19th of August. He was carried from the jail to the place of execution, (still known as Gallows Hill,) in a cart, with other convicts. It is said by a contemporary writer that "while he was on the ladder, he made a speech for the clearing of his innocency, with such solemn and serious expressions, as were to the admiration of all present; his prayer was so well worded and uttered with such composedness and such fervency of spirit, as was very affecting, and drew tears from many, so that it seemed to some that the spectators would hinder the execution." He concluded his last prayer with the Lord's prayer, probably with a view to self vindication,—it being a commonly received opinion at that day, that a witch could not repeat the Lord's prayer without mistake. With a view to turn the feelings of the audience in a different direction, the accusers cried out that they saw the evil being standing behind him and dictating every word he uttered. And Cotton Mather, who was present on the occasion, rode round in the crowd on horseback, haranguing the people, and saying that it was not to be wondered at that Mr. Burroughs appeared so well, for that the devil often transformed himself into an angel of light. After the body was taken down, it was dragged some distance by the rope, the clothes exchanged for those of some poor creature who had been previously executed,—after which, it was thrown, with one or two other bodies, into a hole dug among the rocks, and then trampled down by the mob, and left only partly covered.

Mr. Burroughs had three wives. His last, who survived him, was a daughter of Thomas Ruck of Salem. He left six children, two sons and four daughters.

JOHN WISE.*

1680—1725.

John Wise was the son of Joseph Wise of Roxbury, and was baptized August 15, 1652. He was graduated at Harvard College in 1673. He first went to Ipswich (Chebacco) to preach in 1680, being "highly recommended by the General Court;" and on the 12th of August, 1683, he was set apart to the work of the ministry in that place.

In August, 1687, he was brought into collision with the government for advising the town not to comply with Sir Edmond Andros' order for raising a Province tax, on the ground that such a measure was contrary to Charter Rights. This was regarded a high misdemeanor, and in consequence of it, he was tried, subjected to a heavy fine, and to imprisonment, and even deposed from the ministry. He, however, subsequently made some concession to the government,—after which, he seems to have been permitted to resume his professional duties. In May, 1689, he was one of two Representatives from Ipswich, to meet in Boston for the purpose of reorganizing the former Legislature, after the administration of Andros was overthrown; and in December of the same year he was appointed by the town, one of a committee to prepare, according to the order of the General Court, a narrative of the late Governor's supercilious treatment towards himself, and other inhabitants of Ipswich. About this time, he brought an action against Chief Justice Dudley for denying him the benefit of the *habeas corpus* Act, while he was imprisoned. In July, 1690, he was appointed by the Legislature to act as chaplain in the expedition against Canada. He accepted the appointment, and distinguished himself by his heroic spirit and martial skill, as well as by the faithful discharge of the sacred duties that more immediately devolved upon him. In 1705, it was recommended by the Boston clergymen that the several Associations of ministers should be so connected with the respective churches under their pastoral care, as to form a standing Council to which all ecclesiastical difficulties might be referred. Mr. Wise took a very active part in opposition to the proposed measure; and in a work on the subject which he published, in 1710, entitled "The Church's quarrel espoused," he evinced great shrewdness and wit as well as great zeal. He contended for the strict independence of each church, maintaining that each has all ecclesiastical authority within itself. In 1717, he published another work of similar character, entitled "A vindication of the Government of the New England Churches." Both these are regarded as high authority in the department to which they belong. When inoculation for the small pox was introduced in 1721, Mr. Wise openly and strongly approved of it; though, in doing so, he incurred much popular odium.

Mr. Wise died on the 8th of April, 1725, aged seventy-three. In the beginning of his last illness, he remarked to one of his friends, that he had been a man of contention; but as the state of the churches made it necessary, he could say, upon the most serious review of his conduct, that he had fought a good fight. He died in the full confidence that he should enter into rest. It was inscribed on his tombstone—"For talents, piety and learning, he shone as a star of the first magnitude."

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* Allen's Biog. Dict.—Felt's Hist. of Ipswich.

It is related of him that there was, on one occasion, a remarkable coincidence between a prayer which he offered and the event immediately following it. A boat's crew from his parish were captured by a company of pirates. He offered earnest supplications for them on Sabbath morning, and said—"Great God, if there is no other way, may they arise and butcher their enemies." The men returned the next day and related that they had actually, the very morning before, attacked the pirates, and succeeded in dispatching them.

In person Mr. Wise was of a majestic form, and of great muscular strength and activity. In his earlier years, he had a high reputation as a wrestler. Some time after his settlement, a certain Captain Chandler of Andover, who had considered himself as perfectly indomitable in the way of wrestling, came down to Mr. Wise's parish on purpose to try strength and skill with him. Mr. Wise, for some time, resisted the proposal, doubtless from a regard to the decorum due to his office; but he was finally prevailed upon to engage with the Captain once. And scarcely had the contest begun, before the boasting hero found himself upon his back, and the parson went off with his laurels.

Dr. Allen says,—

> "Mr. Wise was enriched with the excellencies of nature and of religion, uniting a graceful form and majestic aspect to a lively imagination and sound judgment, and to incorruptible integrity, unshaken fortitude, liberal charity and fervent piety. His attachment to civil and religious liberty was zealous and firm. He was a learned scholar and eloquent orator."

Mr. Wise left a widow and eight children. Two of his sons were graduated at Harvard College. *Jeremiah*, the elder, was graduated in 1700; was settled in the ministry at Berwick, Maine, as successor to the Rev. John Wade,[*] November 26, 1707, and died January 20, 1756. He published A Sermon on the death of Charles Frost, 1725; Mass. Election Sermon, 1729; and A Sermon at the ordination of James Pike,[†] 1730. *Henry*, the younger son, was graduated in 1717; settled as a merchant at Ipswich, and died in 1732.

COTTON MATHER, D. D.[‡]

1680—1728.

Cotton Mather was the son of Dr. Increase and Maria (Cotton) Mather, and was born in Boston, February 12, 1662–63. His mother was a daughter of the celebrated John Cotton, in honour of whom his name was given him.

He exhibited, from his earliest childhood, a remarkable passion for books and learning. He was early placed at the free school in Boston, first under

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[*] John Wade was a native of Ipswich; was graduated at Harvard College in 1693; was ordained at Berwick, Me., Nov. 1702; and died in 1703.

[†] James Pike was a grandson of Joseph Pike, who was a Representative to the General Court, and Deputy Sheriff, and was killed by the Indians in 1694. He was born at Newbury, March 1, 1703; was graduated at Harvard College in 1725; was ordained at Somersworth, N. H., Oct. 28, 1730; and died March 19, 1792, aged eighty-nine.

[‡] Life by Samuel Mather.—Do. by W. B. O. Peabody.—Ware's Historical Discourses.—Robbin's Hist. of the Second Church, Boston. Upham's Hist. of Salem Witchcraft.

Benjamin Thompson, who is represented as having been distinguished for "his wit and learning;" and afterwards, under the famous Ezekiel Cheever, who followed the profession of a teacher for seventy years. Previous to his entering College, he had read Homer, Isocrates, and many Latin authors, some of which are little known, except to the most extensive reader of the classics. His mind, at this early period, was under a strong religious influence; and he not only laboured to persuade his youthful companions to a life of piety, but actually wrote for them poems of devotion. At the age of twelve, he entered Harvard College. At the age of fourteen, he began to observe days of secret fasting and prayer, reading commonly not less than fifteen chapters in the Bible every day. He was graduated in the year 1678; and though not much has come down to us in respect to his standing in College, there is one circumstance that would indicate that he must have taken a high rank. At the commencement at which he took his first degree, President Oakes, in a Latin oration, expressed himself in a strain which may be thus translated:—"Mather is named Cotton Mather. What a name! But, my hearers, I confess I am wrong—I should have said, what names! I shall say nothing of his reverend father, since I dare not praise him to his face; but should he resemble and represent his venerable grandfathers, John Cotton and Richard Mather, in piety, learning, elegance of mind, solid judgment, prudence and wisdom, he will bear away the palm; and I trust that, in this youth, Cotton and Mather will be united and flourish again."

Cotton Mather received his second degree from the hand of his father; and the thesis which he maintained on that occasion was "the divine origin of the Hebrew points;" though he subsequently formed a different opinion, and held it to the last.

He connected himself with his father's church the year after he left College, and in the year next succeeding, when he was only eighteen years of age, he began to preach. In consequence, however, of an impediment in his speech, he was doubtful, for some time, whether to engage permanently in the ministry; but he, at length, so far overcame it, by a habit of deliberate speaking, that it occasioned him little or no inconvenience. For about seven years after he took his first degree, he was engaged in the business of instruction, chiefly in fitting students for College. He began to assist his father, preaching once a fortnight, in the autumn of 1680; but it was not till January, 1683, that he received a call to settle as his father's colleague; and not till the 13th of May, 1685, that he was actually ordained. On this occasion, Mr. Allen, Mr. Willard, and his father, imposed hands on him; and the Right Hand of Fellowship was given by John Eliot.

Cotton Mather is understood to have had an important agency in the memorable affair of the Salem witchcraft, in 1692; though it is not easy to mark exactly the extent of it. In 1685, the year in which he was ordained, he published a work, entitled "Memorable providences relating to Witchcraft;"—a work that is supposed to have had no inconsiderable influence in bringing about the terrible state of things that existed in Salem, and some other places, seven years after. At the opening of the scene in Salem, the magistrates applied to the Boston clergy for advice; and unhappily the advice given was such as to encourage, rather than arrest, the abominable proceedings. The result of their deliberations was drawn up by Cotton Mather, and was afterwards frequently referred to by himself in any other tone than that of condemnation. His father and Samuel Willard, though they believed in witchcraft, as fully as he did, dissented from the prevailing opinion of the clergy in regard to the course that should be pursued with those who were accused. When the storm had nearly spent itself, he drew up an account of the trials, which is said to have been published by the special command of the Governor. The chief point which he considers as established by these trials, is, that there is a great conspiracy among the powers of darkness to root out the Christian religion from New England. Whatever misgivings he may have subsequently had in respect to his agency in this matter, he does not appear ever to have distinctly avowed them; any further than by saying that "some mistakes may have been committed;" and, with all the apologies that can be made for him, his course must be acknowledged to have left a stain upon his memory.

Cotton Mather was twice disappointed in the expectation of being chosen President of Harvard College. On the death of President Samuel Willard, in 1707, he was so confident of receiving the appointment, that he observed days of fasting to supplicate the Divine direction in respect to it; but, through the influence of Governor Dudley, whom he had sorely offended by what the Governor considered a grossly impertinent letter, as well as by other means, Judge Leverett, who was one of the Governor's council, was appointed to the office. The breach between Mather and Dudley was never healed. In 1709, he makes the following significant entry in his diary:—

> "The other ministers of the town are this day feasting with our wicked Governor. I have, by my provoking plainness and freedom, in telling this Ahab of his wickedness, procured myself to be left out of his invitations. I rejoiced in my liberty from the temptations wherewith they were encumbered. I set apart the day for fasting with prayer, and the special attention of the day was to obtain deliverance and protection from my enemies. I mentioned their names unto the Lord, who has promised to be my shield. I sang agreeable psalms, and left my cause with the Lord."

Another similar trial in respect to the Presidency of the College, he had to pass through, on the death of President Leverett, in 1724. He writes in his diary, May 7th, of that year,—

> "The sudden death of the unhappy man, who sustained the office of President of the College, will open a door for my being of singular service to the best of interests. * * * I do not know that the care of the College will now be cast upon me, though I am told it is what is most generally wished for. If it should, I shall be in abundance of distress about it; but if it should not, I may do many things for the good of the College more quietly and more hopefully than formerly."

It turned out that Dr. Sewall was chosen President,—a fact which Mather thus records in his diary:—

> "I am informed that yesterday, the six men, who called themselves the Corporation of the College, met, and contrary to the epidemical expectation of the country, chose a modest young man, Sewall, of whose piety (and little else) every one gives a laudable character." "I always foretold these two things of the Corporation:—First, that, if it were possible for them to steer clear of me, they will do so; Secondly, that, if it were possible for them to act foolishly, they will do so."

In the year 1710, he received the Degree of Doctor of Divinity from the University of Glasgow, accompanied with letters testifying to the respect in which his character was held in Great Britain. It is said that some of his friends advised him to wear his signet ring, in token of the honour thus conferred upon him, and that he actually did wear it, from religious considerations. The emblem on the signet is a tree, with "Psalm i. 3," written under it: and about it.—"Glascua regavit." On casting his eye upon this, by an easy association he was led to pray, "O Lord, make me a very fruitful tree, and help me to bring forth seasonable fruit continually."

In August, 1717, he received letters from the Secretary of the Royal Society, informing him that his *Curiosa Americana* had been read before that body, and had been so highly approved, that he would be admitted a member of the Society at its next meeting. He was admitted accordingly; and in his diary he notices it as "a marvellous favour of Heaven—a most surprising favour."

In 1721, he distinguished himself by the vigorous and successful efforts which he made in favour of inoculation for the small pox. Contrary to what might have been expected, the clergy of Boston were generally in favour of it, while the medical profession, with a single honourable exception, (Dr. Boylston,) strongly opposed it; and what was very remarkable,—chiefly on religious grounds,—maintaining that it was a wicked attempt to avert God's judgments, and involved a needless and criminal exposure of human life. The controversy was carried on for some time with great vigour, and several pamphlets were written on each side; but the public mind at length settled down in favour of inoculation. Cotton Mather bore his part in the controversy with great discretion and independence.

In December, 1727, he was seized with the disease which terminated his life: what the disease was, there is neither record nor tradition to inform us. But whatever it may have been, he seems, from the beginning, to have been strongly impressed with the idea that he should not recover. To the question put to him by a member of his church,—whether he was desirous to die, he replied,—"I dare not say that I am, nor yet that I am not; I would be entirely resigned unto God." When told by his physicians that his recovery was hopeless, he lifted up his hands and said,—"Thy will be done on earth as it is in Heaven." A few hours before his death, he said,—"Now I have nothing more to do here; my will is entirely swallowed up in the will of God." When it came to the last, he exclaimed,—"Is this dying? Is this all? Is this all that I feared, when I prayed against a hard death? O, I can bear this! I can bear it! I can bear it!" When his wife wiped the tears from his eyes, he said, "I am going where all tears will be wiped away." His death scene was perfectly tranquil—every thing that a good man could desire. He died February 13, 1728, when he had just completed his sixty-fifth year. His funeral was attended by an immense concourse, including all the higher officers of the Province. A number of sermons were preached in reference to his death, of which Dr. Colman's, Mr. Prince's, his son's, Mr. Gee's, and perhaps others, were published.

Cotton Mather was three times married. First, when he was in his twenty-fourth year, to Abigail, daughter of Col. John Phillips of Charlestown,—whom his son Samuel describes as "a comely, ingenious woman, and an agreeable consort." By this marriage he had nine children, of whom one only survived him. His first wife died in the year 1702. A few months after her death, he records in his diary a very great trial that he had from a "young gentlewoman," whom he represents as remarkably attractive, and who," he says, "had become charmed with my person to such a degree that she could not but break upon me with her most importunate requests that I would make her mine." After a series of laughable incidents which he records in his diary, with the utmost seriousness, he gathers all his energies to make an effectual resistance to the temptation; and he describes the noble effort by saying,—"I struck the knife into the heart of my sacrifice by a letter unto her mother." This love affair having been disposed of, he was married August 18, 1703, to Mrs. Elizabeth Hubbard, daughter of Dr. John Clark. By this marriage, he had six children, one of whom was *Samuel*, afterwards the Rev. Samuel Mather, D. D. This son describes her as "a woman of finished piety and probity, and of unspotted reputation; one of good sense and blessed with a competent discretion in ordering a household; one of singular good humour and incomparable sweetness of temper; one with a very handsome and engaging countenance, and honourably descended and related." She died in the year 1713; and, in recording the event in his diary, he says,—"To part with so desirable, so agreeable a companion! a dam from such a nest of young ones, too! Oh the sad cup which my Father hath appointed me!" He was subsequently married to a widow George, daughter of Samuel Lee. This last connection proved an unhappy one; and it seems, from various entries in his diary concerning her, which were usually made in Latin, that he had serious doubts in respect to her sanity.

Cotton Mather's character was a strange mixture of strength and weakness, of desirable and undesirable qualities. It cannot be doubted that the ruling pasion of his life was for doing good. His "Essays to do good," to the early reading of which Dr. Franklin attributes most of his usefulness in life, is perhaps unequalled in its way, in the language; and it seems to have anticipated many of the modern plans of Christian beneficence. And the rules which it contains, evidently governed his whole life. Besides discharging with most scrupulous fidelity the various duties belonging immediately to the ministry, he was constantly devising means for doing good beyond the limits of his own pastoral charge. In addition to the objects of benevolence already mentioned, to which his attention was directed, he laboured much for the suppression of intemperance; and actually accomplished not a little by both his precepts and example. Notwithstanding, in conformity to the usage of the time, he had no hesitation in purchasing a slave, he made vigorous efforts for christianizing the African race,—a work which he says "will enrage the devil at such a rate, that he must expect he will fall upon him with a storm of more than ordinary temptations." He was also an efficient promoter of a Society for suppressing disorders and for the reformation of manners, and also a Society of peacemakers, whose object was to prevent lawsuits and to compose differences. When he travelled, he commonly had for a companion some young gentleman whom he might not only instruct, but encourage and strengthen in the ways of well doing.

His learning was probably more varied and extensive than that of any other person in America. Dr. Chauncy, who knew him well, pronounces him the greatest reader he ever knew; and he seems to have remembered every thing he read. He could despatch a folio of many hundred pages in the course of a morning; and he wrote as well as read with almost unexampled rapidity. His library was larger than any other private library in America, in his day. In order to save himself from unnecessary intrusions upon his time, he wrote over his study door in capital letters,—"BE SHORT." He was accustomed every morning to read a chapter of the Old Testament in Hebrew, and another in French, and a chapter of the New Testament in Greek. He was familiar with the Spanish and Iroquois languages, and published treatises in both. There were two books in which he wrote something every day: one was his *Quotodiana*, in which he transcribed striking passages from the works that he read; the other was his diary, in which he noted passing events, and especially his religious frames and feelings.

His publications amounted to three hundred and eighty-two. A large part of them were single sermons and other tracts; but others were of considerable magnitude. The largest and most celebrated is his "Magnalia Christi Americana, or the Ecclesiastical History, of New England from its first planting in 1625, to the year 1698." This was published originally in 1702, in London, in one volume folio; and within the present century there have been two editions of it, in two volumes octavo, published in this country. It contains much valuable information that is not elsewhere to be found, but is full of puerilities and strange conceits, which distinguish it from all other books, (except Cotton Mather's,) in the language.

His habits of devotion and self-discipline were truly remarkable. The principle of association he turned to good account in the cultivation of a devotional spirit. When he heard a clock strike, he would pray that he might so number his days as to apply his heart to wisdom. When he mended his fire, it was with a prayer that his love and zeal might be kindled into a flame. When at the table, looking on the gentlewoman that carved for the guests, he said to himself,—"Lord, carve a rich portion of thy comforts and graces to that person." Looking on a gentlewoman stricken in years,—"Lord, adorn that person with the virtues which thou prescribest for aged women." So when he walked the streets, he implored blessings upon those who passed by him. At the sight of a tall man, he said,—"Lord, give that man high attainments in Christianity." For a lame man,—"Lord, help that man to walk uprightly." For a negro,—"Lord, wash that poor soul; make him white by the washing of thy Spirit." For a very little man,—"Lord, bestow great blessings on that man." For a very old man, —"Lord, make him an old disciple," &c. &c. &c. It appears from his diary that in one year he kept sixty fasts and twenty vigils; and the whole number of days of fasting that he observed, as stated by his son in his funeral sermon, was four hundred and fifty.

The prominent infirmity of his nature was a childish credulity. It extended to almost every thing; and in nothing was it more manifest than in constantly recognising extraordinary interpositions in answer to his prayers. The following instances from his diary may suffice as specimens: He writes under date February 23, 1696,--

> "This evening I met with an experience which it may not be unprofitable for me to remember. I had been, for about a fortnight, vexed with an extraordinary heart-burn, and none of all the common medicines would remove it, though, for the present, some of them would a little relieve it. At last, it grew so much upon me, that I was ready to faint under it. But, under my fainting pain, this reflection came into my mind. There was this among the sufferings and complaints of my Lord Jesus Christ. My heart was like wax melted in the midst of my bowels. Hereupon I begged of the Lord that, for the sake of the heart-burn undergone by my Saviour, I might be delivered from the other and lesser heart-burn, wherewith I was now incommoded. Immediately it was darted into my mind that I had Sir Philip Paris's plaster in my house, which was good for inflammations; and laying the plaster on, I was cured of my malady."

Again he writes,–

> "I often find that when I preach on the angels, or on any subject such as the Lord Jesus Christ, particularly agreeable to the angels, I have a more than ordinary assistance in my public ministrations. My mind and voice and strength are evidently

> under some special agency from the invisible world, and a notable fervency and majesty, and powerful pungency, set off my discourses."

After one of his vigils, he writes thus:—

> "Now, as I have often observed it, so it still continues matter of observation unto me, that when I have been admitted to some near and sweet and intimate communion with Heaven, I must immediately encounter some vexation on earth; either bodily illness, or popular clamour, or Satanic buffets, immediately followed. I expected something on this occasion. Accordingly, when I was preaching on the day following, one of my chimneys took fire, and my own house, with my neighbour's was endangered, and a great congregation ran out of the meeting house to the relief of my house, and I was thus marked out for talk all over the town."

Cotton Mather, owing to some of his peculiar traits of character, was much less popular with the mass of the community than most of his brethren, whose claims to public regard were, in many respects, greatly inferior to his own; and he seems to have been deeply impressed with the idea that he was treated on every side with gross injustice. He records fourteen instances, under the head of "dark dispensations," in which his attempts to do good had been requited with evil; apparently without the least suspicion that his own course had not uniformly been marked with the utmost discretion. After his death, his offensive peculiarities seemed to be, in a great degree, forgotten; and the honour was generally conceded to him of having been one of the greatest and best men of his age.

He had great domestic afflictions, not only in the death of many of his children, but in the profligacy and ruin of some of them. Of his son *Increase*, he makes frequent mention in his diary, as having been a sore trial to him. His son *Samuel*, who was his biographer, will form the subject of a distinct article.

The following is from the Rev. Mr. Gee's Sermon on Cotton Mather's death:—

> "But then, what abundant reason have all in the same sacred office to mourn and lament the loss we have sustained! If some few have lost a brother, the most of us, by far, have lost a master and a father, whose assistance, encouragement and counsel, were always with pleasure afforded in the weightiest cases of doctrine and of discipline. He was a bright ornament and singular honour to the ministerial order and profession: shining as an instance and pattern of natural, acquired, and gracious endowments. The capacity of his mind, the readiness of his wit, the vastness of his reading, the strength of his memory, the variety and treasure of his learning, in printed works and in manuscripts, which contain a much greater share; the splendour of virtues which, from the abundant grace of God, with him shone out in the constant tenor of a most entertaining and profitable conversation; his uncommon activity in the service of Christ; his unwearied application to all the different exercises of the pastoral function; his extensive zeal and numberless projections to do good on all occasions; these things, as they were united in him, proclaimed him to be truly an extraordinary person; and united to make it difficult to find his equal among men of like passions with us. He was pious, but not affected; serious, without moroseness; grave, but not austere; affable, without meanness; and facetious, without levity. He was peaceable in his temper; but zealous against sin. He was a strenuous nonconformist to uninstituted ceremonies imposed upon conscience, as terms of communion among saints; which he considered as violations of Christian liberty, and snares to the souls of men. He strictly adhered to Congregational principles of Church order and government, which he thought most agreeable to the rule of God's word, the laws of society and the rights of mankind. He was a vigorous defender of the Reformed doctrines of grace, and of the mysteries of revealed religion, which he ever regarded as the excelling glory of the Christian dispensation. And yet he was catholic in his charity to all good men, though differing from him in circumstantials and modalities; desirous to have churches resemble the Kingdom of Heaven; willing to receive all men, as Christ receives us to the glory of God; and pleading for no terms of communion among saints, but the terms of salvation. He was abundant in liberality to the poor, both for soul and body; but careful to distinguish the proper objects of it; and obliging to strangers though often ill-requited."

PETER THACHER,*

OF MILTON.

1681—1727.

Peter Thacher was born in Salem, Mass., in the year 1651. His father was the Rev. Thomas Thacher, the first pastor of the Old South church in Boston. His mother was a daughter of the Rev. Ralph Partridge of Duxbury. The spirit of piety was manifested in his early childhood. While very young, his life was providentially preserved in circumstances of imminent peril. Falling down before the open floodgate of a watermill, while it was going, he was drawn into the sluice, and carried through between the pads of the wheel without being hurt.

He was graduated at Harvard College in 1671; and was a tutor there for several following years. He instructed the class of which Cotton Mather was a member.

During his residence at Cambridge, he contracted an intimate friendship with Mr. Samuel Danforth, (son of the Deputy Governor,) who was not only his classmate, but was associated with him in the tutorship. This young gentleman going to England shortly after,—Mr. Thacher, with a view to prepare himself more fully for his chosen profession, was induced to follow him; but, on the death of his friend, which soon occurred, he returned to his native country. During his stay in England, he formed an acquaintance with many of the distinguished men of the day, and received from various quarters the most flattering attentions. He was strongly urged to conform to the Established Church, and had some tempting offers to induce him to do so; but his mind, after mature investigation, had been made up in favour of nonconformity, and was proof alike against arguments and offers.

In September, 1681, he was ordained pastor of the church in Milton, a small town about half-a-dozen miles from Boston, where he continued labouring faithfully and acceptably forty-six years.

It was his constant prayer that he might not outlive his usefulness; and this prayer was graciously answered; for he continued almost to the last in full possession of both his physical and intellectual vigour. On the Sunday previous to his death, he preached both parts of the day, and was remarkably fervent and affectionate in all his exercises. After going through the usual services in connection with domestic worship that evening, he found himself considerably exhausted, and said,—"We read in a certain place,—'The prayers of David are ended'—what if it should now be said, —The prayers of Peter are ended!" The remark was prophetic; for the next day he was seized with a severe fever, and the next Sabbath, (17th of December,) he went calmly to his rest. In his illness he was marvellously sustained, and enabled to rejoice in the confident hope of a better life. Just before he expired, having recovered from a temporary wandering of mind, he called for his domestics, and for a staff to support him; and raising himself up, he gave each of them his blessing, and offered a pathetic and audible prayer in their behalf. Then laying himself down, he uttered the words,—"I am going to Christ in glory," and expired. His funeral sermon was preached by Cotton Mather, and was remarkable as being the last sermon he ever preached. The title of the sermon is as follows:—"The comfortable chambers opened and visited, upon the departure of that aged and faithful servant of God, Mr. Peter Thacher, the never to be forgotten pastor of Milton, who made his flight thither, on December 17, 1727."

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* Cotton Mather's Fun. Serm.—Weekly Journal, No. 40.

Shortly after his return from England, he was married to a daughter of the Rev. John Oxenbridge, pastor of the First church in Boston. After her death, he was married to the widow of the Rev. John Baily, minister of the same church. And after *her* death, and only about three months before his own, he was married to the widow of the Rev. Joshua Gee of Boston. By the first marriage he had nine children,—only three of whom survived him. By the second he had only one,—a son who died in infancy.

That he was one of the leading ministers of his day is evinced by the fact that he was called to preach on the most important public occasions. He preached the Artillery Election Sermon in 1705; the Election Sermon in 1711; and the Convention Sermon in 1724. This last is preserved in manuscript among the treasures of the Massachusetts Historical Society.

The following is a list of Mr. Thacher's publications:—Unbelief detected and condemned, to which is added, the treasures of the fathers inheritable by their posterity, 1708. Election Sermon, 1711. Christ's forgiveness a pattern: A Sermon, 1712. A Sermon on the death of Samuel Man,* 1719. A Divine riddle: he that is weak is strong, 1723. The perpetual covenant: A Sermon.

The Boston Weekly Journal of December 23, 1727, thus notices his character:—

> "He was a person of eminent sanctity, of a most courteous and complaisant behaviour; cheerful, affable, humble and free of speech to the meanest he met with. He had a great deal of vivacity in his natural genius; which, being tempered with grace and wisdom, appeared very engaging both in his common converse and public performances. In his ordinary conversation there was a vein of piety, agreeably mingled with entertaining turns and passages, an air of freedom and cheerfulness that made it very easy and pleasant in any company. He was a very evangelical preacher, delighted in commending Christ to his hearers, and was always earnestly endeavouring to win us over to admire and love him. He was a zealous asserter of the purity and liberty of our evangelical churches. He accounted that only to be pure religion which is purely scriptural: and in no other form of Church order could he see the liberty of the people preserved as in that of this country. He was greatly concerned for this noble interest, the chief design of our excellent fathers hither; though he was full of catholic piety and charity to those of other opinions; and he was much improved in ecclesiastical councils."

One of Mr. Thacher's children by his first marriage was the Rev. *Peter Thacher* of Middleborough, Mass. He was born October 6, 1688, and was graduated at Harvard College in 1706. After preaching two years in Middleborough, he was ordained there, November 2, 1709. He died April 22, 1744, aged fifty-five. He was an eminently devoted minister, and was instrumental of bringing into the church nearly two hundred persons in less than three years. He published an account of the revival of religion in Middleborough, in Prince's Christian History.

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*SAMUEL MAN was a native of Cambridge; was graduated at Harvard College in 1665; was ordained at Wrentham, Mass., April 13, 1692; and died May 22, 1719, aged seventy-two.

THOMAS AND JOHN BARNARD,

OF ANDOVER.

1682—1718.
1718—1758.

FROM THE REV. ABIEL ABBOT, D. D.

PETERBOROUGH, N. H., May 17, 1850.

My Dear Sir: I had occasion, a few years ago, for another purpose, to investigate with some particularity, the history of the two Barnards, who were successively settled as ministers of the North Parish of Andover, Massachusetts; and I am happy to furnish you herewith, the result of my inquiries. If the notices of these venerable men are not very minute, you can hardly wonder at it, when you bear in mind that, though I had the advantage of being on the spot where they exercised their ministry, and among the descendants of those whose characters were formed, in a great degree, by their influence, yet nearly a century has elapsed since the younger of them closed his earthly career. The following is the substance of all the information, whether documentary or traditionary, that I have been able to obtain concerning them.

THOMAS BARNARD was the son of Francis Barnard, and was born at Hadley, whither his father is said to have removed from Hartford, as early as 1662. He was graduated at Harvard College in 1679. In January, 1682, he was unanimously invited to settle as an assistant of the Rev. Francis Dane[*] "in carrying on the work of the ministry" at Andover. He accepted the invitation, and was ordained in March following. The parsonage house being burned about the year 1707, he purchased, some time after, the house said to be built and occupied by Governor Bradstreet, and which afterwards became the residence of his two immediate successors in the pastoral office. During four or five years before the division of the town into two parishes, there was warm contention concerning the place for a new meeting house. In 1709, the town was amicably divided into two parishes. Mr. Barnard had his election of the parishes. During the long and warm altercation, he conducted with such prudence and affectionate fidelity as to retain the esteem and confidence of all his people. He died suddenly October 13, 1718, in the sixty-second year of his age, and thirty-seventh of his ministry, greatly beloved and highly esteemed.

The Rev. Mr. Phillips of the South parish of Andover, intimately acquainted with him, during the last eight or nine years of his ministry, has given him the following character in the preface to a sermon, preached in 1739, by Mr. John Barnard:

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[*] FRANCIS DANE was settled at Andover about the year 1648. He seems to have been partly educated in England, but completed his Theological education in this country. He enjoyed a good reputation, lived on a small salary, and appears to have been useful in his profession. In the time of the witchcraft phrenzy, in 1692, of which Andover had its full share. it is said that intimations that Mr. Dane was implicated, served in some measure to check the delusion, as it was not deemed credible that a man of his known piety and uprightness could be in league with the devil. He expressed his sympathy, and used his exertions. for the relief of those of his parishioners who were imprisoned, by writing to the Court. and also by signing a certificate in their favour. He died February 17, 1699, in the eighty-second year of his age. having been an officer in the church at Andover forty-eight years. To what period he continued his active labours is uncertain. His first wife died March, 1689; and at an advanced age he married the widow of George Abbot, Senr., who died June, 1711, in her eighty-third year.

> "I shall very gladly take the opportunity which so fairly offers, to acknowledge that I have always esteemed it a favour of Providence that my lot was cast in the same town with that holy man of God, who was pleased to express the kindness of a father towards me also, and where I had, for some years, the advantage of his guidance and example. And I doubt not but that it will be very acceptable to all those of his hearers in each parish, who are now living, for me to revive the remembrance of this their former pastor, of blessed memory; and in order hereunto, to go on and say, (which I am persuaded they will readily assent to the truth of, viz.,) that he was really one of the best of men and of ministers. Not only an exemplary Christian and Israelite indeed, in whom was found no guile, but moreover had the tongue of the learned, and was a sound and eminent Divine; delivered excellent sermons, and had the spirit as well as the gift of prayer; was truly an able minister of the New Testament, and a faithful steward in the house of God; naturally caring for the flock, and was therefore gentle as a father, yet maintaining government and discipline in the church; very compassionate to those in distress, and like St. Barnabas of old, was truly a son of consolation; also very obliging towards all men, and always studied the things which make for peace; was sincerely prudent in his whole conduct; also grave and instructive, and yet cheerful in conversation; and I need not say how kind and tender as a husband and a parent, nor how faithful as a friend; and which was very much his ornament, he was truly of a meek and quiet spirit, and was clothed with humility."

Mr. Barnard married, December, 1686, Elizabeth Price, who died October, 1692. For a second wife, May, 1696, Abigail Bull, who died August, 1702. He was married to a third wife, Lydia Goffe, August, 1704. *Thomas*, his eldest son, died before his father; *John* succeeded his father in the ministry; and *Theodore*, his youngest son, died in 1725, leaving three children, one of whom, *Elizabeth*, was the wife of the Hon. Samuel Phillips, and mother of the late Lieut. Governor Samuel Phillips.

JOHN BARNARD, son of the Rev. Thomas Barnard, was born February 26, 1690, and was graduated at Harvard College in 1709. During several years he taught the grammar school at Andover, and the North grammar school at Boston. Immediately upon the death of his father, he was thought of as his successor, and in December 1718, was invited to settle in the Gospel ministry in the parish in which he had been born, and passed his early years. He began to preach as settled minister, the first Sabbath in January, 1719, and was ordained the 8th of April following. The sermon on the occasion was preached by the Rev. Thomas Symmes of Boxford. Mr. Barnard died June 14, 1757, aged sixty-eight years.

He was a good classical scholar; and, after his settlement in the ministry, prepared for College many, some of whom were good scholars and useful men. His piety, gentleness and pleasantry, his faithfulness and assiduity in the discharge of ministerial duty, and the interest which he took in promoting the peace and improvement of his people, procured their love and confidence. As a preacher and a counsellor in the churches, he was very highly respected. His sound understanding, hospitality, benevolence and urbanity, gained the esteem and affection of a large circle of friends and acquaintance. He lived in much intimacy and friendship with Mr. Phillips, the minister of the South parish, and they mutually contributed to the good order, peace and harmony of the town. Mr. Phillips in the preface to the sermon already referred to as preached by Mr. Barnard, in 1739, speaks of him in the following terms of affectionate respect:—

> "As for the present worthy pastor of the flock of Christ, in the North parish, although he be not willing that any encomium should be given of him, but, like his venerable father before him, professes himself content, provided he may do some service in the world, and pass through it without contempt, yet I cannot forbear saying

> that he is so well known and approved, that he stands in no need at all of a word of recommendation from any man whatever. * * * * If I may be allowed to speak the truth, I shall go on to say that I esteem myself not much less happy in this his son, who ministers before God and to his people, not only in his father's place, but also makes good, so far, I suppose, as any man can, his father's ground. I said, I esteem myself happy in him; for we have been for now more than twenty years past, labouring in this town, (though not properly as colleagues, yet) as good neighbours and cordial brethren; which, let others think as meanly of as they please, yet, we look upon it as an article essential to the comfort and happiness of our lives. And I do the rather make mention of this thing, because I would from hence take occasion both thankfully to acknowledge the smiles of Heaven in that harmony and brotherly love which have hitherto subsisted between us; and to bewail it that there is too much reason to think that there is not so good understanding between ministers of some towns, as might be wished for."

The people for seventy years, during the ministry of Mr. Barnard, and of his father, enjoyed a season of peace and improvement beyond what is common.

Mr. Barnard left two sons, both distinguished clergymen: *Thomas*, who became minister of the First church, Salem; and *Edward*,[*] who was settled at Haverhill; and one daughter, *Sarah*, who was married to the Rev. Dr. Tucker of Newbury. His youngest son, *John*, died October, 1739, aged sixteen years, while a student in Harvard College.

Mr. Barnard published A Sermon at the gathering of a church and the ordination of Timothy Walker[†] at Penecook (now Concord) New Hampshire, 1730; A Sermon on the death of Mr. Abiel Abbot, 1739; A Sermon at the General Election, 1746. He preached the Convention sermon in 1749; but it was not published.

Hoping that the above sketch may answer the end you have in view,

I am very faithfully yours,

ABIEL ABBOT.

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[*] EDWARD BARNARD was born June 15, 1720; was graduated at Harvard College in 1736; and ordained minister of Haverhill, April 27, 1743. He died Jan. 26, 1774, aged fifty-three. He was an excellent scholar and a highly esteemed preacher. He published a poem on the death of Abiel Abbot; a sermon at the ordination of H. True; [a native of Salisbury, N. H., who was graduated at Harvard College in 1750; was ordained at Hampstead, N. H , June 26, 1752; and died May 22, 1782, aged fifty-seven;] of Giles Merrill; [a native of Salisbury, who was graduated at Harvard College in 1759; was ordained at Plaistow, N. H., March 6, 1765; and died April 27, 1801, aged sixty-two;] of Thomas Cary; [born at Charlestown, Oct. 18, 1745; was graduated at Harvard College in 1761; was ordained pastor of a church in Newburyport, May 11, 1768; and died Nov. 24, 1808;] a fast sermon, 1764; Election sermon, 1766; Convention sermon, 1773.

[†] TIMOTHY WALKER was a native of Woburn; was graduated at Harvard College in 1725; was ordained at Concord, N. H. Nov. 18, 1730; and died Sept. 2, 1782, aged seventy-eight.

JOHN BAILY.*

1684—1697.

John Baily was born near Blackburn, in Lancashire, England, February 24, 1644. His mother, who was an eminently pious person, early devoted him to the service of God, and carefully instructed him in a knowledge of the Scriptures; and the effect of this good training was, that, from his very childhood, he evinced a tender interest in the things of religion. While he was yet very young, his mother persuaded him to conduct the devotions of the family. When his father, who had previously lived an irreligious and dissolute life, was informed of this circumstance, his mind was powerfully wrought upon, and he found no rest until he had become a decided Christian; and, from that period, he was as much distinguished for his sobriety and spirituality, as he had been before for his waywardness and profligacy. The son was initiated in grammar under an eminent teacher, by the name of Sager, and was afterwards instructed in the higher branches of science and literature by the celebrated Dr. Thomas Harrison, of whom we have an account in the Nonconformist's Memorial. At the age of twenty-two, he commenced his ministry in Chester; where, however, he continued but a short time, on account of his Congregational principles, and whence he was removed by government to Lancashire jail.

After being released from prison, he travelled into Ireland, where he laboured so constantly and assiduouly, as materially to impair his constitution. He spent about fourteen years at Limerick, and, during nearly the whole time, had a happy and fruitful ministry. Among his stated hearers was one individual of rank, who was nearly related to the Duke of Ormond, then Lord Lieutenant of Ireland. This drew the attention of the Bishop, who complained of it to the Lord Lieutenant. This gentleman then proposed to Mr. Baily that he should conform to the Established Church, and promised that, in case he would do so, he would procure for him the office of Chaplain to the Duke, together with a Deanery and a Bishoprick, whenever a vacancy should occur; but he stood firm to his principles, and rejected the offer without hesitation. He proceeded in the exercise of his ministry without any factious designs, aiming merely to promote the spiritual welfare of his fellow men; but, notwithstanding his irreproachable character, he was again arrested, condemned and thrown into prison. Said he to his judges,—"If I had been drinking, gaming and carousing at a tavern with company, my lords, I presume that would not have procured my being thus treated as an offender. Must praying to God and preaching Christ, with a company of Christians who are as peaceable, inoffensive and serviceable to his Majesty and the government, as any of his subjects,—must this be considered as a greater crime?" The recorder answered,—"We will have you know that it *is* a greater crime." During the time of his imprisonment, his church, being divided into seven parts, were accustomed to visit him, one part each day; when he prayed with them and preached to them; but this procedure was offensive to the government, and was very soon prohibited. Still, however, his flock continued to pray without ceasing for his release ; and earnest petitions were sent in to the judges, at the assizes, on his behalf; but no release could be obtained, except on condition of his leaving the country within a short and limited time. To this condition he finally submitted. On leaving his congregation in Limerick, he was not allowed to preach a farewell sermon to them; but he subsequently addressed them through the press in a long letter, which is full of the most pathetic counsels and pungent appeals.

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* Mather's Mag., III.—Mather's Fun. Serm.—Noncon. Mem., I.—Middleton's Biog. Evang., IV.—Eliot's Biog. Dict.—Emerson's Hist. of the First Church, Boston.—Francis' Hist. of Watertown.

Mr. Baily came to New England, probably in the year 1684, accompanied by a younger brother, Thomas, who was also in the ministry. His first residence, after his arrival here, was at Boston. In August. 1685, the church at Watertown, then vacant by the death of Mr. Sherman, began to treat with the elder Mr. Baily on the subject of a settlement among them. In August of the next year, they gave him a formal call, and on the 6th of October following, he was constituted their pastor. On this occasion he preached the sermon himself, from II. Cor. II. 16, compared with II. Cor. XII. 9. The ceremony was performed without the laying on of hands,—"a circumstance," says Dr. Francis, "which intimates that Mr. Baily regarded his previous ordination in England as valid, and therefore did not think it necessary to have the token of consecration to the sacred office renewed." It is probably in reference to the same circumstance that Judge Sewall makes the following record in his journal:—"October 6. Mr. Baily ordained at Watertown. Mr. Baily *not ordained as Congregational men are.*"

Within a month from the time that Mr. Baily assumed his pastoral charge, measures were taken to procure his brother to be his assistant; it being declared, "with a very full vote, that the town did earnestly desire that they might enjoy Mr. Baily the younger to be helpful to his brother in the ministry." Mr. Thomas Baily accepted their invitation ; but did not remove to Watertown till November, 1687; though it is not improbable that he acted as his brother's assistant, while he resided in Boston. He had but a brief ministry, as he died January 31, 1689, aged thirty-five. An humble monument in the old burying ground at Watertown designates the spot where his ashes repose. His brother John, in his diary, says of him,—"He died well, which is a great word,—so sweetly as I never saw the like before."

The next year after the death of Thomas Baily, (1690,) the town voted to request Mr. Henry Gibbs[*] to occupy the place which *he* had held as assistant to his brother. The style of their application to Mr. Gibbs would seem to import that the labours of the elder Mr. Baily had been frequently interrupted by ill health or some other cause, and the town consequently left unsupplied with ministerial services. Mr. Gibbs accepted the invitation, and his salary as an assistant pastor commenced in November following. It was not long, however, that the two laboured together ; for in 1692, Mr. Baily left Watertown and returned to Boston. The reasons of his removal are not known ; but disease and mental depression would appear to have formed a part of them. He left in his book of records the following singular notice of the last Sunday he preached in Watertown:—

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[*] HENRY GIBBS was born at Boston, Oct. 6, 1668; was graduated at Harvard College, 1685: was ordained at Watertown, Oct. 6, 1697; was married to Mary, daughter of William and Elizabeth Greenough; and died Oct. 21, 1723. He was the son of Robert and Elizabeth (Sheafe) Gibbs; grandson of Sir Henry Gibbs; great grandson of Sir Ralph Gibbs; and great-great grandson of Robert Gibbs, Gent. of Honington, Warwickshire, England. He published an Artillery Election Sermon, 1704.

> "I did particularly bid farewell to my house, old walks, all the three parts of the town, my assistant Gibbs, the schoolmaster, deacons, selectmen, military persons, two constables, the burying place, my servant that lived with me formerly, this old church, the three or four meetings in the town, this neighbourhood of mine, saints but sinners also, old but young also, all my children which grieved me most, friends and foes, the sweet singers of Israel, all widows and fatherless families, all moralized persons, all that heard me not now, the pulpit, pew-seats and galleries, (the cushion I left as a token of my love,) all my administrations, him that digs the graves, neighbouring towns and churches."

In July, 1693, the First church in Boston invited Mr. Baily to join his labours with those of Mr. Allen, their pastor, in teaching the congregation. This does not appear to have been from any necessity, as Mr. Allen was then not more than sixty years of age, but from a desire to avail themselves of the ministrations of an able and good man, and perhaps also from feelings of charity towards one who had fled before the hand of persecution from his native country. Here he continued till the close of life. For three months before his death, he suffered greatly from the gout and a complication of other maladies. During this period, he read frequently, and with the deepest interest, the prophetic account of the sufferings of our Lord, contained in the fifty-third chapter of Isaiah. When the surviving members of his flock, who accompanied him to New England, visited him, his usual address to them was,—"I charge you that I find you all safe at last." In the early part of his last illness, his mind was sometimes far from being at rest; but he was accustomed to say even then,—"The Master hath done all things well." At length he attained a perfect confidence that he was on the borders of the world of glory. When he saw his friends weeping around him in the prospect of his immediate departure, he rebuked them by saying,—"Away with your idols; away with your idols." Just before his last illness, he wrote in his diary,—"I was affected with what I read of Mr. Shewel of Coventry, who died in the pulpit. Lord let me not die meanly; but in dying, bring much glory to thee." And this recorded prayer was remarkably answered. Just before he breathed his last, it seemed as if he had some such views as the first Christian martyr had of the glory of his enthroned Saviour. He strove to speak to his wife; and at length exclaimed,—"Oh what shall I say? He is altogether lovely." And to another relative,—"Oh all our praises of Him are poor low things!" He then added,—"His glorious angels are come for me." Upon this, he closed his eyes, and never opened them again. He died on Sunday, December 12, 1697, in the fifty-fourth year of his age. Previous to the commencement of his illness, he had had a presentiment that his work was nearly finished, and had begun to write a sermon on the text,—"Into thy hands I commit my spirit." He never lived to preach or to finish the discourse; but Cotton Mather used the same text in preaching his funeral sermon. He was buried, according to Dr. Eliot, "in the common burial place, near the Old Alms House; and around the spot lie many of his descendants. According to a record made by Mr. Daniel Fairfield of Braintree, and quoted by Dr. Francis in his History of Watertown, he "was honourably interred in the tomb of Mr. Thomas Deane."

In the year 1689, there was printed in Boston a volume consisting of sketches of some of Mr. Baily's discourses, entitled,—"Man's chief end to glorify God, or some brief sermon notes on I. Cor. x. 31." In the same volume was included the address before referred to,—"to his loving and dearly beloved Christian friends in and about Limerick." There is a prefatory address to the reader from some unknown hand, stating that in publishing these pieces, Mr. Baily was "purely passive, utterly refusing" (whether out of melancholy, modesty or bodily infirmity, the writer does not say,) "to be any otherwise concerned than barely to allow of their publication." In 1692, Mr. Baily preached the Artillery Election Sermon; but it appears not to have been published.

Of Mr. Baily's posterity a considerable number are now living. In 1808, there were two grandchildren, three great grandchildren, and several of the fifth generation. These were in the female line and bore the name of Willis or Belknap.

The following account of Mr. Baily's character is from Cotton Mather's discourse occasioned by his death:—

> "Mr. Baily was a man of eminent holiness, whose life has been a practical comment upon his doctrine. He was remarkable for watchfulness over his words as well as his actions, and discovered great uneasiness if at any time he had spoken unadvisedly. He had so tender a conscience that he often expressed great concern in his diary if he had given in to any little indulgence, which most others would have thought perfectly innocent, lest he should have grieved the Holy Spirit. It was his desire (as he expressed it) "to get three things,—patience under the calamities of life; impatience under the (moral) infirmities of life; and earnest longings for the next life." When some kind presents were made him, he wrote,—"I have my wages quickly: O that God may not put me off with a reward here!" When he parted with the greatest enjoyment he had in the world, he thus wrote upon the occasion:—"If I can but exchange outward comforts for inward graces, it is well enough. O for a heart to glorify God in the fire!" He took much notice of what he had heard in the sermons of other ministers, and his papers abound with remarks upon them, which showed that he was as desirous to get good by their labours as to do good by his own. But our limits do not admit of half the useful extracts that might be made respecting his holy habits: Let it suffice to give the reader a few passages respecting his ministerial character.
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> "As from a child he had been full of solicitous care about his own soul, when he became a preacher of the Gospel, he insisted on nothing so much as the care that all men should have about the conversion of their souls to God, and the sincerity of their hearts before Him. There were many great points of our Christian faith which he treated with shorter touches, because his thoughts were continually swallowed up with the vast concern of not being deceived about the marks of a regenerate and sanctified soul, and the hope of being found in Christ at a dying hour. Those two words, a *soul* and *eternity* were great words with him, and his very soul was habitually under the awe of them. Hence the spirit of his preaching lay in the points of turning from sin to God in Christ, the trial of our doing it, the peril of our not doing it, and the danger of procrastination in this grand concern."

JAMES PIERPONT.[*]

1684—1714.

JAMES PIERPONT[†] was the grandson of James Pierpont, a younger branch of a very distinguished family in England who came to this country at an early period and died at Ipswich, leaving two sons. He was the son of John Pierpont of Roxbury, who was a Representative to the General Court in 1672, and died on the 30th of December, 1690. He was born at Roxbury in 1661, and was graduated at Harvard College in 1681.

In 1684, the church at New Haven, after having made an unsuccessful application to the Rev. Mr. Moody of Portsmouth to become their pastor, invited Mr. James Pierpont, who was highly recommended to them by some of the ministers in Boston to preach to them as a candidate for settlement. His services proved highly acceptable, and in due time the preliminaries for his settlement were arranged; and, as the church had had a protracted season of division and difficulty, it was no small recommendation of the new minister that he was reputed to be eminently a man of peace. He was duly set apart to the pastoral office on the 2d of July, 1685, after he had served the people, as a candidate, about eleven months.

Mr. Pierpont's introduction to his pastoral charge seems to have been almost immediately followed by a considerable increase of the number of attendants on public worship; insomuch that larger accommodations were found to be necessary. They at first filled up some vacant places with seats, and subsequently brought forward the galleries, so as to allow an additional seat in front of each; but it was not till after about a dozen years that they proceeded to enlarge the church itself. From 1677, when the support of the ministry was transferred from the church to the town, it had been customary to impose a tax of one, two or three pence in the pound, the avails of which, whether more or less, were appropriated to the minister or ministers for the time being. But, in 1697, a regular salary was proposed; and the town voted "to pay the Rev. Mr. James Pierpont annually, while he shall preach the word of God to us, the sum of £120, in grain and flesh," at fixed prices; "also to supply him with firewood annually." This vote being communicated to Mr. Pierpont, he signified his approval of it, "until the providence of God should bring his family into such circumstances, as that the salary would not support him in labouring at the altar." "I accept it," he said, "the more willingly, because I understand the offering is made with a general cheerfulness, wherein God Himself is well pleased, provided that due care be taken that this offering be brought into the house of God without lameness, or reflections on the ministry, in the respective years."

One of the first persons received to the full communion of the church by Mr. Pierpont, was an aged man who passed under the name of James Davids. There was always something mysterious about his character and history; but it was ascertained, after his death, that he was no less a personage than John Dixwell, one of King Charles' judges. Indeed he had been recognised by one individual (a Mr. Jones) who, in early life had often seen him in London and Westminster; but he faithfully kept the secret until the time came when no evil could result from divulging it.

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[*] Dwight's Life of Edwards.—Bacon's Hist. Disc.

[†] The original orthography of the name was PIERREPONT.

In the year 1698, Mr. Pierpont was one of three ministers who concerted the plan of founding a College—a plan which took effect in the establishment of Yale College in 1700. As one of the original Trustees of the institution, he was exceedingly active; and it was through his influence, in no small degree, that the distinguished individual from whom it received its name, was induced to make it the object of his liberal benefactions.*

Of the famous Synod held at Saybrook in 1708, for the purpose of forming a system that should better secure the ends of Church discipline and the benefits of communion among the churches, Mr. Pierpont was a prominent member. The "Articles" which were adopted as the Result of the Synod, and which constitute the well known "Saybrook Platform," are said to have been drawn up by him.

Mr. Pierpont died in the midst of his usefulness, on the 14th of November, 1714, at the age of fifty-five. His grave is covered by the church edifice belonging to the first parish in New Haven.

On the 27th of October, 1691, Mr. Pierpont was married to Abigail Davenport, a grand-daughter of his predecessor in the pastoral office. On the 3d of February following, she was taken from him by death. The tradition is, that she died of a consumption which originated in a cold she took the Sabbath after her marriage, from going to meeting, as the custom then was, in her bridal dress. A little more than two years afterwards, (May 30, 1694,) Mr. Pierpont was married at Hartford to Sarah Haynes, a grand-daughter of Governor Haynes. She died on the 7th of October, 1696, leaving one daughter, who bore the name of his first wife. On the 26th of July, 1698, he was married to Mary Hooker, a grand-daughter of Thomas Hooker, the first pastor in Hartford. This lady lived till November, 1740, and was the mother of several children, one of whom became the wife of Jonathan Edwards.

The only publication of Mr. Pierpont was a sermon preached at Boston, in Cotton Mather's pulpit, in 1712, entitled "Sundry false hopes of Heaven discovered and decryed." Mather introduces the sermon with a short preface, in which he says of the author. "He has been a rich blessing to the Church of God." New Haven values him,—all Connecticut honours him, —they have cause to do it."

Dr. Bacon writes thus concerning him:—

> "That we are not able to form so lively an idea of him as of Davenport, is partly because his life was shorter, and was less involved in scenes of conflict, and partly, no doubt, because his nature and the early discipline of Divine Providence had less fitted him to make himself conspicuous by the originality and energy of his character, and to leave his image stamped with ineffaceable distinctness on the records of his times.
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> "In the pulpit Mr. Pierpont was distinguished among his contemporaries. His personal appearance was altogether prepossessing. He was eminent in the gift of prayer. His doctrine was sound and discriminating, and his style was clear, lively and impressive, without any thing of the affected quaintness which characterized some of the most eminent men of that day."

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* Dwight, in his Life of Edwards, states that Mr. Pierpont read lectures to the students in Yale College, as professor of Moral Philosophy. This, however, Dr. Bacon considers doubtful, as the College was not removed from Saybrook till after Mr. Pierpont's death.

WILLIAM WILLIAMS.[*]

1685—1741.

WILLIAM WILLIAMS was born at Newtown, Massachusetts, February 2, 1665. He was the son of Isaac and Martha (Peck) Williams, and the grandson of Robert Williams of Roxbury,—the first of the name of Williams who settled in this country. His father was a man of some consideration in civil life, having, for five or six years, represented the town in which he lived, in the General Court. He appears also to have commanded a military company.

He was graduated at Harvard College, in 1683,—his class consisting of only three persons; one of whom was his cousin,—afterwards the Rev. John Williams of Deerfield, memorable for being taken captive by the Indians.

In the year 1685, he was settled over the church in Hatfield, as successor to the Rev. Nathaniel Chauncy. Here he continued labouring with great zeal, and exerting a wide influence, till death put a period to both his ministry and his life.

Not long after his settlement at Hatfield, he was married to Eliza, daughter of the Rev. Seaborn Cotton of Hampton, New Hampshire. By this marriage he had three children:—namely, *William*, who was for many years minister at Weston, Mass.; *Elisha*, who was Rector of Yale College; and a daughter, who was married to Edward Partridge. He contracted a second marriage with a daughter of the Rev. Solomon Stoddard of Northampton, and by her had five children:—namely, *Solomon*, afterwards the Rev. Dr. Williams of Lebanon, Conn.; *Israel*, distinguished in civil life, and an officer of note in the French and Indian wars; and three daughters, one of whom was married to the Rev. Jonathan Ashley[†] of Deerfield, Mass.

The following is a list of Mr. Williams' publications:—A Sermon at the ordination of Stephen Williams, Long Meadow, 1716. The great Salvation explained in several Sermons, 1717. Massachusetts Election Sermon, 1719. A Sermon at the ordination of Warham Williams, Waltham, 1723. A Sermon at the ordination of Nehemiah Bull, Westfield, 1726, [who was a native of Long Island; was graduated at Yale College in 1723; and died in 1740.] Convention Sermon, 1726. A Sermon on the death of the Rev. Solomon Stoddard, 1729. The duty and interest of a Christian people to be steadfast. Directions to obtain a true conversion, 1736.

Mr. Williams died, after a short illness, August 29, 1741, in the seventy-sixth year of his age, and the fifty-sixth of his ministry. His second wife survived him. His funeral sermon was preached by the Rev. Jonathan Edwards, from Matthew XIV. 12; and was published.

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[*] Edwards' Fun. Serm.—Allen's Biog. Dict.—Farmer's Gen. Reg.—Hist. of the Williams Family.

[†] JONATHAN ASHLEY was a native of Westfield, Mass.; was graduated at Yale College in 1730; was ordained minister of Deerfield, Mass., in 1738; and died in 1780, aged sixty-seven. He possessed a vigorous mind, and was an earnest, pungent preacher. He published A Sermon at the ordination of John Norton at Deerfield, 1741; [who was graduated at Yale College in 1737, and died in 1778.] A Sermon on the great duty of charity, 1742; A Sermon at the ordination of Samuel Kendall at New Salem, 1742, [who was a native of Woburn; was graduated at Harvard College in 1731; and died January 31, 1792, aged eighty-four.] A Letter to the Rev. William Cooper in answer to his objections to Mr. Ashley's sermon, 1743; A Sermon on the death of the Rev. Benjamin Doolittle [who was graduated at Yale College in 1716; was ordained at Northfield, Mass., in 1718; and died Jan. 9, 1748, aged fifty-four.] Two Sermons at Deerfield., 1753.

The following extract from Mr. Edwards' sermon, contains the most extended view of his character, that is known to have been furnished by any of his contemporaries:—

> "God has now taken away from you an able and faithful minister of the New Testament,—one that has long been a father to you and a father in our Israel; a person of uncommon natural abilities and distinguished learning, a great divine, of very comprehensive knowledge, and of a solid, accurate judgment. Judiciousness and wisdom were eminently his character. He was one of eminent gifts, qualifying him for all parts of the work of the ministry; and there appeared a savour of holiness in his exercise of those gifts, both in public and in private; so that he improved them as a servant of Christ and a man of God. He was not negligent of the talents which his Lord had committed to him; you need not be told with what constant diligence he improved them, how studious at home, and how laborious in his public work. He ever devoted himself to the work to which he was called: the ministry which he had received of the Lord he took heed to fulfil, and pursued it with a constant, and steadfast, even mind, through all his difficulties.
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> "You know his manner of addressing Heaven in his public prayers with you and for you; with what sanctity, humility, faith and fervency, he seemed to apply himself to the Father of Lights, from time to time, when he stood in this desk, as your mouth to God; and interceding for you, pleading with God through the grace and merits of a glorious Mediator. And you know his manner of applying himself to you, when he came to you, from time to time, in the name of the Lord.
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> "In his public ministry, he mainly insisted on the most weighty and important things of religion; he was eminently an evangelical preacher; evangelical subjects seemed to be his delight. Christ was the great subject of his preaching; and he much insisted on those things that did nearly concern the essence and power of religion; and had a peculiar faculty of judiciously and clearly handling the doctrines he insisted on, and treating properly whatever subject he took in hand; and of selecting the most weighty arguments and motives to enforce, and set home those things that concern Christian experience and practice. His subjects were always weighty, and his manner of treating them peculiarly happy, showing the strength and accuracy of his judgment, and ever breathing forth the spirit of piety, and a deep sense of the things he delivered, on his heart. His sermons were none of them mean, but were all wise, solid compositions. His words were none of them vain, but all were weighty."

Dr. Charles Chauncy, in a letter to President Stiles, writes thus:—

> "I have read all Mr. Stoddard's writings, but have never been able to see in them that strength of genius some have attributed to him. Mr. Williams of Hatfield, his son-in-law, I believe to have been the greater man, and I am ready to think greater than any of his own sons, though they were all men of more than common understanding."

William Williams, the eldest son of Mr. Williams of Hatfield, was born May 11, 1688; was graduated at Harvard College in 1705; was ordained pastor of the church in Weston, November 2, 1709; and was dismissed by a mutual council, October, 24, 1750. After his dismission, he remained in the parish, and treated his successor, the Rev. Samuel Woodward,* with uniform consideration and kindness. He died March 6, 1760, aged seventy-two. He published A Sermon at the ordination of David Hall, Sutton, 1729; at the Artillery Election, 1737; at the execution of P. Kennison for burglary, 1738; on Saving faith; at the Election, 1741; on the death of Caleb Lyman, 1742; on the death of his wife, 1745. He was married to Miss Stoddard, daughter of the Rev. Solomon Stoddard of Northampton, and the eldest sister of his father's second wife. They had eight children—three sons and five daughters. The eldest son, *William*, was born in 1713;

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* SAMUEL WOODWARD was a native of Newton; was graduated at Cambridge in 1748; was ordained at Weston, September 25, 1751; and died October 6, 1782, aged fifty-six. He published A Sermon at the ordination of Joseph Wheeler, Harvard, 1759; A Sermon at the ordination of John Marsh, Wethersfield, 1774; Commemorative Sermon at Lexington, 1779; Sermon on occasion of the death of Cyrus Woodward, 1782.

was one of the first settlers of Pittsfield, Mass.; was a Colonel in the French war, a Judge of the Court in Berkshire county, &c., &c. He died June, 1788, aged seventy-five. One of the daughters was married to the Rev. Joseph Buckminster of Rutland, Mass., the grandfather of the the late Rev. Joseph Stevens Buckminster of Boston; another to the Rev. John Seccombe,* and a third to Col. Oliver Partridge of Hatfield.

The other two sons of the Rev. William Williams of Hatfield, who were clergymen,—namely, Dr. Solomon Williams of Lebanon, and the Rev. Elisha Williams, Rector of Yale College, will form, each a distinct subject, in chronological order.

SAMUEL LEE.†

1686—1691.

SAMUEL LEE was born in the city of London, in the year 1625. He bore the name of his father, who was a person of great respectability, and he inherited from him a large estate. Having been, for some time, a pupil at St. Paul's school, he was sent, in 1640, to the University of Oxford, where he remained till 1648, when he was admitted to the degree of M. A. He was soon settled in a Fellowship in Wadham College; and, in 1656, was appointed Proctor of the University. He was at that time a lecturer in Great St. Helen's church in London. He was not silenced for nonconformity, as he had no preferment to lose. After the death of the Rev. John Rowe, minister of a private nonconformist congregation in Holborn, (London,) which took place in 1677, he became associated with the celebrated Theophilus Gale, as pastor of that church; but he could not have retained his connection with it long, as, in September, 1679, we find him settled at Bignal, near Bicester, in Oxfordshire. He was afterwards, for some years, minister of an Independent church, at Newington Green, near London. He was strongly advised to enter the Established Church, but he had conscientious scruples which forbade him to entertain the idea. Being apprehensive of a still further invasion of the rights of conscience, he resolved to migrate to New England; and accordingly, in the summer of 1686, he landed on our shores. Shortly after his arrival, he was employed to preach in the town of Bristol, Rhode Island; and, on the organization of a church there in May, 1687, he was chosen its pastor. His ministry, however, in connection with that church, was very brief. As he came hither to escape ecclesiastical tyranny, so, after the revolution of 1688, by which a different state of things had been brought about, he resolved to return to his native country. He accordingly set out to return in 1691; but he was destined never again to set foot on English ground. He was captured by a French privateer, and carried into St. Maloe in France, where he died about the close of the year 1691. He was buried outside of the city as a heretic. There is a tradition that, before he sailed, he told his wife that he had viewed a star which, according to the rules of astrology, presaged captivity.

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*JOHN SECCOMBE was a native of Medford; was graduated at Harvard College in 1728; was ordained minister of Harvard, October 10, 1733; was dismissed September 7, 1757; and preached many years after, at Halifax, Nova-Scotia, where he died in 1792, aged eighty-four. He published A Sermon, preached at Halifax on the death of Abigail, wife of Jonathan Belcher, Esq., 1771.

†Wood's Athenæ Oxon., II.—Noncon. Mem., I.—Mather's Mag., III.—Account of the origin of Bristol.—Allen's Biog. Dict.

Mr. Lee was regarded as one of the most learned men of his day. There was scarcely a department of knowledge, whether in literature, science or art, into which he had not penetrated. He devoted great attention at one period to the study of astrology; but he afterwards testified his disapprobation of it, by burning a hundred books which related to the subject. He was conscientiously a nonconformist, but was far removed from every thing like bigotry. He was a man of enlarged benevolence, and the poor were very often sharers of his bounty. In a manuscript treatise on the eleventh chapter of the Revelation, he expressed his belief that the period of twelve hundred and sixty years would end between 1716 and 1736, and that the broad wings of the eagle mean the Eastern and Western empires.

The following is a list of Mr. Lee's publications:—Chronicon Cestrense; an exact chronology of all the Rulers of Cheshire and Chester in Church and State, from the foundation of the city, 1656. Orbis Miraculum, or the temple of Solomon portrayed by Scripture light, folio, [printed at the expense of the University,] 1659. De excidio Anti-Christi, folio, 1659. A Sermon on the means to be used for the conversion of carnal relations, 1661. Contemplations on mortality, 1669. A Sermon on secret prayer, 1674. The visibility of the true church, 1675. The triumph of mercy in the chariot of praise: a Discourse of secret and preventing mercies, 1677. Two Discourses on the mournful state of the church, with a prospect of her dawning of glory, 1679. A Dissertation on the ancient and successive state of the Jews, with Scripture evidence of their future conversion, and establishment in their own land. [This is printed with Fletcher's Israel Redux.] 1679. The joy of faith, 1689. Answer to many queries relative to America, to its natural productions, diseases, &c., 1690. The great day of judgment: A Sermon preached before a Court at Bristol, 1695.

He also wrote a Preface to John Rowe's Immanuel, with his Life. His "Triumph of Mercy" was much read in New England, and an edition of it was printed in Boston in 1718.

Cotton Mather describes Mr. Lee's character as follows:—

> "All that I shall say is, that if Learning ever merited a statue, this great man has as rich an one due to him, as can be erected; for it must be granted that hardly ever a more universally learned person trod the American strand.
>
> "Live, O rare Lee; live, if not in our works, yet in thine own; ten or twelve of which that have seen the light, will immortalize thee. But above all, thy Book 'De Excidio Anti-Christi' shall survive and assist the funeral of the monster, whose nativity is therein, with such exquisite study, calculated; and thy Book entitled 'Orbis Miraculum, or The Temple of Solomon,' shall proclaim thee to be a miracle for thy vast knowledge, and a pillar in the Temple of thy God."

CHARLES MORTON.*

1686—1698.

Charles Morton was born at Pendavy, in the county of Cornwall, England, in the year 1626. He was the eldest son of the Rev. Nicholas Morton, who, after having been ejected from one place for his nonconformity, in the reign of Charles the First, became the minister of St. Mary Overy's, in Southwark, where he died. He descended from an ancient and honourable family at Morton in Nottinghamshire, the seat of Thomas Morton, who was Secretary to King Edward the Third, in the fourteenth century. Two of his brothers were clergymen. At the age of fourteen, he was sent by his grandfather to Wadham College, Oxford, where he distinguished himself for his vigorous and successful application to study, and at the same time, like his grandfather, who was a great royalist, showed himself very zealous for the ceremonies of the Established Church. When the civil wars came on, he was led to make observations on the comparative degrees of morality evinced by the two great parties, favourable to the party that espoused the cause of the Parliament; and this led him into a course of inquiry that resulted in his becoming a Puritan. While he was a Fellow of the College, he was much distinguished as a scholar, and particularly in the department of mathematics. After leaving College, he became the minister of Blisland,—the place from which his father had been previously ejected for nonconformity; and here he lived as a conformist several years. After being ejected from this living by the Act of Uniformity in 1662, he retired to the parish of St. Ives, where he lived in a small house of his own, and preached privately to a few people in a neighbouring village. Here he continued till the great fire in London, which occasioned him a heavy loss, and, in consequence of which, he removed to the city with a view to superintend the management of his concerns. Through the influence of some of his friends, he was induced now to engage in the business of teaching youth, for which he possessed extraordinary qualifications. With this view he settled at Newington Green, where he educated a large number of young men, many of whom were afterwards distinguished in both Church and State. He was not only a highly accomplished scholar, but he had a remarkable facility at communicating knowledge, and rendered himself a great favourite with his pupils by his winning and agreeable manners. His object in establishing this school, was to supply, in some measure, to dissenters, the privileges of the National Universities, from which they were excluded; and, with a view to this, he not only carried his pupils through the ordinary literary and scientific course, but also gave lectures to those who were preparing for professional life.

Mr. Morton continued at Newington Green, engaged in the business of instruction, twenty years. But at length, in consequence of being subjected to repeated and embarrassing processes from the Bishops' Courts, he found himself obliged to relinquish this employment. And, as the aspect of public affairs in England, at that time, promised little either for his comfort or usefulness, he quickly came to the resolution of casting in his lot with the adventurers to New England. It had been intimated to him that if he were to remove hither, he might probably succeed to the Presidency of Harvard College ; and this is supposed to have had some influence in inducing him to emigrate. But when he arrived, the political condition of the country was so much changed, in consequence of the arbitrary course pursued by James the Second, that it was thought at least inexpedient to place at the head of the College one so obnoxious to the government as Mr. Morton. The office of Vice President, however, was created for him ; and it is not improbable that he would have been chosen President, if his life had been prolonged. He read lectures on Philosophy at his own house, which were attended not only by several young men who followed him to this country for the benefit of his instruction, but also by a number of students from the College. This, however, gave offence to the Corporation, which led him, after a short time, to discontinue it.

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* Noncon. Mem., I.—Buddington's Hist. of the First church, Charlestown.

Mr. Morton arrived in this country in July, 1686, and on the 5th of November following, was solemnly inducted into the pastoral office at Charlestown. The ceremony of the imposition of hands, which had been observed until this time, was now dispensed with, at Mr. Morton's own request ; though some of the ministers present seem not to have readily fallen in with the omission. Mr. Morton preached on the occasion, from Romans I. 16 ; and in his sermon alluded very pithily to the 5th of November, the day of his ordination, which was the anniversary of Thanksgiving in England for deliverance from the Gunpowder Treason.

Mr. Morton was about sixty years of age, when he was settled as minister of Charlestown ; and he continued in the active discharge of his duties there about ten years. In 1694, after his vigour had begun manifestly to abate, an effort was made to procure Mr. Ebenezer Pemberton, then a recent graduate at Cambridge, to be his colleague ; but Mr. P. declined the proposal from a wish to remain longer at the College ; and a second movement seems to have been made in reference to the same object, but without any better success. After this, in May, 1697, a call was made to Mr. Simon Bradstreet ; but it seems to have been declined at that time, though he subsequently became the pastor of the church. Mr. Morton, therefore, remained without a colleague to the close of life. During his last year his health was in a very precarious state. Judge Sewall's last interview with him was on the 8th of April, and he afterwards made the following record of it:—

> "I was told he was asleep; but went in, and when I drew nigh his bedside, he earnestly stretched out his flaming hand to me, and strove to speak, but could not. I think the first I heard him say was, 'I Sir.' I asked him how he did in such long illness. He at first said,—'That which can't be cured must be endured;' but seemed presently after to correct himself and say,—'I desire particularly to submit to the hand of God.' A while after I said,—'You cannot speak to me, but you can speak to God, which is a thousand times better. I pray that God would help you to speak to Him, and that He would graciously hear you when you do speak.' He seemed to lie still in a listening posture, and made a little pause and said,—'Excellent things! if I could receive them and live up to them!' Before this, he said something about his man Tiler,—that he heard he was become a new man. When I took leave he said, 'I wish you well, and all your family.' I told him I doubted not but that I should fare the better for his blessing."

Mr. Morton died on the 11th of April, 1698, at the age of seventy-one. His funeral took place on the 14th ; and was attended by the principal members of the Court, the officers of the College, (of which he was Vice President,) and the students who preceded the hearse and led the procession. He left a legacy of fifty pounds to the President and Fellows of

Harvard College, for the benefit of the College, and left it to the discretion of his executor to dispose of "all his philosophical writings, sermon notes, pamphlets, mathematical instruments, and other rarities."

He published the following works:—The Little Peace Maker. Foolish Pride, the Make-Bait, 1674. A Discourse on improving the county of Cornwall, (a part of which, on sea sand for manure, is printed in the Philosophical Transactions for April, 1675.) The way of good men for wise men to walk in, 1681. The gaming humour considered and reproved, 1684. Debts discharged; with some meditations in metre, 1684. Season Birds: an inquiry into the sense of Jeremiah VIII. 7. Meditations on the History of the first fourteen chapters of Exodus, &c. The spirit of man: Meditations on I. Thess. V. 23. Of common places, or memorial books. Considerations on the new river. Letter to a friend to prove money not so necessary as imagined. The Ark, its loss and recovery. Most of these works are brief, as he was a great enemy to large volumes, and used often to say,—"A great book is a great evil." Two of his manuscripts are still preserved in this country; one, entitled "Compendium physical ex authoribus extractum," in the American Antiquarian Society's Library; the other, entitled "A complete system of Natural Philosophy in general and special," in the Library of Bowdoin College.

Dr. Calamy says of Mr. Morton,—

> "He was of a healthy constitution, of a sweet natural temper, and of a generous public spirit; an indefatigable friend; a pious, learned, ingenious, useful man; beloved and valued by all who knew him."

The following is an extract from the Journal of John Dunton, a man who had some celebrity in his day, who came to Boston shortly after Mr. Morton's arrival in the country:—

> "Upon my coming to Boston, I heard that the Rev. Mr. Morton, so much celebrated in England for his piety and learning, was just arrived from England, and with him his kinsman, Dr. Morton, the physician. The news of Mr. Morton's arrival was received here with extraordinary joy by the people in general; and they had reason for it, for besides his being a useful man in fitting young men for the ministry, he always gave a mighty character of New England, which occasioned many to fly to it from the persecution which was then raging in London. * * * I know it would be presumptuous in me to draw Mr. Morton's character; yet, being personally acquainted with him, I cannot but attempt something like it. His conversation showed him a gentleman: he was the very soul of philosophy; the several manuscripts he writ for the use of his private academy sufficiently showed this. He was the repository of all arts and sciences, and of the graces too. His discourses were not stale and studied, but always new and occasional; for whatever subject was at any time started, he had still some pleasant and pert story for it. His sermons were high, but not soaring; practical, but not low; his memory was vast as his knowledge, yet (so great was his humility) he knew it the least of any man; he was as free from pride as ignorance, and if we may judge of a man's religion by his charity, (and can we go by a surer rule?) he was a sincere Christian."

JOHN WILLIAMS.*

1686—1729.

JOHN WILLIAMS was the grandson of Robert Williams, who came to this country and settled in Roxbury, about the year 1638. He was the son of Samuel Williams, eldest son of Robert, who was a man of considerable repute, and held the office of Deacon in the church at Roxbury for many years. His mother's maiden name was Theoda Park. He was born at Roxbury, December 10, 1644. Through the generosity of his honoured and pious maternal grandfather, Deacon William Park, he received a liberal education, and was graduated at Harvard College in 1683. He was preaching in Deerfield, Mass., as early as the spring of 1686; though his ordination did not take place till the 17th of October, 1688. Shortly after his settlement, he was married to Eunice, daughter of Eleazar Mather of Northampton, by whom he had nine children,—seven sons and two daughters.

At the commencement of Mr. Williams' ministry, the country was far from being in a state of peace with the Indians, and Deerfield was a frontier settlement, constantly exposed to their ferocious attacks. In the beginning of 1704, information was received from Col. Schuyler of Albany, that the enemy were meditating an attack upon Deerfield; and the government at the solicitation of Mr. Williams, ordered twenty soldiers as a guard. On the night of the 28th of February, the watch patrolled the streets; but, before morning, fell asleep. Three hundred French and Indians from Canada, under the command of Major Hertel de Rouville, who had been hovering about the town for some time, took advantage of the unfaithfulness of the guard to surprise the garrison. A party of Indians broke open Mr. Williams' house, while he was in a profound sleep; and, as soon as he was awakened, he snatched his pistol from the tester, and presented it to the breast of the foremost Indian; but, providentially, it missed fire. The savages then seized and bound him, while two of his children and a negro woman of his family were murdered at the threshold of the door. His wife and all his children, except his eldest son, with himself, were compelled immediately to begin their march towards Canada. His wife, who had scarcely recovered from a late confinement, in wading a small river on the second day, fell down from exhaustion, and was shortly after despatched by a single blow of a tomahawk. A few hours previous to this, Mr. Williams had been suffered to walk with her a short distance, when they comforted and encouraged each other, by talking of the precious hopes which Christianity inspires of a glorious world to come. Her remains were soon after recovered by a party from Deerfield, and brought back for burial; and the place where they were laid is marked by a monument, the inscription upon which is still legible. About twenty other prisoners were murdered, because their bodily strength was found inadequate to the march. At length, after a journey of three hundred miles through the wilderness, during which he was constantly witnessing the most heart-rending scenes, he arrived in Canada. He was now treated by the French, not only with great humanity, but with marked courtesy; though, during his residence here, he had to encounter severe trials from the vigorous and persevering efforts that were made to convert him to Romanism. His Indian master, finding all other expedients to fail, at length raised his hatchet over his head, and threatened him with instant death, if he did not cross himself and kiss the crucifix. But he stood firm to his principles, and the Indian did not execute his threat. Mr. Williams, after a series of vicissitudes, too numerous to be detailed in this sketch, was finally redeemed from savage hands by Governor Vaudreuil, and arrived safely in Boston on the 21st of November, 1706, in a vessel which had been sent to Quebec by Governor Dudley. The number of captives who left Canada at the same time was fifty-seven, among whom were two of Mr. Williams' children. He had a daughter, *Eunice*, ten years of age, and many friends and neighbours left behind, and he earnestly solicited his Christian friends to pray that God would mercifully interpose for their deliverance.

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* Redeemed Captive.—History of the Williams family.

Mr. Williams did not immediately return to Deerfield, after his release from captivity; and he probably had some doubts whether he should resume his former charge. But, on the 30th of November, 1706,—nine or ten days after his arrival at Boston, the town of Deerfield chose commissioners "to go down to the Bay, and, in their behalf, to act and treat with him in order to his resettlement with them again in the work of the ministry." After serious consideration, he accepted the call,—though the war was still raging with unabated fury, and the inhabitants were kept in a constant state of alarm.

Mr. Williams was married again, soon after his second settlement at Deerfield, to Abigail Allen, of Windsor, Connecticut, a cousin of his former wife. By this marriage he had five children, three sons and two daughters.

Mr. Williams' salary was, for some time, probably too small to support him; and the General Court allowed him two islands in Connecticut river, opposite the north part of the town of Deerfield,—now called Corse's and Smead's islands, containing between thirty and forty acres, in consequence of his petitioning in behalf of the town for an extension of its territories. In 1707, the town voted to build him a house "as big as Ensign Sheldon's, and a back room as big as may be thought convenient." In 1724–25, they manifested their continued attachment by voting to furnish his wood, in addition to his salary, and to procure him "the value of sixty ordinary loads in the year."

In connection with his professional duties, he is said to have given much attention to scientific subjects. He left behind him various productions in manuscript, some of which are of no small interest,—showing that he had a philosophical turn of mind, and had made very respectable progress in natural science.

The following are Mr. Williams' publications:—Warnings to the unclean: A Sermon preached at Springfield at the execution of Sarah Smith, 1698. God in the camp; or the only way for a people to engage the presence of God with their armies: Sermon at the Boston Lecture, 1706. The redeemed captive returning to Zion: a faithful history of remarkable occurrences in the captivity and deliverance of Mr. John Williams, &c., 1706. A serious word to the posterity of holy men, calling upon them to exalt their fathers' God: Being the abstract of a number of Sermons, 1729. He preached the Annual Sermon before the convention of ministers in Massachusetts in 1728; but it appears not to have been published.

This venerable man was seized with a fit of apoplexy on the morning of June 9th, 1729, which deprived him at once of the exercise of reason and the power of speech, and terminated his life three days after. His funeral sermon was preached by the Rev. Isaac Chauncy of Hatfield.

The following obituary notice, written, as it would seem, by one of Mr. Williams' parishioners, appeared in the Boston News Letter shortly after his death:—

> "God who first sent him to us, and inclined his heart to settle with us in our small beginning, hath made him a great blessing unto us. His heart was engaged in his work, and was abundant in his labours, both in season and out of season, plainly, faithfully and frequently warning, urging and instructing both elder and younger unto piety and perseverance in it. He was much in prayer and singularly gifted in it. We hope, through grace, he hath left many seals of his ministry among us.
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> "The Divine Providence which fixed his post in one of the frontier towns of the Province, fitted him for it by giving him patience and cheerfulness of spirit; so that he was wonderfully carried through all the difficulties, distractions and dangers that he encountered. And his prayers, counsel and example did not a little contribute to the support and encouragement of his people from time to time."

Mr. Williams' second wife died June 21, 1754, and is buried by the side of her husband in the old burying ground at Deerfield. She was born October 17, 1672. *Her* funeral sermon also was preached by the Rev. Mr. Chauncy of Hadley.

Three of Mr. Williams' sons (all by the first marriage,) were highly respectable clergymen. *Eleazar*, who was absent from Deerfield, when the town was destroyed, was born July 1, 1688; was graduated at Harvard College in 1708; was ordained pastor of the church at Mansfield, Conn., October 10, 1710; was married to Mary Hobart; and died September 21, 1742, aged fifty-four. He preached the Connecticut Election Sermon in 1723, which was published. *Stephen* forms the subject of a distinct article. *Warham* was born September 7, 1699, was carried captive with his father to Canada, when he was but four years old; was graduated at Harvard College in 1719; studied theology under the Rev. Solomon Stoddard of Northampton, who was married to his maternal grandmother; was ordained minister of Watertown, West Precinct, (now Waltham,) June 11, 1723; was married to Abigail Leonard of Newton, May 23, 1728; and died June 22, 1751. The last sermon he preached was on the 10th of February, 1751, from II. Thess. I. 7. As he was pronouncing the benediction, he was struck with palsy; and, though he lingered somewhat more than four months, he never recovered. His wife died September 18, 1789, aged eighty-six.

Mr. Williams' daughter, *Eunice*, was born Septemqer 17, 1696, and was carried captive to Canada, when she was in her eighth year. At the time Mr. Williams was redeemed, she was left among the Indians, and no money could procure her redemption. She soon forgot the English language, married an Indian, and became thoroughly conformed to Indian views and habits. On one occasion she visited Deerfield, in her Indian dress. On a Sabbath morning, while there, she was induced to attend meeting in her father's church, and submitted to be dressed after the English fashion; but, in the afternoon, she indignantly threw off the strange attire, and resumed her Indian blanket. Every effort was made to induce her to return to civilised life, but without the least success. In 1740, she made her first visit to her brother Stephen at Longmeadow. It was with difficulty that she was prevailed on to come to Albany; and she resolutely determined to come no farther, lest she should be detained; but she and her husband (whose name was John de Rogers) were finally persuaded to visit Longmeadow to meet other members of the family. Finding that, although they were urged to stay, no compulsion was used towards them, they came the next year with two children, and remained several months, visiting their friends in Boston and elsewhere. The Legislature of the State offered them a tract of land, if they would plant themselves in New England, but she positively refused, on the ground that it would endanger her soul. She visited Longmeadow twice afterwards. She died about 1786, at the age of ninety.

Esther, another of Mr. Williams' daughters, was born April 10, 1691, was taken captive by the Indians with her father, and was carried to Quebec and educated there. She returned and married the Rev. Joseph Meacham of Coventry, Conn., became the mother of eight children, and died March 12, 1751. Mr. Meacham was a native of Enfield, Conn.; was graduated at Harvard College in 1710; was settled in the ministry at Coventry in October, 1714; and died December 16, 1752, in his sixty-seventh year.

Abigail, a daughter of Mr. Williams by his second marriage, was born September 7, 1708; was first married to Col. Hinsdale, who died in 1763; was afterwards married to Col. Benjamin Hall of Cheshire, who died in 1773; and after *his* death was married to Hon. Ebenezer Silliman of Fairfield. After Judge Silliman's decease, she returned to Deerfield, where she died December 3, 1781. Her remains were carried to Hinsdale and buried beside those of her first husband.

NEHEMIAH* AND THOMAS† WALTER.

1688—1750.
1718—1724.

Nehemiah Walter was born in Ireland, in December, 1663. His parents were originally from Lancashire, England. He received the rudiments of his education in his native country; and such was his proficiency in the Latin language, that at the age of thirteen, he could converse in it fluently. As early as the year 1679, his father, Thomas Walter, came to New England and settled in Boston. He first put his son to learn a trade, but finding that his tendencies were decidedly intellectual and literary, he placed him under the care of the celebrated Mr. Cheever, who, after a short time, pronounced him well fitted for College. He soon entered at Cambridge, and was graduated in 1684.

Shortly after leaving College, he went to Nova Scotia, and became domesticated in a French family, for the sake of acquiring their language. He did acquire it in great perfection; insomuch that he was enabled in the later periods of his life, to preach to a Society of French Protestants in Boston, in the absence of their pastor. After his return from Nova Scotia, he pursued his studies for some time at Cambridge, and was appointed a Fellow of the College.

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* Life prefaced to his Sermons by Prince and Foxcroft.—Eliot's and Allen's Biog. Dict.
† Cotton Mather's Fun. Serm.—Eliot's and Allen's Biog. Dict.

John Eliot, who was settled at Roxbury, hearing him preach, was so much delighted with him, that he declared at once that he must have him for his colleague. Mr. (afterwards Governor) Dudley was opposed to his being called without a longer trial; but he ultimately approved the choice. He was ordained as colleague with Eliot, on the 17th of October, 1688, when he was in his twenty-fifth year.

Mr. Walter preached a few years after his settlement without a manuscript, according to the custom of the day; but his memory having been impaired by a severe illness, he was obliged, from that time, to keep his manuscript before him. His venerable colleague, who lived but about two years after Mr. Walter's settlement, ever held him in the highest estimation, and predicted with great confidence that he would be one of the most brilliant lights of the New England pulpit.

About the year 1717, in consequence, as was supposed, of excessive application to study and other labours incident to his profession, he contracted a vertigo, which for some time rendered him incapable of all intellectual labour, and obliged him to suspend the exercise of his ministry. On this occasion, his people kept a day of fasting and prayer; and many ministers and others from the neighbouring towns joined in their supplications that their pastor might be restored to health and usefulness. About the same time, he was induced to try the effect of a journey, in consequence of reading a book which one of the Boston ministers put into his hands, on the importance of exercise; and the result was, that he gradually recovered his health, and was able to return to his accustomed duties.

For about twenty-eight years, Mr. Walter sustained the pastoral office without a colleague; but, on the 19th of October, 1718, he had the pleasure of seeing his son, *Thomas*, set apart to share with him the duties of the ministry. But the death of his son which occurred within a little more than five years after his ordination, devolved upon the father again the whole pastoral care; though his people were careful to relieve him by furnishing him occasional assistance. Both his bodily and mental faculties were remarkably continued to him; and age contributed greatly to brighten his Christian graces. On the 25th of December, 1749, he had so far declined as to be unable to leave his house; and, from that time till his death, (September 17, 1750,) he was manifestly tending towards the grave, and rapidly growing in preparation for Heaven. He suffered little pain, and most of his waking hours seemed to be passed in silent devotion. He was within three months of having completed his eighty-seventh year.

The following is a list of Mr. Walter's publications:—The body of death anatomized: An Essay on the sense of indwelling sin in the regenerate—Lecture at Boston, 1707. A Sermon on the wonderfulness of Christ, 1713. A plain Discourse on vain thoughts, 1721. Faithfulness in the ministry: A Convention Sermon, 1723. Practical Discourses on the Holiness of Heaven, 1726. Unfruitful hearers detected and warned: A Sermon, 1754. A Posthumous volume of Sermons on Isaiah LV., 1755.

Dr. Eliot says of Mr. Walter,—

> "He was indeed an admirable preacher, as well as a fine scholar. His discourses were always studied, and he delivered them with great animation, though with a feeble voice. He always had a very delicate bodily frame, and was very small of stature. His character and preaching were often the subject of praise to young candidates. When he was very old, he preserved the affection of the people and the esteem of the

public. Being a meek and humble Christian, he had his conversation in the simplicity of truth and sincerity of the Gospel."

Dr. Colman remarked concerning him,—"When one is hearing Mr. Walter, it seems as if any man could preach so, yet few can equal him." And Mr. Pemberton was accustomed to say,—"I know no man that in his preaching, reconciles perspicuity with accuracy, like Mr. Walter."

Mr. Whitefield, who saw Mr. Walter in 1740, calls him a good old Puritan, and says,—"I had but little conversation with him, my stay was so short; but I remember he told me he was glad to hear I said that man was half a devil and half a beast."

Mr. Walter was married in early life to Sarah, daughter of Increase Mather, by whom he had three sons and two daughters.

THOMAS WALTER, Nehemiah Walter's second son, was born on the 13th of December, 1696, and was graduated at Harvard College in 1713. He was ordained as his father's colleague, on the 19th of October, 1718; was married on the 25th of December, of the same year, to Rebeckah, daughter of the Rev. Joseph Belcher[*] of Dedham; and died January 10, 1724, aged twenty-eight. In his last illness, he was for some time distressed with doubts in respect to his own personal religion, but at length his apprehensions were removed and he said,—"I shall be the most glorious instance of sovereign grace in all Heaven." His funeral sermon was preached by Dr. Cotton Mather.

Thomas Walter published Grounds and rules of music explained, 1721; The sweet Psalmist of Israel: A Sermon at the Lecture in Boston, by the Society for promoting regular and good singing, &c., 1722; The Scriptures the only rule of faith and practice: A Sermon at the Boston Lecture, 1723; An Essay upon that paradox—Infallibility may sometimes mistake, 1724.

Dr. Eliot says of him,—

> "He possessed a very extraordinary genius, having all his father's vivacity and richness of imagination, with more vigour of intellect. When he was at College, he was not a hard student, and was too fond of company. His intimate associate was John Checkley, who had much learning with his wit and humour. This was a grief to his father and his uncle. Dr. Cotton Mather, who warned him to beware of that man; but however he might be attached to his friend for his companionable qualities, he soon entered into a public altercation with him upon theological sentiments. Checkley wrote certain dialogues upon predestination, in which he threw sarcasms upon the religion of our fathers, which Mr. Walter answered."

Dr. Chauncy in his "Sketch of eminent men in New England," says,—

> "Mr. Walter of Roxbury, son of the old gentleman, Nehemiah, who for more than sixty years was pastor of the church there, I was acquainted with, and often had occasion to admire for the superlative excellence of his natural and acquired accomplishments. His genius was universal, and yet surprisingly strong. He seemed to have almost an intuitive knowledge of everything. There was no subject but he was perfectly acquainted with it; and such was the power he had over his thoughts and words, that he could readily and without any pains write and speak just what he would. He loved company and diversion,—which prevented his being the greatest student; and he had no need to study much, for his powers were so quick and retentive that he heard nothing but it became his own, so as that he could afterwards use it as occasion offered. He made himself master of almost Doctor Cotton Mather's learning, by taking frequent opportunities of conversing with him. I suppose he gained more learning this way than most others would have done by a whole life's hard study. You may read his character as given by his uncle in his sermon on his

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[*] **JOSEPH BELCHER** was graduated at Harvard College in 1690; was ordained at Dedham, Nov. 29, 1693; and died suddenly, April 27, 1723, aged fifty-three. He pulished the Mass Election Sermon, 1701; Two Fast Sermons, 1710; A Sermon at the ordination of Nathaniel Cotton, 1721; [who was born at Sandwich; was graduated at Harvard College in 1717; was ordained at Bristol, R. I., Aug. 30, 1721; and died July 3, 1729, aged thirty-two.]

death. He died in the prime of life; otherwise he would have been more known in the world as one of the first in New England of our truly great men."

Nehemiah Walter had another son, *Nathaniel*, who was graduated at Harvard College in 1729; was ordained pastor of the Second church in Roxbury, July 10, 1734; and died March 11, 1776.

BENJAMIN WADSWORTH.*

1693—1737.

Benjamin Wadsworth was the son of Capt. Samuel Wadsworth, who distinguished himself by his courage, and fell in battle with the Indians, at Sudbury, Mass., in the year 1676: the spot on which he fell is designated by a monument which this son, in after life, caused to be erected to his memory. Benjamin, who was his father's seventh son, was born at Milton, Mass., in the year 1669. Sometime after his father's death, he entered Harvard College, where he maintained a highly respectable standing, and was graduated in 1690. Having devoted the three succeeding years chiefly to the study of Theology, and received license to preach the Gospel, he was invited, in November, 1693, to become assistant teacher in the First church in Boston, with an understanding that he should preach once a month. He accepted the invitation, and continued to preach in this capacity the greater part of the time till the 8th of September, 1696, when he was fully inducted to his office by the neighbouring ministers, as colleague with the Rev. Messrs. Allen and Baily.

After the death of President Leverett of Harvard College, in 1724, considerable difficulty was experienced in regard to the appointment of a successor; and the College actually remained without a President somewhat more than a year. At length, in June, 1725, Mr. Wadsworth was chosen to fill the office; and though it was a great sacrifice to him to leave his flock, and an equal sacrifice to them to part with him, yet, from considerations of duty, they mutually agreed to a separation; and they parted, not indeed without deliberation and prayer, but without the formality of a dismissing council. He continued to preach to them, in his turn, for some time after his removal to Cambridge; and he ever afterwards retained their friendship, and, at his death, left a legacy to the poor of the church.

His inauguration as President took place on Commencement day, July 7, 1725. The Lieutenant Governor having, in due form, invested him with the authority of President, he returned the following answer:—

> "I thankfully acknowledge the respect shown me by the Reverend Corporation, especially by your Honour, and the Honoured and Reverend Overseers. I freely own myself unworthy of the honour to which I am called. But I think the call of Providence, (which I desire to eye in all things,) is so loud and plain that I dare not refuse it. I desire to have my whole dependance on the great God, my Saviour, for all the wisdom and grace needful for me in this weighty service. I hope, by his help, I shall show all proper allegiance to our Sovereign Lord, King George, and obedience to his laws in this Province, and endeavour to promote the same among all I shall be concerned with. I shall endeavour to take the best care I can of the College, directing

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* Sermons on his death by Sewall, Appleton and Wigglesworth.—Emerson's Hist. of the First church, Boston.—Peirce's Hist. Harv. Coll.—Quincy's do.

and ordering the members and affairs of it, according to the constitution, laws and statutes thereof. I desire the earnest prayers of God's people, that the God of all grace would make me faithful and successful, in the very great service I am called to."

It was not long after he entered upon the duties of the presidency, before his health became seriously impaired; and, during the rest of his life, it could scarcely be said that he was ever otherwise than an invalid. He, however, by husbanding his strength to the utmost, was enabled to discharge his official duties without much interruption, besides devoting a good deal of time to study. He was confined at last for a few weeks only to his sick chamber, during which time he enjoyed, in a high degree, the gracious presence of his Redeemer. The Rev. Mr. Foxcroft, who had been his colleague in the First church in Boston, thus describes his closing scene, in a sermon occasioned by his death:—

> "The Lord stood with him in his last encounters, and strengthened him on the bed of languishing, with strength in his soul. As his outward man perished, the inward man was renewed, day by day; for which cause he fainted not; but lay calm and patient, strong in faith and full of humble submission; desiring to depart and be with Christ, and wishing the blessed time might be hastened, yet still resigned to the will of his Heavenly Father. Favoured with living comforts in his expiring moments, he could and did, with a lively hope, commit his soul into the hands of his dear Redeemer, in whom he had believed, and whom he had preached and served; leaving his dying testimony for Christ, his truths and ways; trembling for the ark of God, and praying for the peace of Jerusalem, commending all about him to God and to the word of his grace, and expressing the best wishes in solemn manner for one and another that made their respectful visits to him."

He died March 16, 1737, in the sixty-eighth year of his age, and the twelfth year of his presidency. At his funeral, which was solemnized with appropriate honours, Mr. Tutor Flynt delivered an eloquent and pathetic oration in Latin, which was published. Doctors Sewall, Appleton and Wigglesworth, preached on the occasion of his death at Cambridge, and Mr. Foxcroft at Boston; and the several discourses were printed.

The following is a list of President Wadsworth's publications:—An Artillery Election Sermon, 1700. A Sermon on mutual love and peace among Christians, 1700. Exhortations to piety, 1702. Men worse in their carriage to God than one another: Psalms sung with grace in the heart: A pious tongue, an enriching treasure:—Three Sermons, 1706. Great and last judgment: in several Sermons, 1709. An Essay to do good, by a dissuasive from tavern haunting and excessive drinking; with a Lecture Sermon, 1710. A Sermon on assembling at the House of God, 1710. The highest dwelling with the lowest: A Sermon, 1711. Five Sermons: namely, the first on the 30th of September 1711,—being the last delivered in the old meeting house, which was burnt, October 2, 1711; the second at the South meeting house in Boston, on the 7th of October, 1711,—being the first Lord's day after the fire; the third on the 18th of December, 1711, being—a Fast kept by the old church, occasioned by the burning of their meeting house; the fourth on the 3d of May 1713,—being the first in the Brick meeting house, where the former was burnt; the fifth, on the 12th of November, 1713,—being a Thanksgiving Sermon for God's goodness in providing a new meeting house for the old church: with a preface giving some account of the fire. Fraud and injustice detected and condemned: A Sermon, 1711. The well ordered family: A Sermon, 1712. Explanation of the Assembly's Catechism, 1714. A help to get knowledge, 1714. Advice to the sick and well, 1714. Early seeking of God earnestly recommended, in two Sermons, 1715. Invitation to the Gospel feast:

eleven sermons, 1715. The Saint's prayer to escape temptation: A Sermon, 1715. A Discourse on the death of Isaac Addington, 1715. Election Sermon, 1716. The Churches shall know that Christ searcheth the hearts: A Fast Sermon, 1717. Twelve Sermons on various subjects, 1717. Essay for spreading the Gospel into ignorant places: A Sermon, 1718. Constant preparedness for death a constant duty: A Sermon at Boston, 1718. Fervent zeal against flagrant wickedness: A Lecture at Boston, 1718. Benefits of a good, and mischiefs of an evil, conscience, in fourteen sermons, 1719. The Gospel not opposed but by the devil and men's lusts: Lecture Sermon at Boston, 1719. Vicious courses procuring poverty, described and condemned: A Lecture Sermon at Boston, 1719. Some considerations about Baptism, managed by way of dialogue between a minister and his neighbour, 1719. The Lord's day proved to be the Christian Sabbath, 1720. Guide for the doubting, and cordial for the fainting saint, 1720. Faithful warnings against bad company: A Sermon, 1722. Christ's fan in his hand, 1722. Imitation of Christ a Christian duty, 1722. A dialogue between a minister and his neighbour on the Lord's Supper, 1724. Surviving servants of God carrying on the work of the deceased: A Sermon at Cambridge on the death of President Leverett, 1724. It is honourable, not shameful, to suffer: A Sermon, 1725. None but the righteous saved.

Dr. Sewall, in his sermon occasioned by President Wadsworth's death, thus describes his character:—

"Of him, a Reverend person acquainted with him from his youth, testifieth, 'that in his early youth he was singularly grave but affable, meek but manly, reverent to his superiors, courteous to his juniors, prudent in all his behaviour; a hard student, a good scholar, and ever esteemed to be sincerely pious.' * * * * His favourite study was divinity: and it must be acknowledged that he was an orthodox and judicious divine, well accomplished and spirited for the work of the ministry. This, his labours with his beloved flock, and his printed works testify. His prayers were devout and fervent. His sermons were delivered from a strong and faithful memory; and often with that affection which had an happy tendency, by God's blessing, to enkindle the like flame in the hearts of his hearers. His preaching was plain and practical, scriptural and powerful. In doctrine he showed uncorruptness, gravity, sincerity, sound speech that cannot be condemned. And if you consider him as a textuary, I suppose it will be granted that he was second to few, if any; having laid up God's word in his heart, and being able to bring forth out of his good treasure in a rich abundance. He was diligent to know the state of his flock and looked well to them, feeding both the sheep and lambs, from love to Christ. He taught publicly and from house to house. He visited the fatherless and widows in their affliction; and was ready to shew his pious and charitable compassions to the souls and bodies of men, as their circumstances called for it. And in other instances of pure and undefiled religion was it his care to live as well as preach the Gospel. Being an excellent Christian he might with propriety use those words, 'Be ye followers of me, even as I also am of Christ. Being an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.'

"Nor were his cares and labours confined to his own flock. The care of other churches came upon him; and he was ready, as there was occasion, to show his zealous affection for the interests of Christ's kingdom among us. Yea, his heart was much engaged in sending the Gospel to dark places, destitute of so great a blessing; and he employed an active hand in that excellent work.

"He was held in esteem for his prudent and faithful advice in cases of conscience, and other difficult matters. And we may now justly take up that lamentation, Isaiah III. 12.—'Behold the Lord, the Lord of Hosts doth take away—the Prophet and the Prudent and the Ancient.'

"His translation to the President's chair in the College was in the decline of life; and it is thought that when entering upon a work new and difficult, with too intense labour and close application, he broke his constitution. However, under this great disadvantage, his zeal for the glory of God, and great regard to the welfare of the College, carried him almost beyond himself; so that I think I may say, that to his power, yea, and beyond his power, he was willing to spend and be spent, in the service of that Society. He was constant, when the state of his health would in any measure allow of it, in performing the religious exercises of the Hall; and laborious in them,—often expounding the Scriptures. And how careful and concerned was he that the College might receive damage in none of its interests! How unwearied in attending the business of it even when his bodily infirmities urged him to spare himself! For the proof of these things, I might appeal to witnesses here present, and to the books and records of the College, where, if I mistake not, stand some peculiar monuments of his laborious diligence. Indeed, I cannot but apprehend that the power of God was magnified in his weakness; in that, under such frequent returns of pain, he was so far strengthened and spirited to his work; particularly in the extreme cold of the last winter."

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BENJAMIN COLMAN, D. D.*

1693—1747.

Benjamin Colman was born in Boston, October 19, 1673. He was the second son of Benjamin and Elizabeth Colman, who emigrated from England, and settled in Boston, a short time before his birth. During several of his earliest years, his health was delicate, and he gave no particular promise of intellectual superiority; but, at the age of about five, his faculties began suddenly and rapidly to expand, and under the tuition of the famous Ezekiel Cheever, he soon became a model, not only of diligence, but of improvement. Through the influence of his mother especially, who was distinguished for her piety, his thoughts and feelings early received a religious direction; and it was impossible to designate any time from early childhood, when he did not appear to be walking in the fear and love of God.

He entered Harvard College in 1688, and graduated with high honour in 1692, under the Presidency of Dr. Increase Mather. Previous to this time, he had become a member of the Second church in Boston.

Having been devoted to the ministry in the purpose of his parents, he seems never to have contemplated any other profession; and, accordingly, after a brief theological course, extending as it would seem through less than a year, he commenced preaching. Having supplied the parish of Medford for about six months, he returned to Cambridge to prosecute further his theological studies, and remained there till he took the degree of M. A. in 1695. His earliest efforts in the pulpit were received with marked favour, and were a fitting introduction to the brilliant course to which he was destined.

Having a strong desire to visit the land of his fathers, he embarked for London in July, 1695, in the very heat of the war between England and France. The vessel in which he took passage was captured by a French privateer, on which occasion he evinced great intrepidity, by remaining on the quarter deck, and joining vigorously in the common defence. Being taken prisoner, his own clothing was wrested from him, and miserable rags given him in its place; after which, he was thrust into the hold with the sailors. Having contrived, however, to keep in his possession a small sum of money till he reached France, he was enabled then somewhat to improve his appearance; and, after a few weeks,—during which he was the subject of various singular and even startling adventures, he was exchanged, and at length found his way to London. Here he was received with great kindness, and enjoyed the friendship of many of the most distinguished Dissenting ministers of England at that period, with some of whom he kept up a correspondence, after his return to this country. Beside his occasional labours in various places, he supplied a pulpit in Bath statedly for about two years. During his residence here, he formed an intimate acquaintance with Elizabeth Singer, afterwards the celebrated Mrs. Rowe, upon whose character and friendship he seems to have placed the highest estimate. The following glowing description of her was found among his manuscripts:—

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* Turell's Life of Colman.—Hopkins' Hist. of the Houssatonnoc Indians.—Thacher's Cent. Serm.—Palfrey's Hist. Serm.—Lothrop's do.

> "She was an heavenly maid of sublime devotion and piety, as well as ingenuity and wit. How she had collected such a store of knowledge and literature, by reading and conversation, without a learned tutor, was wonderful. But her wisdom and discretion outshone her knowledge. She had only her mother tongue, but had made all the improvement of an academical education. She was a poet, a philosopher, and a divine; and, above all, a most devout worshipper of God in secret and in public. She hid herself in the public worship in an obscure place. where she could neither see others, nor be seen by them. Music, poetry and painting were her three beauties and delights. She used her pencil almost as well as her pen. She never was idle; but either her needle or her pencil was going in all conversations. And what she drew, she gave to the company. She used to declare the great assistance she had sometimes found in her devotions by the organs and anthems well sung to them."

After Mr. Colman had been in England between three and four years, he received an invitation from several leading gentlemen in Boston to return and take the pastoral charge of a new church, (Brattle street church,) which they had been chiefly instrumental in establishing. This church had its origin in dissatisfaction with some of the then prevailing usages of the churches of New England, particularly in not reading the Scriptures in connection with public worship, and in requiring a "relation of experiences" in order to an admission to the Lord's table. The founders,—"undertakers," (as they style themselves,) of the new church, in their invitation to Mr. Colman to become their pastor, distinctly avow their purpose to adopt a course different, in these particulars, from that of their sister churches around them; and, as they apprehended that the proposed innovation might subject them to some embarrassment in respect to the ordination of their pastor by the neighbouring clergymen, they suggested to him,—without giving any reason for the suggestion, the propriety of his being ordained previous to his leaving London. Mr. C. determined to accept their invitation, and immediately commenced making his arrangements for a return to this country. He was ordained in London, by the Presbytery, August 4, 1699; and, about a fortnight after, embarked for Boston, where he arrived early in November, and began almost immediately to preach in what he calls their "pleasant new built house." The ministers of the town at first stood aloof from the enterprise; but it was only for a short time,—as they seem, within a month or two, to have acceded to the request of the church, to join with it in the observance of a day of prayer "for public imploring the presence of God, his pardon and blessing."

As Mr. Colman was now young in the ministry, and withal was of a somewhat slender constitution, his church took care to lighten his labours by providing him with occasional assistance; and, for two years and a half,—from 1701 to 1703, they employed Mr. Eliphalet Adams, who was afterwards, for many years, the minister of New London, Conn. This cir cumstance seems to have given occasion to some temporary dissension in the church, which, however, quickly passed away.

In 1715, Mr. William Cooper, with Mr. Colman's cordial approbation, was settled as his colleague; and the two continued to labour with the utmost harmony till 1743, when Mr. Cooper was called to his rest. The next year, however, Mr. Samuel Cooper, a young man of great promise, was settled in his father's place;—a circumstance in which the highest earthly wish of the venerable senior pastor was fulfilled.

The year 1721 was memorable in Boston for the extensive and fatal prevalence of the small pox, and for the introduction of inoculation, in defiance of the prejudice and violent opposition of the people. The House of Representatives passed a bill prohibiting it, and, but for the decision of the Council, it would have taken effect. The celebrated Dr. Boylston, who took the lead in the new practice, persevered in it, despite of all opposition; and Colman wrote an able pamphlet in its defence, dedicated to President Leverett, and entitled "Some observations on the new method of receiving the small pox by ingrafting or inoculating." We may form some opinion of the temper with which this dispute was carried on, on both sides of the water, from the fact that there was a sermon preached by a Mr. Mussey in London, in 1722, and reprinted in Boston immediately after, on Job II. 7; the doctrine of which is, that *Satan was the first inoculator.*

After the death of the Rev. and Hon. John Leverett, President of Harvard College, which occurred in November, 1724, Mr. Colman was chosen his successor; but the General Court, from some cause which it is impossible now satisfactorily to ascertain, virtually compelled him to decline the office by refusing to vote his salary, until he should signify his willingness to accept the appointment, and his church should consent to release him from his pastoral charge. He, however, always retained a strong and unabated affection for the College, and probably accomplished more in its behalf than any other man of his day. While he held the office of Fellow, he was not only most attentive to the various duties belonging to it, but was regarded as the leading spirit of the Board, and had the acknowledged precedence in all its deliberations. He was instrumental also of enlisting a vast amount of foreign patronage in favour of the institution: it was through him that the benefactions of Holden and Hollis were received; and when the tidings of the death of these illustrious men reached this country, he rendered a worthy and appropriate tribute to their memories, in two discourses, which still remain to testify to their noble generosity, and to his grateful appreciation of their characters.

He also rendered no inconsiderable service to Yale College,—then an infant seminary, particularly in the way of increasing its library. When he heard of the generosity of Dean Berkley towards that institution, he wrote to the Rev. Elisha Williams, then Rector, and to two or three other clergymen in Connecticut, expressing his great gratification at what the Dean had done, but connecting with it some apprehension that the benefaction might be coupled with some conditions, a compliance with which would involve what he considered improper concessions to Episcopacy. In one of these letters he inquires with some solicitude in respect to a report which had reached him, that Arminianism had become somewhat prevalent in the College, and expresses a strong hope that the rumour would prove to be without foundation.

He considered it not less his duty than his privilege to lend his aid, as he found occasion or opportunity, in civil affairs; and though he was sometimes charged with stepping out of his appropriate sphere, he vindicated himself on the ground that, if he was a clergyman, he was a citizen also, and that the duties of the one were in no wise incompatible with those of the other. The General Court often employed him to draft special letters upon the affairs of the Colony; and, in several instances, he wrote addresses to the King and the ministry, in behalf of the clergy of Massachusetts.

He received, during his life, many expressions of the public regard. In 1731, the degree of Doctor of Divinity was conferred upon him by the University of Glasgow, at the suggestion of the Scottish Society for propagating Christian knowledge. He tendered to the University and the Society his grateful acknowledgments in two beautifully written letters,—the former in Latin, the latter in English,—both of which are incorporated in the sketch of his life and character, written by his son-in-law, the Rev. Ebenezer Turell.

Dr. Colman was unquestionably one of the most attractive and popular preachers of his day. With a highly gifted and highly cultivated mind, he possessed a naturally ardent temperament, a most expressive and benignant countenance, and an uncommon solemnity and grace of manner, that never failed to rivet the attention of his audience. In his style of composition he was regarded as quite a model; and he is said to have contributed more than any other clergyman of that day to elevate at least the literary character of the New England pulpit. In his religious views he is represented as having been, on some points, less rigid than most of his brethren around him; though he held with great tenacity, and preached with great earnestness, the doctrines of atonement by the blood, and of sanctification by the spirit of a Divine Saviour, as forming the basis of what he regarded true Christianity. Though his manner of preaching was distinguished for persuasiveness, he sometimes, especially in his appeals to an ungodly world, rose well nigh into a son of thunder; and there are passages in some of his printed sermons which, for impressiveness, and power, and awful solemnity, are almost unrivalled.

As he was constituted with a large share of benevolence and magnanimity, as well as wisdom, so he was pre-eminently a lover and promoter of peace; and his services were often put in requisition, and successfully too, for the restoration of harmony between contending parties. He was also distinguished for a catholic spirit toward Christians of other communions than his own; and whomsoever he considered as holding the head, even though he might regard their views as in many respects defective or erroneous, he was always ready to meet in the spirit of Christian fellowship and co-operation.

In the revival which occurred in connection chiefly with the labours of Whitefield, about the year 1740, Dr. Colman evinced a due degree of zeal on the one hand, and no lack of prudence on the other. He fully believed that the work had all the essential characteristics of genuineness, and therefore he could not conscientiously withhold from it his countenance and support; and yet he was equally firm in the conviction that it was marred by some most palpable exhibitions of human infirmity. He seems rather to have taken a middle course between those who fully approved, and those who entirely discountenanced, the work; and hence, though we find his name to a paper containing a general testimony in its favour, we find that he did not hesitate to condemn, in both his letters and published sermons, whatever he deemed exceptionable and erratic.

Notwithstanding Dr. Colman had a feeble constitution, he was spared to a good old age, and was enabled, by great attention to himself, to preserve so much vigour of health as to prosecute the labours of his ministry, almost without interruption, from its commencement to its close. It had always been his prayer that "he might not outlive his work and his usefulness;" and this prayer was signally answered. Though he had been, for some time, evidently sinking under the decays of age, there was nothing to excite apprehension that his departure was near at hand, till a few days before the event. He preached the very Sabbath before he died; though it would seem from a letter that he wrote about that time,—the last probably that he ever wrote,—that he had a strong conviction that he had nearly finished his course. The evening before his death he passed with some of his friends, who had come from a distance to visit him,—in religious but cheerful conversation; and he told them explicitly that they had come to see him die. After a restless night, he rose early, (August 29, 1747,) apparently more feeble than usual, and about ten o'clock, was, almost in the twinkling of an eye, rapt away from earth to Heaven.

It would seem that, contrary to the usage of the times, none of the sermons occasioned by his death were published. The following extract from the funeral sermon by his colleague, has, however, been preserved:—

> "He never delivered a sermon but we saw how perfectly he understood the decorum of the pulpit; and the gravity and sweetness at once expressed in his countenance, the music of his voice, the propriety of his accent, and the decency of his gesture, showed him one of the most graceful speakers of the age.
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> "He was a good master of address, and carried all the politeness of a Court about him. And as he treated mankind of various degrees and ranks with a civility, courtesy, affability, complaisance and candour, scarce to be equalled, so all but the base and mean showed him a high degree of respect and reverence, love and affection. Particularly, men of figure and parts, of our own nation, and foreigners, whom he failed not to visit upon their coming among us, greatly valued and admired him. It has been said, perhaps not without some seeming grounds for it, that he sometimes went too far in complimental strains, both in word and writing; but if he did, such flights took their rise from an exuberance or excrescence of the before mentioned homiletical virtues. He took a sincere pleasure in the gifts of others, and had a natural proneness to think favourably of all men, and construed every thing in the most candid sense. He was an example of patience, and instead of revenging injuries, (when it was in his power,) he laid himself out to do all the kindnesses he could to his adversaries." * * * Yet "his natural temper was quick and hasty; and he had the infirmities as well as the sanctity of an Elijah."

On the Commencement at Cambridge, next succeeding his death, President Holyoke, in an oration which succeeded the conferring of academical degrees, rendered a beautiful and deserved tribute to his memory. Having alluded to several clergymen, some of them men of eminence who had died during the year, he goes on to say, "quibus omnibus, egregie licet ornatis, virum vere reverendum Benjamin Colman longe præcellere, nemo non facile confitebitur."

Dr. Colman was married shortly after his settlement in Boston, to Jane Clark, who died October 26, 1731. On the 6th of May, 1732, he was married again to Sarah Clark, then widow of the Hon. John Clark, and previously of Mr. Leverett, President of Harvard College. She died April 24, 1744. And on the 12th of August, 1745, he was married, yet again, to Mary Frost of New Castle, N. H., widow of the Hon. John Frost. He had children by his first marriage only,—namely, a son and two daughters; but the family is now almost extinct.

The following is a list of Dr. Colman's publications:—An Artillery Election Sermon, 1702. Practical Discourses upon the parable of the ten virgins, 1707. Poem on Elijah's translation, occasioned by the death of the Rev. Samuel Willard, 1707. The government and improvement of mirth according to the laws of Christianity: in three Sermons, 1707. Imprecation against the enemies of God lawful: a Sermon, 1707. The piety and duty of rules to comfort and encourage the ministry of Christ: a Sermon, 1708. A Sermon on the union of England and Scotland, 1708. A Sermon on the death of Abigail Foster, 1711. The blessing and honour of fruitful mothers: A Sermon, 1711. Divine compassions magnified: A Sermon, 1711. A Sermon on seeking God early, 1713. The heinous nature of the sin of murder: A Sermon before the execution of David Wallis, 1713. A Sermon on the death of Elizabeth Wainwright, 1714. A Sermon on the death of the Hon. Isaac Addington, 1714. A Sermon on the death of the Rev. Thomas Bridge, 1714. Gospel ministry the rich gift of the ascended Saviour unto his Church: A Sermon, 1715. The incomprehensibleness of God: in four Sermons, 1715. A Thanksgiving Sermon for the suppression of the rebellion in Great Britain, 1716. A Sermon for the reformation of manners, 1716. A Sermon on the death of Mrs. Elizabeth Hirst, 1716. A Fast Sermon, 1716. The warnings of God unto young people: A Sermon, 1716. A Sermon on the death of the Rev. William Brattle and the Rev. Ebenezer Pemberton, 1717. Five Sermons from Luke XI. 21. 22., 1717. A Discourse on the pleasure of religious worship in our public assemblies, 1717. A Sermon at the ordination of William Cooper, 1717. Massachusetts Election Sermon, 1718. The rending of the veil of the temple: A Sermon, 1718. A Sermon before the General Court of Massachusetts, 1719. The blessing of Zebulon and Issachar: A Sermon, 1719. Reason for a market in Boston, 1719. Early piety inculcated: A Sermon, 1720. A Sermon on the death of Governor Dudley, 1720. Early piety towards men: A Sermon, 1721. A Sermon on the death of William Harris, Esq., 1721. A Sermon at Harvard College before the baptism of Rabbi Judah Monis,[*] 1722. Observations on inoculation, 1722. Jacob's vow: A Sermon, 1722. Massachusetts Election Sermon, 1723. A Sermon on the day of prayer, 1723. A Sermon on the death of Mr. David Stoddard, 1723. A Sermon on the death of Increase Mather, D. D., 1723. A Sermon on the death of Madam Steel, 1723. A Sermon on the death of President Leverett, 1724. God deals with us as rational creatures: A Sermon, 1725. The duty of parents to pray for their children: A Sermon, 1725. The doctrine and law of the Holy Sabbath: A Sermon, 1725. A Sermon to pirates, 1726. A Sacramental Discourse, 1727. The judgments of Providence in the hand of Christ: in four Sermons, 1727. A Sermon on the accession of George the Second, 1727. A Sermon on the death of Cotton Mather, 1728. A Sermon at the ordination of Mr. Pemberton of New

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[*] JUDAH MONIS was an Italian Jew, who came to this country about the year 1720; and shortly after was appointed teacher of the Hebrew language in Harvard College. He embraced the Christian religion, and in 1722 was publicly baptized at Cambridge. After the death of his wife in 1761, he resigned his office which he had held about forty years, and retired to Northborough, where he spent the rest of his life. He died April 25, 1764, bequeathing forty-six pounds to be divided among seven of the neighbouring ministers. He published The Truth, the whole Truth and nothing but the Truth: A Discourse delivered at his baptism, 1722; A Hebrew Grammar, 1735.

York, 1728. Five Sermons on the great earthquake, 1728. Twenty Sacramental Sermons on the glories of Christ, 1728. A Sermon on the death of William Welsteed, Esq., 1729. A Sermon on the death of the Rev. Solomon Stoddard of Northampton, 1729. A Sermon at the funeral of the Hon. Simeon Stoddard, Boston, 1730. Government the pillar of the earth: A Sermon, 1730. The duty of young people to give their hearts to God: in four Sermons, 1730. Death and the grave without any order: A Sermon, 1730. A Treatise on family worship, 1730. A Sermon on Governor Belcher's accession, 1730. A Sermon on the death of Thomas Hollis, of London, 1731. The grace given us in the preached Gospel: A Fast Sermon, 1732. God is a great King: A Sermon, 1733. A Sermon at the Boston Lecture, 1734. The Fast which God hath chosen: A Sermon, 1734. A Sermon on the death of his beloved daughter, Mrs. Jane Turell, 1735. Dissertation on the first three chapters of Genesis, 1735. The merchandise of a people, holiness to the Lord: A Sermon, 1736. A Sermon on the death of Thomas Steel, 1736. A Dissertation on the image of God wherein man was created, 1736. A Fast Sermon before the General Court, 1736. It is of the Lord's mercies that we are not consumed: A Sermon, 1737. The great duty of waiting on God in our straits and difficulties: A Sermon, 1737. The divine compassion new every morning: A Sermon, 1737. Righteousness and compassion the ruler's duty and character: A Sermon, 1737. An Artillery Election Sermon, 1738. The unspeakable gift of God: A Sermon, 1739. A Sermon on the death of the Rev. Peter Thacher, 1739. The withered hand restored: A Sermon, 1739. A Sermon on the death of Samuel Holden of London, 1740. Pleasant to see souls flying to Christ: A Sermon, 1740. A Sermon at the Boston Lecture, 1741. A Sermon on Governor Shirley's accession, 1741. The Lord shall rejoice in his works: A Sermon, 1741. The word of God magnified by Him: A Sermon, 1742. Satan's fiery darts: in several Sermons, 1743. The glory of God's power in the firmament: A Sermon, 1744. A Sermon on the death of the Rev. William Cooper, 1744. A Sermon at the ordination of the Rev. Samuel Cooper, 1746. A Sermon on the death of Mrs. Frances, wife of Governor Shirley, 1746.

TIMOTHY EDWARDS.*

1694—1758.

The family of Edwards is of Welsh origin. The earliest known ancestor was the great grandfather of Timothy Edwards, the Rev. Richard Edwards, a clergyman in London, in the time of Queen Elizabeth. The tradition concerning him is, that he went from Wales to London, and became a minister there in the Established Church. His wife, whose Christian name was Anne, after the death of her husband, married James Coles; who, with her son, William Edwards, then young and unmarried, accompanied her to America, and settled in Hartford, Conn., about the year 1640. William Edwards was married about the year 1645, to a lady whose Christian name was Agnes, who belonged to a highly respectable family in England, and who came to America, when she was quite young. Richard Edwards, the son of William and Agnes Edwards, was born at Hartford in May, 1647, was married to Elizabeth Tuthill, daughter of William and Elizabeth Tuthill, who came from Northamptonshire, in England, spent his life in Hartford, and was a respectable merchant, and an exemplary Christian. He had, by his first marriage, seven children,—the eldest of whom was Timothy, the subject of this notice. After the death of his first wife, he was married to a Miss Talcot of Hartford, sister of the Hon. John Talcot; and by this marriage he had six children. He died April 20, 1718, in the seventy-first year of his age.

Timothy Edwards was born at Hartford, May 14, 1669. He was fitted for College under the instruction of the Rev. Pelatiah Glover, at that time the minister of Springfield, and an accomplished classical scholar. He entered Harvard College in 1687, and on the 4th of July, 1691, received the two degrees of B. A. and M. A.,—one in the morning, the other in the afternoon,—"an uncommon mark of respect," (as the Records of East Windsor say,) "paid to his extraordinary proficiency in learning." After having gone through the usual course of theological study, he was licensed to preach. In May, 1694, he was ordained pastor of the then newly constituted church at East Windsor.

Mr. Edwards was married on the 6th of November, 1694, to Esther, the second child of the Rev. Solomon Stoddard of Northampton.

In the spring of 1711, Mr. Edwards and the Rev. Mr. Buckingham of Milford were appointed by the Legislature of the Colony, Chaplains to the Connecticut troops, in a military expedition designed for Canada. He left Windsor for New Haven in July, and reached Albany, with three companies under the command of Lieut. Colonel Livingston, on the 15th of August. The march to Albany was attended with considerable exposure, as the country through which it lay was chiefly uncleared, and they were obliged to encamp two nights in the woods. At Albany he addressed a letter to his wife, of which the following is an extract:—

> "Whether I shall have any time to write you after this, I know not; but however that may be, I would not have you discouraged or over anxious concerning me, for I am not so about myself. I have still strong hopes of seeing thee and our dear chil-

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* Records of the First church in East Windsor.—Trumbull's Hist. Conn., II.—Dwight's Life of President Edwards.

dren, once again. I cannot but hope that I have had the gracious presence of God with me since I left home, encouraging and strengthening my soul, as well as preserving my life. I have been much cheered and refreshed respecting this great undertaking, in which I verily expect to proceed, and that I shall, before many weeks are at an end, see Canada; but I trust in the Lord that he will have mercy on me, and thee, my dear, and all our dear children, and that God has more work for me to do in the place where I have dwelt for many years, and that you and I shall yet live together on earth, as well as dwell together forever in Heaven with the Lord Jesus Christ, and all his saints; with whom to be is best of all."

On the 20th of August, they left Albany and marched for Wood Creek. At Saratoga, Mr. Edwards, in consequence of the fatigue and exposure of the march, was taken seriously ill. On the 4th of September, being unable to proceed with the army, he was conveyed in a boat to Stillwater; and thence carried back through the woods to Albany, in a waggon and on a bed. Owing to the lateness of the season and some other adverse circumstances, the expedition was soon after relinquished; and Mr. Edwards, in the course of a few weeks, returned home.

In the summer of 1752, Mr. Edwards, finding that the infirmities of age were increasing upon him, proposed to his people the settlement of a colleague; and the Rev. Joseph Perry[*] was accordingly settled on the 11th of June, 1755. They, however, continued Mr. Edwards' salary till his death, which took place January 27, 1758, when he was eighty-nine years of age.

Mrs. Edwards survived him twelve years, and died January 19, 1770, in the ninety-ninth year of her age, retaining her mental faculties in remarkable vigour till the close of life. She was a person of strong mental powers, of high cultivation, of great religious attainments, and every way fitted to be a most efficient helper to a minister of the Gospel. Even after the death of her husband, she continued as active as ever; and his successor in the ministry was greatly assisted and strengthened by her good influence as long as she lived.

Mr. and Mrs. Edwards lived together in the married state upwards of sixty-three years. They had one son and ten daughters. The son was the celebrated *President Edwards*. *Esther*, the eldest child, was married to the Rev. Samuel Hopkins of West Springfield,—*Elizabeth*, the second child, to Col. Jabez Huntington of Windham,—*Anne*, the third child, to John Ellsworth of East Windsor,—*Eunice*, the sixth child, to the Rev. Simon Backus[†] of Newington,—*Abigail*, the seventh child, to William Metcalf of Lebanon, a graduate of Harvard College, in 1727,—*Hannah*, the ninth child, to Seth Wetmore of Middletown; and *Martha*, the eleventh child, to the Rev. Moses Tuttle[‡] of Granville, Mass. The other three daughters,—*Mary*, *Jerusha* and *Lucy*, were never married.

The following account of Mr. Edwards' appearance, character and habits, is from the pen of his descendant, Dr. Sereno E. Dwight:—

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[*] Joseph Perry was a native of Sherburn, Mass.; was graduated at Harvard College in 1752; and died in 1783, aged fifty. He published A Sermon on the death of the Hon. Roger Wolcott, 1763; A Sermon on the death of the Rev. Nathaniel Hooker, 1771; Conn. Election Sermon, 1775.

[†] Simon Backus was a native of Norwich, Conn.; was graduated at Yale College, in 1724; and was ordained pastor of the church in Newington, Conn., January 25, 1727. He died in 1745, at Cape Breton, whither he had gone as chaplain in the Colonial service, aged about forty-five. He had a son, *Simon*, who was graduated at Yale College in 1759; was settled as the first pastor of the church in Granby, Mass., October, 1762; resigned his pastoral charge in March, 1784; and died in 1828, at the age of eighty-seven.

[‡] Moses Tuttle was graduated at Yale College in 1745; became the pastor of the church in Granville, Mass., at its organization in 1747; resigned his charge in 1754; and died at Southhold, L. I. in 1785, aged sixty-five.

"Mr. Edwards was about five feet ten inches in height; of a fair complexion; of a strong robust frame; full, but not corpulent. He was a man of polished manners, particularly attentive to his dress and to propriety of exterior; never appearing in public but in the full dress of a clergyman.

"The management not only of his domestic concerns, but of his property generally, was entrusted to the care of Mrs. Edwards, who discharged the duties of a wife and a mother with singular fidelity and success. In strength of character she resembled her father; and like him, she left behind her in the place where she resided for seventy-six years, that 'good name,' which is 'better than precious ointment.' On a visit to East Windsor in the summer of 1823, I found a considerable number of persons advanced in years, who had been well acquainted with Mrs. Edwards, and two upwards of ninety, who had been pupils of her husband. From them I learned that she received a superior education in Boston; was tall, dignified and commanding in her appearance, affable and gentle in her manners, and was regarded as surpassing her husband in native vigour of understanding. They all united in speaking of her as possessed of remarkable judgment and prudence, of an exact sense of propriety, of extensive information, of a thorough knowledge of the Scriptures and of theology, and of singular conscientiousness, piety and excellence of character. By her careful attention to all his domestic concerns, her husband was left at full liberty to devote himself to the proper duties of his profession. Like many of the clergy of that early period in New England, he was well acquainted with Hebrew literature, and was regarded as a man of more than usual learning, but was particularly distinguished for his accurate knowledge of the Greek and Roman classics. In addition to his other duties, he annually prepared a number of pupils for College; there being, at that time, no academies or public schools endowed for this purpose. One of my aged informants, who pursued his preparatory studies under him, told me that, on his admission to College, when the officers had learned with whom he had studied, they remarked to him that there was no need of examining Mr. Edwards' scholars.

"He was, for that period, unusually liberal and enlightened, with regard to the education of his children—preparing not only his son, but each of his daughters also, for College. In a letter bearing date August 3, 1711, while absent on the expedition to Canada, he wishes that Jonathan and the girls may continue to prosecute the study of Latin; and in another of August 7th, that he may continue to recite his Latin to his elder sisters. When his daughters were of the proper age, he sent them to Boston to finish their education. Both he and Mrs. Edwards were exemplary in their care of their religious instruction; and, as the reward of their parental fidelity, were permitted to see the fruits of piety in them all, during their youth.

"He always preached extemporaneously, and, until he was upwards of seventy, without noting down the heads of his discourse. After that time, he commonly wrote the divisions on small slips of paper; which, as they occasionally appeared beyond the leaves of the Bible, that he held in his hand, his parishioners called, 'Mr. Edwards' thumb papers.' Apologizing for this one day to one of his pupils, he remarked to him, that he found his memory beginning to fail, but that he thought his judgment as sound as ever; and this was likewise the opinion of his people, till near the close of his life. He is not known to have written out but a single sermon, which was preached at the General Election in 1732, and was published. It is a solemn and faithful application of the doctrine of a general judgment to his hearers, particularly as legislators and magistrates. As he lived till within a few months of his son's decease, the latter often visited his father and preached in his desk. It was the customary remark of the people that 'although *Mr. Edwards* was perhaps the more learned man, and more animated in his manner, yet *Mr. Jonathan* was the deeper preacher.'

"His influence over his congregation was commanding, and was steadily exerted on the side of truth and righteousness. When he knew of any division among them, he went immediately to see that the parties were reconciled; and when he heard of any improper conduct on the part of any individuals, it was his uniform custom to go and reprove them. Under his preaching, the Gospel was attended with a regular uniform efficacy, and, in frequent instances, with revivals of religion; yet no record is preserved of the actual admissions to the church. In some of the family letters, I find incidental mention of a revival of religion, as existing in 1715 and 1716; during which Mrs. Edwards and two of her daughters made a profession of their Christian faith; and several others of the family are spoken of as 'travelling towards Zion with their faces thitherward.' His son observes, in 1737, that he had known of no parish in the West of New England, except Northampton, which had as often been favoured with revivals of religion, as that of his father."

ELIPHALET ADAMS.*

1696—1753.

ELIPHALET ADAMS, was a son of the Rev. William and Mary (Manning) Adams, and was born at Dedham, Mass., March 26, 1677. His mother died when he was two years old, and his father when he was eight; but, by the kind assistance of some of his friends, he was enabled to acquire a collegiate education, and was graduated at Harvard College in 1694. Under whose direction he studied Theology is not known; but the first notice we have of his being in the ministry, is in an entry which he makes in a diary that he almost immediately discontinued,—namely, that November 20, 1696, he "came first to Little Compton to preach amongst them." Another entry under date of May 1699, is as follows:—"I preached my first sermon to the Indians in their own language, with fears lest I should be a barbarian to them; but they told me they understood it well, and accepted it thankfully." In September following, he visited Hartford in company with his brother-in-law, the Rev. Samuel Whiting of Windham, and while there, received from the people of Farmington an earnest invitation "to come and exercise the work of the ministry among them;" but it does not appear that he listened to their proposals, even so far as to preach to them as a candidate. From 1701 to 1703 (two years) he was employed as an assistant to the Rev. Mr. (afterwards Dr.) Colman, then the newly settled minister of Brattle street church, Boston; but, for several years after this, there is no record remaining of Mr. Adams' labours, nor is it known even where he was employed. The next ascertained fact in his history is his being ordained to the pastoral charge of the church in New London, Conn., on the 9th of February, 1708-9. The sermon on that occasion was preached by the Rev. Samuel Whiting.

In 1720, Mr. Adams was chosen a Trustee of Yale College, and continued in the office till 1738. It was during this period that the great excitement existed, in consequence of the secession of Dr. Cutler, Rector of the College, from the Congregational to the Episcopal Church. Mr. Adams acted with great firmness on the occasion, and in connection with Governor Saltonstall of New London, who was also a Trustee, is said to have exerted a very efficient influence. In 1723, he was elected to the vacant Rectorship of the College, but declined the appointment, probably on account of the disturbed state of the institution, and the perplexity which, under those circumstances, would naturally be incident to the office.

Mr. Adams' labours were, by no means, confined within the limits of his own congregation. He was often resorted to for advice in difficult cases, and was frequently a member of ecclesiastical councils in different parts of the Colony. He assisted many young men in their preparation for College and for the ministry, and was at once an agreeable and efficient teacher. He was also particularly interested for the intellectual and moral improvement of the Indians in his neighbourhood,—being a worthy successor in this department of benevolent labour to the Rev. James Fitch of Norwich, who had signalized himself so much by his efforts for his heathen neighbours.

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* Allen's Biog. Dict.—Caulkins' Memoir of William and Eliphalet Adams.

Mr. Adams had some peculiar facilities in communicating with the Indians from the fact that he had acquired a knowledge of the Indian language as spoken by the tribes of Massachusetts: and the dialect of the Moheagans differed but slightly from that to which he had been accustomed. But, though he could converse with them readily, he found it necessary to avail himself of the labours of an interpreter in his public addresses. He was employed by a Society in Boston, connected with a body incorporated in Great Britain for the propagation of the Gospel in New England, as their agent with the Indians in the part of the Colony in which he resided. Among his papers was found the draft of an address, delivered to a general assemblage of Moheagans, September 9, 1725, in which he lays before them the benevolent proposals of the gentlemen from Boston to furnish them with religious instruction, and establish schools for the education of their children; but it seems that the Indians were, at that time, but little inclined to accept the proffered advantages. He subsequently repeated the offer, on another occasion; and, though this was not met by an absolute refusal, yet the reply was at best evasive. The amount of it was, that Mr. Fitch of Norwich had formerly preached to them, but they never well understood it; and they were afraid they should not understand it now, and wished that the preaching might be deferred till they could hear it to better advantage. "Yet, said they, "if at any time, a short account of the principles of your religion be given, we will readily hearken to it." The offer of a school they thankfully accepted; and, when it was established, the other tribes also availed themselves of it; and the consequence was, that a knowledge of the English language soon became extensively diffused, and their attachment to their own peculiar superstitions gradually diminished. Mr. Adams' labours among them, as a minister, continued at intervals till the year 1746. For several years, he made a regular annual preaching tour from tribe to tribe, and reported the result of his labours to some of the more active members of the Society by which he was employed.

During Mr. Adams' ministry, there were many influences brought to bear upon him of a somewhat disturbing kind, which, however, he met with great prudence and fortitude. It was during this period that the Baptist and Episcopal churches were established in New London, and the Rogerene Quakers also had their day of strange excitement. The ultra revivalists too gave him no little trouble, by holding disorderly and tumultuous meetings in his parish, though they did not organize a separate religious society. But Mr. Adams behaved throughout the whole with great dignity and discretion; and retained the respect of not only his own people but the community at large, as long as he lived. In five months of the year 1741,—from May to September inclusive, eighty were added to his church, as the result of an extensive revival in his congregation.

The following is a list of Mr. Adams' publications:—Christians to be ready: A Sermon delivered at a Lecture in Boston, 1706. Connecticut Election Sermon, 1710. A Discourse occasioned by a storm, 1717. A Sermon at the funeral of the Rev. James Noyes of Stonington, 1719. A Thanksgiving Sermon, 1721. A Sermon at the funeral of Governor Saltonstall, 1724. A Sermon at the ordination of the Rev. William Gager, at Lebanon, 1725. A Sermon at the ordination of Thomas Clap, Windham, 1726. A Discourse before a society of young men, 1727. A Sermon at the ordination of the Rev. John Owen,[*] at Groton, 1727. A Sermon at the funeral of the Rev. John Bulkley, at Colchester, 1731. Connecticut Election Sermon, 1733. A Sermon on the death of his wife, 1749. A Sermon on the death of his daughter, Mrs. Mary Bulkley, 1749. The absence of the Comforter mourned and lamented: A Treatise.

Mr. Adams died October 4, 1753, in the seventy-seventh year of his age. His monument is still to be seen in the old burying ground in New London.

He was married, December 15, 1709, to Lydia, daughter of Alexander and Lydia Pygan, of New London. This Alexander Pygan emigrated from Norwich, England, and settled in New London, about the year 1666. He was distinguished for his activity and enterprise in business, but seems to have sustained a somewhat equivocal character for integrity and morality. He died in the year 1700, leaving no son; and it is not known that any other person of the name ever came to this country. His daughter, Mrs. Adams, died September 6, 1749, aged sixty-two years. She was seized with paralysis, while on a visit with her husband at the house of a friend and neighbour, and expired within thirty hours. Her bereaved husband, on the next Sabbath, preached a sermon with reference to her death from Ezek. XXIV. 16, — "Son of man, behold I take away from thee the desire of thine eyes at a stroke." They had six children,—four sons and two daughters. Mr. Adams contracted a second marriage, as appears from the tenor of his will; but it is somewhat singular that no record is known to exist that affords any clue to the date of the event, or the name of the lady.

Of his children two of them died in infancy. A daughter, *Mary*, was married in 1733 to Dr. Jonathan Gardiner of Gardiner's Island, who was lost at sea in the year 1735. In 1738, she was married to John Bulkley of Colchester, son of the Rev. John Bulkley, first minister of that town. Mrs. Bulkley was a lady of great personal attractions, and eminent for her Christian character. She died within a few months after her mother, and the father again indulged his sensibilities by preaching a funeral sermon. His youngest son, who reached maturity, *Thomas*, was graduated at Yale College in 1737, became a medical practitioner, and died without issue, in 1758. *Pygan*, his second son, was a goldsmith by trade, but engaged extensively in mercantile business, and acquired considerable property, which, however, was nearly all sacrificed during the Revolution. He died in 1776, aged sixty-four. *William*, the eldest son, was graduated at Yale College in 1730, and was a tutor there from 1732 to 1734. He was, after this, a preacher for more than sixty years. He was never married and never ordained, often declaring that he would not be encumbered with either a wife or a parish. He preached first in the North parish of New London, and next in North Groton; and in the latter place he declined a unanimous call. After the death of his father, he occupied the vacant pulpit, as a supply, for nearly three years; but the proposition to invite him to settle was not carried. The larger part of his ministerial labours was probably given to Shelter Island, as he preached there at intervals for more than thirty years, and is believed to have been the first minister who dwelt upon the island. He was there at the time of Whitefield's visit on the island in 1764. His latter years were spent in New London, chiefly in social enjoyment and domestic repose. He frequently rambled into the country, on visits to the farmers belonging to the parish, and always made it a point, on such occasions, to communicate more or less of religious instruction. He was short and stout; wore a white wig and a cocked hat; and usually walked about the streets, dressed in a black study gown. He was a respectable preacher, but in no wise eminent. His only publication is a Sermon on the Thanksgiving for the success of the British arms in the reduction of Montreal and the conquest of Canada, in 1760. He died September 25, 1798, in the eighty-eighth year of his age.

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[*] JOHN OWEN was a native of Braintree, Mass.; was graduated at Harvard College in 1723; was ordained at Groton, Conn., Nov., 1727; and died in 1753

Tradition is very full in ascribing to the Rev. Eliphalet Adams excellent talents, considerable learning, fine moral qualities, and no inconsiderable degree of eminence as a preacher. His published sermons are characterized by vigorous thought, and direct, earnest, and often eloquent, appeals. The Rev. John Barnard of Marblehead, in a letter to President Stiles, preserved in the Massachusetts Historical Collections, mentions him among the distinguished men who had departed, and characterizes him as "a great Hebrician." I cannot learn that any extended estimate of his character has been preserved from the pen of any of his contemporaries. I have seen a letter from his son William to President Stiles, written in reply to some inquiries which the President had made concerning his father, stating that nothing had been published respecting him, and that he knew not that any thing had been written, unless it were in a sermon of Mr. Eliot, (probably Dr. Jared Eliot of Killingworth,) which he informed him that he had prepared in the expectation of being called to supply, in his turn, the vacant pulpit, after his father's decease.

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WILLIAM BRATTLE.[*]

1696—1717.

William Brattle was the son of Thomas Brattle, and was born in Boston in the year 1662. His father was a man of some consideration in the Province, and was a Representative to the General Court, successively for Lancaster and Concord. The son was graduated at Harvard College in 1680; and was afterwards Tutor and Fellow of that institution for several years. Dr. Colman, who was an undergraduate while Mr. Brattle was in the tutorship, says,—

> "He was an able, faithful and tender tutor. He countenanced virtue and proficiency in us, and every good disposition he discerned with the most fatherly goodness; and searched out and punished vice with the authority of a master. He did his utmost to form us to virtue and the fear of God, and to do well in the world; and dismissed his pupils when he took leave of them, with pious charges and with tears."

During the prevalence of the small pox in College, though he had never had the disorder himself, he remained firmly at his post, administering to the wants of the students in every way in his power, and endeavouring especially to give to their minds a serious direction. As inoculation was then unknown, he took the disease in the natural way; but it was in a mild form, and he quickly recovered from it.

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[*] Holmes' Hist. of Cambridge.—Mass. Hist. Coll., VII.—Holmes' Am. Ann., II.—Boston News Letter, No. 671.—Farmer's Gen. Reg.—Newell's Hist. Disc.

He was ordained pastor of the church in Cambridge, as successor to the Rev. Nathaniel Gookin,* November 25, 1696. He preached his own ordination sermon from 1. Cor. III. 6; the Rev. Increase Mather gave the charge, and the Rev. Samuel Willard the Right Hand of Fellowship. Increase Mather preached also on the same occasion from Revelation I. 16.

Mr. Brattle laboured among his people for about twenty years, with exemplary fidelity and great success, but not without considerable interruptions from ill health. The baptisms of children during his ministry were seven hundred and twenty-four, and the admissions to the church, three hundred and sixty-four. After having languished under a somewhat protracted disease, he died in great peace, February 15, 1717, in the fifty-fifth year of his age. His funeral was attended on the 20th,—a day rendered memorable by *the great snow.* The principal ministers and magistrates of Boston and the vicinity were present on the occasion, and were detained at Cambridge by the snow for several days.

The only publication of Mr. Brattle is a system of Logic, entitled "Compendium Logicæ secundum principia D. Renati Cartesii plerumque efformatum et catechisticè propositum." An edition of it was published as late as the year 1758, and it was a text book in Harvard College till 1765.

Mr. Brattle had a high reputation as a preacher. Dr. Colman, in comparing him with Mr. Pemberton, who died about the same time, says,—"They performed the public exercises in the house of God with a great deal of solemnity, though in a manner somewhat different; for Mr. Brattle was all calm and soft and melting, but Mr. Pemberton was all flame, zeal and earnestness." Jeremy Dummer, Esq., while he was agent in England, having been requested to procure for a friend some printed sermons, makes, in one of his letters, the following complimentary allusion to Mr. Brattle:—"I think the modern sermons which are preached and printed, are very lean and dry, having little Divinity in them or brightness of style: I am sure they are no way comparable to the solid discourses which Mr. Brattle gives you every week." Though it is not known that any of his sermons were published, yet I have in my possession, through the kindness of one of his descendants, several of them in manuscript, which show that, in his religious opinions, he was thoroughly of the Puritan school, and that, in point of general ability, he must have ranked well with the best preachers of his day.

Mr. Brattle was distinguished for his urbanity and kindness, his liberality and public spirit. He had a very large estate, and his charities were abundant; though he was as far as possible from being ostentatious in his manner of dispensing them. He was a lover of all good men, and knew how to appreciate true excellence, irrespective of all denominational peculiarities. He had a patient and placable spirit; and used to say, after suffering severe trials, that he knew not how he could have spared any of them. With all his gentleness and humility, he was firm to his own convictions, and was proof alike against flatteries and frowns. He was a man

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*NATHANIEL GOOKIN, a son of Major General Daniel Gookin, was born at Cambridge, Oct. 22, 1656; was graduated at Harvard College in 1675, and was a Fellow of the College; was ordained minister of Cambridge, Nov. 15, 1682, and died Aug. 7, 1692, in his thirty-fourth year. He left a son of his own name, who was born at Cambridge, April 15, 1687; was graduated at Harvard College in 1703; was ordained minister at North Hill, a parish of Hampton, (now Northampton) N. H., in 1710; and died Aug. 25, 1734, aged forty-seven. He published three sermons occasioned by the earthquake, 1727. *His* son *Nathaniel* was graduated at Harvard College in 1731; was ordained as his *father's successor,* Oct. 31, 1739, and died Oct. 22, 1766, aged fifty-four.

of fine powers and extensive attainments, as was sufficiently evinced by his being elected a Fellow of the Royal Society. He was a devoted friend of learning as well as of religion. He took the deepest interest in Harvard College, and in his will bequeathed to it the sum of two hundred and fifty pounds.

Says Dr. Colman,–

> "They that had the happiness to know Mr. Brattle, knew a very religious good man, an able divine, a laborious faithful minister, an excellent scholar, a great benefactor, a wise and prudent man, and one of the best of friends. The promotion of religion, learning, virtue and peace, every where within his reach, was his very life and soul; the great business about which he was constantly employed, and in which he principally delighted. Like his great Lord and Master, he went (or sent) about doing good. His principles were sober, sound, moderate, being of a catholic and pacific spirit."

JOHN HANCOCK.*

1697—1752.

JOHN HANCOCK, the son of Nathaniel and Mary (Prentice) Hancock, was born at Cambridge, Mass., in the year 1671. He was graduated at Harvard College in 1689. Having directed his attention to the ministry, and received license to preach the Gospel, he was called, in November, 1697, to preach as a candidate for settlement at Lexington, in place of the Rev. Benjamin Estabrook, who had died a few months before. He accepted the invitation, and continued preaching in this capacity till the succeeding May, when he was invited to become the pastor of the church. He accepted this invitation also, and was ordained on the 2d of November, 1698. The sermon on the occasion was preached by himself; the Rev. Samuel Willard of Boston gave the charge, and the Rev. Joseph Estabrook of Concord, the Right Hand of Fellowship.

For about thirty-five years, Mr. Hancock continued sole pastor of the church; but in January, 1734, provision was made by the congregation to lighten his labours by giving him his own son, *Ebenezer*, as a colleague. He, (the son,) after graduating at Harvard College in 1728, took charge of a school in Lexington, in which employment he continued till nearly three years after his ordination. Being a young man of uncommon worth and promise, and having a strong hold on the affections of the people, there was a general desire among them that he should be associated with his father in the pastoral office; and, notwithstanding they had felt somewhat burdened by their previous pecuniary engagements, they were willing to assume considerable additional expense, for the sake of securing his permanent labours. He, on the other hand, was strongly solicited to consent to a settlement elsewhere; but his ardent attachment to the congregation in which he had spent his early years, as well as the prospect of sharing the toils and responsibilities of the ministry with his own father, who was by that time verging towards the decline of life, disposed him to accept their invitation. He entered upon his work with the most encouraging prospects; and the relation promised to be one of great comfort and usefulness to all concerned; and, while it con-ued, the best hopes formed concerning it were fulfilled. But within about years from the time of his ordination, he was suddenly removed by death. died January 28, 1740, in the thirtieth year of his age. His death was arded as a great calamity, not only to his own immediate congregation, t to the whole surrounding community.

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* Appleton's and Gay's Funeral Sermons.—Eliot's and Allen's Biog. Dict.

After his death, his venerable father, though far advanced in life, continu- to perform the duties of his office nearly thirteen years. Indeed his rit revived, and his health became more vigorous, as he seemed to realize increased demand for labour; and his people never appreciated his min- rations more highly, than when they witnessed the fervour of his spirit, d the vigour of his efforts, amidst the decays of age. On the Sabbath mediately preceding his decease, he preached with uncommon earnestness, d continued in his usual health, until Tuesday night, the 5th of December, 52, when he was awaked out of his sleep by severe pains, which soon ve place to the sleep of death. He died in the eighty-second year of his e, and the fifty-fourth of his ministry. Two sermons were preached on e occasion of his death, by the Rev. Nathaniel Appleton of Cambridge.

Mr. Hancock published the following Discourses:—The Election Sermon, 22. A Sermon in Boston at the Thursday Lecture, 1724. A Sermon Braintree at the ordination of his son, 1726. A sermon at Lancaster, at e installation of Timothy Harrington,* 1748.

The following anecdotes illustrative of some traits of Mr. Hancock's aracter have been kindly furnished me by the Rev. Theodore Parker, o was born and brought up in the parish in which Mr. Hancock exercised ministry:—

"In the period of Mr. Hancock's ministry, while the country was newly settled, d the bounds of estates not well fixed, it frequently happened that his parish- ers would find it difficult to settle the bounds of their respective estates. On ch occasions, Mr. Hancock volunteered his services as arbitrator and final dge. He would repair to the house of one of the contending parties, and dress him by his Christian name, as was the custom of the clergy, except en speaking to such as were technically called 'Gentlemen.' 'Joseph,' says e minister, 'I hear you quarrel with neighbour Reed,'—if that was the me. 'Why,' says the man, 'we did'nt raaly get our horns together.' 'Ah, t I hear you quarrel with him,—about your lands, I suppose it is.' 'Yes, r.' 'Well, take your deed and your plan, and come over to Reuben's with .'

"They go together to the neighbour's house, and, after the usual salutations, ry humble on the one side, and very lofty on the other, the minister says, 'Well, Reuben, I have brought Joseph along with me to settle the quarrel tween ye—get your deed and your plan.' Then he compared the two, heard e rival claims, went to the spot, attended by some of the other neighbours, and lked back and forth, looking at the premises; then, having made up his mind, would say,—'Take your axes and cut some stakes.' They were cut. rive this stake down here, and pile some stones around it.' That was done. ow drive that stake down there, and pile some stones around that.' It was ne accordingly. Then he would say,—'Now, Reuben and Joseph, your line ns there, and there let it run forever! That is *your* land, Joseph, and that is *ur* land, Reuben, and let us have no more quarrelling about this matter.'

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* TIMOTHY HARRINGTON was a native of Waltham; was graduated at Harvard College in 1737; ordained at Swanzey, N. H., Nov. 4, 1741; was dismissed in 1747; was installed at Lancas- , Mass., Nov. 16, 1748; and died Dec. 18, 1795, aged eighty. He published a Century Ser- n, 1753.

"This clerical manner of getting a *judicium rusticum* was effectual. There was no appeal. Substantial justice was done, litigation was avoided, and good feeling restored. His manner on such occasions, and the assumption of authority attending it, procured him the title of *Bishop Hancock*—not a very pleasant name to the men who gave it.

"The following story illustrates his self reliance and independence. In the latter part of his ministry, while he was quite aged, but still hale and vigorous, and not a little disposed to use his authority, the two deacons, and perhaps others in the church, thought it was necessary to put some check upon the good old man. So, on a set time, the deacons went to his house to propose that they should have Ruling Elders in the church. It was thought to be a difficult matter to propose the business to so lofty a man,—so the ablest of the deacons undertook it—after the following fashion. 'We think, Sir,' said he, 'that on account of your great age, you ought to have some assistance from the church, in your numerous assiduous labours.' 'Ah,'—says Mr. Hancock, who knew what was coming,—'I know I am old, and I suppose I am feeble too,—I thank the church for their kindness. But how do they propose to help me?' 'Oh,' said the deacons, 'they thought they would appoint two Ruling Elders to divide the care of the church with you. But they did not wish to do so without your consent.' 'Well, I should like it,' said he—'perhaps they would choose *you* to the office.' The deacons concurred in that opinion—'They could'nt do better; you might be of great help to me. But what do you think is the business of Ruling Elders?' saith he. 'Oh,' said the aspirants to the office, thinking the difficulty all over,—'we will leave that to you,—you are a learned man, and have studied the history of the Church.' 'Yes,' said he, 'I have studied ecclesiastical history a good deal, and paid particular attention to Church discipline and government, and I think I know what the Ruling Elders ought to do.' 'We leave it wholly to you to say what part of your labour they shall attend to,'—remarked the deacons. 'Well, then,' said the Bishop, 'I should like to have one of them come up to my house before meeting on Sunday, and get my horse out of the barn, and then saddle him and bring him up to the door, and hold the stirrup while I get on. The other may wait at the church door and hold him while I get off; then, after meeting, he may bring him up to the steps. This is all of my work I ever can consent to let the Ruling Elders do for me.' The office has remained vacant to the present day.

"The following shows that he could be facetious as well as episcopal. He once visited a wealthy farmer, one of his best friends, who was in the habit of making him presents from time to time. He went to visit the family once; it was in haying time, and the men folks were at a distance in the meadow, so he only saw the farmer's wife and the younger children. It was in the forenoon, and she got him for luncheon some brown bread and cider, and set before him also a whole cheese, that he might cut for himself. He put his knife on the cheese, first this way and then that, as if in doubt where to begin. 'Where shall I cut this cheese, Mrs. Smith?' asked he. 'Cut it where you have a mind to, Mr. Hancock,'—was the answer. 'Then,' said he, 'I think I will cut it at home!' So slices of cheese were brought for the lunch, and the whole cheese put in his saddle bags."

Mr. Hancock had a son, *John*, who was graduated at Harvard College in 1719, was ordained at Braintree, as successor of the Rev. Joseph Marsh,[*] November 2, 1726, and died May 7, 1744, aged forty-one. He was the father of Governor Hancock. He possessed good talents, and was distinguished for diligence, prudence and fidelity. During the Whitefieldian revival, which occurred a short time before his death, he was a vigorous opposer of what he regarded the enthusiasm of the day, and actually took part in the controversy which was then carried on, by writing at least two pamphlets. He was, however, equally earnest in cautioning his people against the opposite extreme of infidelity and indifference to religion. He published a Sermon on the death of E. Quincy, 1738; a Century Sermon, 1739; a Sermon on the good work of Grace, 1743; An expostulatory and pacific Letter in reply to Mr. Gee, 1743; The Examiner, or Gilbert against Tennent, (by Philalethes,) 1748.

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[*] JOSEPH MARSH was a native of Hadley; was graduated at Harvard College in 1705; was ordained at Braintree, May 18, 1709; and died March 8, 1726, aged forty-one.

Mr. Hancock, the elder, had yet another son, *Thomas*, a distinguished benefactor of Harvard College, who died in Boston, August 1, 1764. His nephew, Governor Hancock, inherited the larger part of his property; but he left several considerable legacies in aid of the cause of learning and religion.

SIMON BRADSTREET.*

1697—1741.

Simon Bradstreet was a grandson of Simon Bradstreet, one of the most distinguished of the Pilgrim fathers, and for many years Governor of the Colony of Massachusetts. He was a son of the Rev. Simon Bradstreet, who was graduated at Harvard College in 1660; was ordained pastor of the church in New London, Conn., October 5, 1670; and died in 1683, at the age of forty-five. The subject of this notice was born in New London in 1669, and was graduated at Harvard College in 1693. When the Rev. Mr. Morton of Charlestown had become so infirm as to need assistance in the prosecution of his ministry, Mr. Bradstreet, in March, 1697, was called to be his colleague; but, for some reason which is not now known, he declined the call. It was, however, renewed in May of the next year, (Mr. Morton having died in the mean time,) under circumstances which led him to accept it; and he was accordingly ordained pastor of the church in Charlestown, on the 26th of October, 1698.

For about fifteen years, Mr. Bradstreet performed the duties of his office without an assistant; but, in 1713, the town, having previously consulted him on the subject, determined to give him a colleague. The Rev. Joseph Stevens of Andover was chosen; but his ministry was a short one, as he died in 1721. For more than two years after his death, Mr. Bradstreet was without any regular assistant; but, in February 1724, the Rev. Hull Abbot † became associated with him in the pastoral office. After the infirmities of age had rendered Mr. Bradstreet inadequate to any public service, the people became desirous of having another minister settled; and accordingly, the Rev. Thomas Prentice* was installed as an associate pastor, October 3, 1739. Mr. Bradstreet died on the 31st of December, 1741, aged seventy-two years.

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* Mass. Hist. Coll. VIII.—Buddington's Hist. of the First church in Charlestown.

† Hull Abbot was born in Boston, June 15, 1702. His father, who seems to have followed the seas, was lost at sea in February, 1718. The son was graduated at Harvard College in 1720, having been, it is said, the first student who received assistance from the Hollis fund. In 1731, he was married to Mary Bradstreet, the daughter of his colleague. He died April 19, 1774, after a ministry of more than fifty years, at the age of eighty. He published a Sermon preached at the Artillery election, 1735; a Sermon on the Rebellion in Scotland, 1746; and a Sermon against profane cursing and swearing, 1747.

The following account of Mr. Bradstreet is from the Massachusetts Historical Collections, III.:—

> "He was a most learned man, of strong mind, tenacious memory, lively imagination, but subject to hypocondriac complaints, which made him afraid to preach in the pulpit some years before he died. He delivered his sermons in the deacon's seat, without notes, and which were generally melancholy effusions upon the state of man and the vanity of the world. He possessed such a catholic spirit and such liberal views of the Gospel dispensation, that some of the more zealous brethren accused him of Arminianism; but the only evidence of this was his fondness for Tillotson's sermons, and being rather a practical than a doctrinal preacher. He seldom, if ever, appeared with a coat, but always with a plaid gown, and was seen with a pipe in his mouth. When he was introduced to Governor Burnet, who was himself a fine scholar, it was said of him, that here was a man who could *whistle Greek*. The late Judge Russell was present, a young lad, when Lieutenant Governor Tayler thus introduced Mr. Bradstreet to his Excellency. Governor Burnet afterwards spoke of him as one of the first literary characters and best preachers he had met with in these American regions."

The Historical Society has preserved and published in its Collections (VIII.) an epitaph in Latin which Mr. Bradstreet wrote upon his distinguished predecessor, the Rev. Charles Morton, and which is considered as a fine specimen of classical taste.

The children of Mr. Bradstreet were persons of great worth and respectability. One of them, *Simon*, was graduated at Harvard College in 1728; was ordained successor to the Rev. E. Holyoke at Marblehead, January 4, 1738, and died October 5, 1771;—Isaac Story,† who married his daughter, having been his colleague about five months. The Rev. Mr. Barnard of Marblehead, who gave him the charge at his ordination, left the following testimony concerning him in manuscript:—"Mr. Bradstreet proves a most worthy, pious, devout Christian, and faithful pastor; aiming and labouring to bring over people to God and Christ and holiness; has the hearty affections of his people equal to what Mr. Holyoke had; and with whom I live in brotherly correspondence." It is stated in the Historical Collections, (VIII.) that he "was an excellent scholar; but, in the latter part of his life, owing to nervous disorders, was less animated in the delivery of his sermons, and less disposed to mingle with mankind." He published a sermon on the death of his brother Samuel of Charlestown, in 1755.

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* THOMAS PRENTICE was born in Cambridge in 1702, and was graduated at Harvard College in 1726. In November, 1730, he was ordained minister of Arundel, Maine. When the Indian war broke out in 1737, the church was dispersed, and Mr. Prentice returned with his family to his native place. He soon received invitations to settle over the New North church, Boston, the church in West Cambridge, and the church in Charlestown; the latter of which he accepted, and the same day declined the other two. After the burning of Charlestown by the British in 1775, Mr. Prentice's congregation was dispersed, and he retired to Cambridge, and resided during the rest of his life in the house in which he was born. After an interval of about three years, the ordinances of religion were re-established, and Mr. Prentice, then an aged man, resumed his ministry. He was an energetic speaker, and continued so to the last; though his memory had so entirely failed, that, on the last Sabbath that he appeared in the pulpit, he is said to have preached the same sermon both parts of the day. He died on the 17th of June, 1782, aged eighty. He was three times married—first, to a daughter of the Rev. Samuel Emery of Wells, [Mr. Emery was graduated at Harvard College in 1691; was ordained pastor of the church in Wells, Me, after preaching there some time, Oct. 29, 1701; and died in 1724.] who died in 1745; next, to a daughter of Nathaniel Austin of Charlestown, who died in October, 1748; and last, to widow Mary Butman of Old York, who survived him. By the first marriage, he had three children; by the second, one; by the third none. He published a Thanksgiving Sermon, 1745; a Fast Sermon, 1748; a Sermon on the earthquake, 1756; a Sermon on the death of Mrs. Anna Cary, 1755.

† Mr. STORY continued his relation to the church as pastor for thirty years, when he left the ministry and engaged in secular business. He published an Epistle from Yarico to Inkle, together with their characters, as related in the Spectator, 1792; a Discourse preparatory to the collection for the benefit of our American brethren in captivity at Algiers, 1795; a Thanksgiving Sermon, 1795; a Eulogy on Washington, delivered at Sterling, 1800; an Oration at Worcester, 1801; Parnassian shop opened in the Pindaric style, 1801.

SAMUEL MOODY.[*]

1698—1747.

SAMUEL MOODY was born at Newbury, Mass., January 4, 1676. He was the grandson of William Moody, who is said to have emigrated from Wales as early as 1634, and, after a short residence in Ipswich, to have settled in Newbury, where he died October 25, 1673. He was the son of Caleb Moody, the second of three sons of the preceding, who was the Representative of Newbury in the General Court of Massachusetts, in 1677 and 1678, and died August 25, 1698, aged sixty-one. He was a nephew of the Rev. Joshua Moody, an eminent minister of Portsmouth, N. H. Of the early years of Samuel Moody nothing has been preserved. He was graduated at Harvard College in 1697, at the age of twenty-two. In May, 1698, he commenced preaching in York, and was regularly ordained over the first parish in that place, December 20, 1700, as successor to the Rev. Shubael Dummer.[†]

About eight years previous to Mr. Moody's settlement at York, the place had been subjected to fearful ravages from the Indians. Mr. Dummer, the minister, was shot dead as he was mounting his horse at his own door, and his wife taken captive. Nearly the whole town was destroyed on the same day, there being about fifty persons killed, and double that number made captives. This terrible disaster had well nigh been the occasion of breaking up the settlement; but, in consequence of receiving aid from the government, they were encouraged to continue their possessions; and, for several years previous to the settlement of Mr. Moody, they were without the stated ministry of the Gospel. Mr. Moody, however, preached to them about two years, before he was regularly constituted their pastor; during which time he officiated as chaplain to the garrison in that place. In 1699, he made a representation to the General Court of the pressing necessities of the town, and connected with it a petition that they would make a grant to assist in defraying the expenses incurred by himself and his family during the preceding year. The petition was duly considered, and twelve pounds were ordered to be paid to Mr. Moody out of the public treasury. The whole period of his ministry was marked, to a great extent, by agitation and peril, either from the incursions of the Indians or the interference of the French; and as late as 1746,—only one year before Mr. Moody's death, the people were accustomed to carry arms to the house of God, from an apprehension that they might be surprised while they were engaged in public worship.

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[*] Sullivan's Hist. of Maine.—Farmer's Gen. Reg.—Alden's Epitaphs.—Greenleaf's Eccl. Sketches.—Biographical Sketches of the Moody family.

[†] SHUBAEL DUMMER was the son of Richard Dummer, who came to New England in 1636, and died at Newbury, December 14, 1679, aged eighty-seven. He (the son) was born February 17, 1636; was graduated at Harvard College in 1656; began to preach at York in 1662; was ordained there December 3, 1672; and died January 25, 1692.

Mr. Moody had an uncommonly successful ministry. He possessed great fervour of spirit, and was a zealous friend of revivals of religion; and, in several instances, was gratified by witnessing such scenes among his own people. In the great revival which occurred about 1741, in which Whitefield had so prominent an agency, his church had a sensible share; and, at the time of his death, it numbered three hundred and seventeen members in full communion. Whitefield visited him and preached to his people, at least on two different occasions. The last time was in October, 1744. It is recorded that Mr. Moody called on him on his arrival at York, and said,—"Sir, you are welcome, first to America; secondly, to New England; thirdly, to all faithful ministers in New England; fourthly, to all the good people of New England; fifthly, to all the good people of York; and sixthly and lastly, to me, dear Sir, less than the least of all."

In the earlier part of his ministry, Mr. Moody was accustomed to preach frequently abroad, and, in one instance, he travelled on a preaching tour as far as Providence, R. I., where he was instrumental of laying the foundation of a Congregational Church. His highly popular talents and glowing zeal gave him a very extensive influence among the churches.

Mr. Moody was a member of the famous Convention of ministers that met at Boston, July 7, 1743, to pass judgment on the remarkable religious state of things that then existed in New England. Though he was strongly favourable to the revival, he was a vigorous opposer of the separations of churches, which some encouraged.

In 1745, only two years before his death, and when he had reached the age of seventy, he went as chaplain to the American army, on the celebrated Cape Breton expedition. He engaged in this enterprise at the instance of Sir William Pepperell; and one principal motive that is said to have influenced him, was the confident conviction that Louisburg would be taken, and that he should have the pleasure of demolishing the objects of Papal worship. Some of his friends attempted to discourage him from his purpose; but his reply was, that there never was a bullet made to hurt him. As he went on board the vessel at Boston, he seized an axe, exclaiming,—"The sword of the Lord and of Gideon"; and, after the capture of the place, he actually shouldered his axe and cut down the images with his own hands, as he had predicted. And there, in the house which had been dedicated to Catholic worship, he preached the first Protestant sermon ever preached on the island,—from Psalm c. 4, 5,—"Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him and bless his name; for the Lord is good, his mercy is everlasting, and his truth endureth to all generations."

Mr. Moody's death occurred on the 13th of November, 1747. He suffered great bodily distress in his last hours; and his son *Joseph* sat behind him on the bed, supporting the dying father in his arms. When the breath had ceased, and it began to be remarked that he was gone, his son exclaimed with a loud voice,—"And Joseph shall put his hands upon thine eyes." He then actually performed the office of closing his eyes, and laid him back lifeless on the bed.

Mr. Moody was first married to Hannah Sewall, the only daughter of John Sewall of Newbury, and the first cousin of the Rev. Dr. Sewall, minister of the Old South church, Boston. She died January 29, 1728, aged fifty-one years. They had three children, namely: *Joseph* who became pastor of the Second church in York; *Mary*, who became the wife of the Rev. Joseph Emerson* of Malden; and *Lucy*, who died at an early age. Mr. Moody was married a second time, but had no children by that marriage.

The following is a list of Mr. Moody's publications:—The vain youth summoned to appear at Christ's bar: Lecture Sermon at York, Me., 1701. The doleful state of the damned: substance of several sermons at York, 1710. Judas the Traitor hung up in chains to give warning to professors, 1714. Massachusetts Election Sermon, 1721. A Sermon preached to children after catechising in the town of York, Me., 1721. A summary account of the life and death of Joseph Quasson, an Indian. A Sermon on the way to get out of debt, and the way to keep out of debt.

FROM THE REV. JOTHAM SEWALL.

CHESTERVILLE, Me., July 13, 1850.

My Dear Sir: In reply to your request for my recollections of the celebrated Mr. Moody of York, known as "Father Moody," I have to say that I have no *personal* recollections of him, as he died several years before I was born. I was, however, a native of the same parish in which he was settled, and my parents were members of his church; so that I come somewhat nearer to him in respect to time, and have more direct and extended hereditary reminiscences of him, than probably any other person now living. But, instead of attempting formally to delineate his character, I will simply relate a few of the many anecdotes that have come down concerning him. Many of his reported strange sayings and doings, I presume he would not own, if he were living; but he had genuine children enough of this kind, without having any palmed upon him that were not his own. What I shall relate I think you may rely upon as authentic; and you will be able from these anecdotes to gather a better idea of his peculiarities, than you could from any other statements which it is in my power to make.

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* JOSEPH EMERSON was the grandson of the Rev. Joseph Emerson, who was ordained the first minister of Mendon, Mass., in 1667, and, after preaching there eight years, removed to Concord, where he died Jan. 3, 1680. He was the son of Edward Emerson, and was born at Chelmsford, April 20, 1700. His parents removed to Charlestown, when he was four or five years old; and, after several changes of residence, he entered Harvard College in 1713, and was graduated in 1717. The next year he spent in teaching a school in York, Me., occasionally preaching; and the year succeeding that, he kept a school at Newbury, and spent the winter after, in preaching at Kingston. In July, 1719, he desisted from teaching, and went to reside with his uncle, (Waldo,) in Boston. Here he continued preaching in different places, till March, 1721, when he was invited to become the minister of Malden. He was ordained there on the 31st of October following. He was married, Dec. 27, 1721, after a *wedding sermon*, by a relative, from the text—"I the day of prosperity be joyful." In August 1724, his house, with nearly every thing which contained, was burnt. Having laboured with great fidelity and acceptance for forty-six years, h died suddenly on the 13th of July, 1767. He published several occasional Discourses, one o which was on the mortal sickness at Malden, 1738. Three of his sons were ministers: *Joseph* was born August 25, 1724; was graduated at Harvard College in 1743; was ordained pastor of the church in Pepperell, Feb. 25, 1747; and died Oct. 29, 1775. He published a Thanksgiving Sermon on the Repeal of the Stamp Act, 1766; Part of a Sermon on the death of his father, 1767; and one or two other occasional Sermons. *William* was born May 21, 1743; was graduated at Harvard College in 1761; and was ordained at Concord, Mass., Jan. 1, 1766. At the commencement of the Revolution, he volunteered to act as Chaplain to a regiment. When, in 1776, a reinforcement was sent from Massachusetts to the army at Ticonderoga, he went also in the capacity of Chaplain; but the hardships to which he was exposed proved too much for his delicate constitution, and brought on a bilious fever which, when he had proceeded a few miles on his return, obliged him to stop, and, within a few days, terminated his life. He died at Rutland, Vt., Oct. 20, 1776, in his thirty-fifth year. *John* was born Nov. 25, 1745; was graduated at Harvard College in 1764; was ordained the first minister of Conway, Dec. 21, 1769; and died June 26, 1826, at the age of eighty-one. He published a Discourse at the ordination of Joel Baker; [who was a native of Conway; was graduated at Dartmouth College in 1792; was ordained pastor of the Second church in Granville, Mass., June 23. 1797; and died in September, 1832, aged sixty-six.] a Sermon at the ordination of Thomas H. Wood, 1804; and a Sermon before the Hampshire Missionary Society, 1809.

Father Moody's first wife was the sister of my grandfather, and was the mother of his three children. His daughter, Mary, was the wife of Mr. Joseph Emerson, who was minister in those days in Malden, near Boston. Mr. Emerson used to write out his sermons correctly, before he preached them; whereas Father Moody wrote but little, and was rather scattering in his manner of preaching. Mr. Emerson would now and then take his wife home, and spend a Sabbath with her father, and give the people a couple of his good written sermons. Numbers of Father Moody's hearers were very much taken with Mr. Emerson's well studied discourses. "Oh what instructive sermons—we can learn something from *them* "—they were wont to say. Father Moody found it out, and thought within himself,—"If I should once in a while write out a sermon in full, perhaps I might benefit those people who do not so well relish my random fires." So he concluded to put the matter to trial, and wrote a sermon with this object in view. After opening the meeting as usual, he began to read his manuscript, and kept on reading till he got tired; and then stopped and looked round upon the people and said,—"Emerson must be Emerson, and Moody must be Moody. I feel as if I had my head in a bag. You call Moody a rambling preacher, and it is true enough; but his preaching will do to catch up rambling sinners—you are all runaways from the Lord." And so he went on his old way; he would not submit to be trammelled at that rate.

At a meeting of the Association to which he belonged, held at his own house, the ministers undertook to call him to an account for his odd expressions and back-handed strokes. "Father Moody, we do not think you do right." "Why, what have I done?" "Why, we are told that at such a time you expressed yourself so and so. Now *you* know whether it is true or not. If it is, we do think you ought to be more careful; for you are liable by such a course to injure the good cause." He made no answer, but stepped into his study, and soon returned with a memorandum of twenty or thirty cases of the hopeful conversion of persons who had been awakened by just such expressions as his brethren were condemning. As he read it over to them with the dates, &c., they looked at each other with no little surprise, and one of them remarked,—"If the Lord owns Father Moody's oddities, we must let him take his own way;"—and to this they all agreed.

In a time of revival among his people, there was much excitement, some taking sides for and some against the work. He was passing the road one day, and came upon two men disputing warmly in respect to the existing state of things in the community. In his zeal, (forgetting the prohibition,—'Be no striker,') he gave one of them a blow on the shoulder with his cane, exclaiming, "I'll teach you better than to dispute against the work of God." After some talk, he found that it was the friend of the work whom he had undertaken to chastise. He immediately fell down upon his knees there in the road, and asked forgiveness; and so the matter was settled.

At a certain time, a pious man who had heard much of Father Moody's fame, travelled a considerable distance on purpose to make his acquaintance; and he passed the night with him. He was much taken up with his pious conversation and devout and earnest prayers in the evening and morning. But while they were sitting at breakfast, one of his neighbours came in with a complaint that his (Mr. Moody's) cattle had got into *his* field and done damage, and he wished him to take care of them. Mr. Moody was much discomposed that the man should come to *him*, under such circumstances, with such a complaint, (for his wife and hired man managed all his worldly matters,) and, under the influence of excitement, he said a number of unadvised things. Upon a moment's reflection, he rose hastily and left the table, and his wife and guest, and without stopping to finish breakfast, retired into his study. The stranger also left the table, and walked the room, saying within himself,—"What does all this mean?

Is this the great and godly Mr. Moody that I have heard of so much, and with whose conversation and prayers I have been so delighted?" Mr. Moody, after a little while, came back from his study, bewailing his folly with tears, and exclaimed,—"If it were not for the example of the Jewish prophet, Jonah, left on sacred record, I should have no hope of myself." And so that squall blew over.

On one occasion, he had a lecture at a private house, and there was no one present who was competent to conduct the singing, except his hired man. So he called on his man, John, to tune the psalm, while the line was given out in detail. John obeyed; and after they had got through, Mr. Moody thus accosted him,—"John, you never shall set the psalm again; for you are ready to burst with pride."

One morning, late in the fall, after snow had began to come, he rose early before his wife, and while he was making a fire in his kitchen, there came in a poor woman, and asked if Madam Moody had not an old pair of shoes that were better than hers, that would keep her feet from the snow and cold ground. Mr. Moody took his wife's shoes and gave her, and she went off highly delighted. By and bye, when Mrs. Moody arose and could find nothing of her shoes, Mr. Moody, hearing her inquire for them, said,—"I gave them away to such a poor woman this morning." "Why, Mr. Moody, how could you do so, when you knew they were all the shoes I had in the world?" "Never mind, the Lord will send in another pair before night, I don't doubt." And the prediction was verified; in the course of the day, a new pair of shoes was actually sent to her.

A couple of strangers called on Father Moody one day early in the forenoon. Their horses were put out, and he took them into the sitting room, and engaged in conversation with them. His wife opened a door from another room, and beckoned to him to come to her. He went, and she said to him in a low tone,—"Dear Mr. Moody, what shall we do? We have nothing to set before these men for dinner." "Never mind—set the table, and I do not doubt that the Lord will send us something by dinner time." One of his church members, who lived in sight, and saw the men call at the parsonage, said to her daughters,—"There are a couple of strangers gone to Mr. Moody's, and I guess it is pretty short times with them: let us prepare a dinner, and send it in." They did so, and thus the set table was furnished in season.

When Cape Breton was taken the first time, Father Moody served as chaplain. After the capture was effected, the officers of the navy and land forces dined together. Some of Mr. Moody's friends, who knew his partiality for long services, were apprehensive that he would be so long asking a blessing that the food would get cold before they could commence eating it. When dinner was ready, General Pepperell spoke to Mr. Moody, and he came to the table, lifting up both hands and saying,—"O Lord, we have so much to bless thee for, we must refer it to eternity,—for time is too short: so bless our food and fellowship for Christ's sake." His friends were so agreeably disappointed that they took down his *long* blessing in writing, and brought it home; and by that means I obtained it.

One time Father Moody was some distance from home, and called on a brother in the ministry, thinking to pass the Sabbath with him, if agreeable. The brother appeared glad to see him, and said,—"I should be very glad to have you preach for me to-morrow, but I am almost ashamed to ask you." "Why, what is the matter?" "Our people are in such a habit of leaving before the meeting is closed, that it seems to be an imposition on a stranger." "If that is all, I must and will stop to preach for you." When Sabbath day came, and he had named his text, he looked round and said,—"My friends, I am going to preach to two sorts of folks to-day, saints and sinners. Sinners, I am going to give you your portion first, and I would have you give good attention." He went on and preached to them as long as he thought proper, and then paused and said,—

"There, sinners, I have done with you now; you may take your hats and go out of the meeting house as soon as you please." Of course no one availed himself of the permission.

Among Mr. Moody's stated hearers there was a young man who took special pains, when he had a new pair of shoes to creak, or a new garment to show, to come into meeting after the service had commenced. After having annoyed Mr. Moody in this manner for some time, he came in, as he usually did, one morning during the prayer, and had to walk a considerable distance in the house before he reached his seat. The moment he stopped in his seat, Mr. Moody with an elevated tone of voice, exclaimed,—"O Lord, we pray thee, cure Ned Ingraham of that ungodly strut!"

Mr. Moody, on one occasion, observed quite a number of his hearers asleep He stopped in his sermon and cried out at the top of his voice,—"Fire, Fire, Fire." One man, waking out of a sound sleep, asked in the utmost consternation, "Where?" "In hell, for sleepy sinners," answered the preacher.

When he settled in York, he refused to have a stated salary, preferring to live upon charity and faith. After he became advanced in years, his people inserted in their warrant for a parish meeting, an article, to see if the parish would settle a salary upon him. The circumstance having been communicated to him, he attended the meeting, and when that article was called up, he earnestly opposed it. His friends reminded him that age was creeping upon him, that he received but a meagre support, and that the little he did get was principally from some of his best friends, and that such a course operated very unequally. He inquired who his best friends were; and, without waiting for an answer, mentioned a number of persons, and asked if they were not among them. It was admitted that they were. "And are they not," added he, "the best livers in town?" "Yes," was the answer. "Yes," responded he, "and so they always will be, so long as they lay themselves out for the support of the Gospel." He persevered in his determination; and, as he began in that way, he resolved to see it through; though I have understood he did not recommend the course to others.

From these various anecdotes you will collect what I believe tradition fully justifies,—that Mr. Moody was a man of great constitutional eccentricity, and much natural quickness of spirit, but remarkable for his shrewdness, his confidence in God, his fervent devotion, his never failing charity, his glowing love of souls, and his intense and unyielding zeal in the cause of his Master. I can say but little of his personal appearance; but my impression is, that he was of about the middle size, and that in the pulpit he had a good deal of action, which was natural, because prompted by strong feelings.

His son JOSEPH partook, in no small degree, of the father's eccentricity; and, though you do not ask me for biographical details, but merely for illustrative incidents, I will add a brief account of this somewhat remarkable man. He was born in the year 1700,—the same year in which his father was settled in the ministry. He was graduated at Harvard College in 1718. He was successively Clerk of the town of York, Register of deeds for the county, and a Judge of the county court; and for fourteen years was a highly respected and useful member of civil society. He had a remarkable gift in prayer. His father thought he ought to preach; and *he* thought that his father knew best; and he was over persuaded to become a minister. In 1730, a parish was incorporated, chiefly through the influence of his father, in the upper York, and two years after, a church was gathered there, of which he (the son) became the pastor. In consequence of the feebleness of the parish, he received but a small support. From all that I have been able to gather, he never felt at home in his work: so long, however, as his wife lived to take care of temporal things, he got along tolerably well; but when she died, and he had to care for both worlds, it was too much for him: he fell into a state of deep melancholy, left preaching, broke up house-keeping, and wore a handkerchief over his face, in consequence of which he got the appellation of "*Handkerchief Moody.*" When his father left his people to serve as chaplain, he was so far recovered from his mental depression, that he supplied his father's pulpit; though he did it in a way peculiarly his own. He would turn his back to the people, turn up his handkerchief, and read a printed sermon; but when he prayed, he would turn down his handkerchief and face the congregation. There were frequent communications from Louisburg (as it is sometimes called,) to the effect that the place was not yet taken. A day of fasting and prayer was appointed in York; and several neighbouring ministers attended. In the course of the service, Joseph Moody offered a prayer, and a very long prayer it was. He first used all manner of arguments, and pleas with the Lord for the success of the enterprise;—that the place might be given into our hands, and "this limb of Anti-Christ" cut off. And then he turned in his prayer and gave thanks that it actually *was* given up;—it was ours;—praising God, for a long time, for such unmerited mercy; and closed in this way,—"Lord, we are no better than those that possessed the land before us; and it would be righteous if the land should spew out its inhabitants, a second time." When the forces returned from the expedition, and compared dates, it was found that the place was taken on the very day of the Fast,—the 17th of June, just thirty years to a day, before the battle of Bunker Hill; and as near as could be ascertained, the capitulation was closed, while he was praying. The places, I suppose, were full six hundred miles apart. A mortal sickness prevailed among the troops that were left to garrison the place. About two years afterwards, when the peace was settled between France and England, the place was restored again to France; so that the Lord did spew out its inhabitants a second time.

Handkerchief Moody had a very different temperament from his father, being naturally mild and amiable. He spent the latter part of his life in the family of a Deacon Bragdon, who was constitutionally very hasty in his temper. One morning he had some difficulty with one of his neighbours about some cattle that had broken through the fence. He made out to keep his temper tolerably well, while conversing with his neighbour; but afterwards, while thinking the matter over, old Adam got such an ascendancy that, by the time he reached the house, he called out in a hasty and indignant tone to Mr. Moody, to pray for his neighbour, for he had got *terribly* out of the way. Mr. Moody, perceiving the excited state of the Deacon, mildly inquired, if *he* did not need prayers as well as his neighbour, and whether he might not possibly have some share in the blame. "No, No, No," replied the Deacon, "if I thought I was to blame, I would take my horse and ride fifty miles on end." "Ah," said Mr. Moody, "I believe, Deacon, it would take a pretty good horse to outride the devil."

And what shall I say more of Handkerchief Moody? I may say that his friends over persuaded him to preach once more, and that he did, and lived but a short time afterwards, so that it has been said that he died a martyr to his own declaration that he could not preach. He died in the year 1753, and appeared in a happy frame in his last hour. It is my opinion that, if he had been let alone to follow his own course in society, without preaching, he would have done more good in the world, would have brought up his children himself, instead of leaving them to the care of others, would have had more real enjoyment, and perhaps have saved himself the trouble of wearing his handkerchief so long.

You will admit that I have given you a pretty long chapter of reminiscences for one who is past ninety. But hoping that it will answer your purpose in the good work that you have undertaken, I subscribe myself,

Your unworthy brother and servant in the Gospel of Christ,

JOTHAM SEWALL.

EBENEZER PEMBERTON.*

1699—1717.

Ebenezer Pemberton was a son of James Pemberton, one of the founders of the Old South church, Boston. He was born in Boston, and was baptized in the Old South church, February 11, 1671. He was graduated at Harvard College in 1691; and, continuing to reside at Cambridge, was, after some years, chosen "Fellow of the House." He was called to the pastoral office in the church in which he had been born and baptized, as colleague with the Rev. Samuel Willard, February 21, 1699, and having accepted the invitation, was ordained August 28, 1700. Both himself and Mr. Willard preached on the occasion. Here he continued labouring with great zeal, popularity and usefulness, during the residue of his life. For several years previous to his death, he suffered much from bodily pain and weakness; but, notwithstanding this, he scarcely relaxed from the duties of his profession. He preached his last sermon on the 20th of January, 1716–17, from Matthew XXII. 5; and died on the 13th of February, in the forty-fifth year of his age.

On the 12th of June, 1701, Mr. Pemberton was married to Mrs. Mary Clark, who survived him, and was afterwards married to Mr. Henry Lloyd of Long Island, father of Dr. James Lloyd of Boston. Mr. Pemberton left four children,—three sons and one daughter. One of his sons, *Ebenezer*, was afterwards a minister both in New York and in Boston.

The following is a list of Mr. Pemberton's publications:—The soldier defended and directed: Artillery Election Sermon, 1701. A Christian fixed in his post: A Sermon preached at the Lecture in Boston, 1704. Advice to a son: A Sermon at the request of a gentleman in New England, upon his son's going to Europe, 1705. Ill-boding symptoms on a professing people: A Sermon preached in the audience of the General Court, at the Lecture in Boston, 1705. A Sermon on the death of the Rev. Mr. Samuel Willard, 1707. The Election Sermon, 1710. A Sermon on the death of the Honourable John Walley, 1711. Three Epistles prefatory to books written by others,—namely, to Mr. Willard's Sacramental meditations; to Dr. Colman's Sermons on the Incomprehensibleness of God; and to Dr. Sewall's Sermons on Family religion.

After his death, the following were printed:—A brief account of the state of the Province of Massachusetts Bay, in New England, civil and ecclesiastical. A Discourse previous to the ordination of the Rev. Mr. Joseph Sewall at Boston, in defence of Presbyterial ordination.

The above were all published in an octavo volume, in 1727, together with the sermon preached by Dr. Colman, after the funerals of Mr. Brattle and Mr. Pemberton; and an extract from Dr. Sewall's sermon occasioned by Mr. Pemberton's death. These several discourses evince a very high order of intellect and of cultivation. Dr. John Eliot says of them, that "they are written in the best style, and would do honour to any preacher of the present age. They are wonderful compositions for the period." The most elaborate, and perhaps the most ingenious and effective, of them all, is the Election Sermon.

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* Sewall's and Colman's Funeral Sermons.—Mass. Hist. Coll., X.—Wisner's Hist. Discourse.

Dr. Sewall in his sermon occasioned by Mr. Pemberton's death, says,—

"It pleased God to furnish him with eminent gifts and endowments. And he is justly celebrated as a great scholar, an excellent Divine, and a good Christian.

"Might I presume to look upon myself as a competent judge of learning and learned men, I would say he was a very great proficient in the study of the liberal arts and sciences.

"He had a great natural capacity, a large and comprehensive genius; and by hard study and great industry, had amassed a rich treasure of learning. I suppose few in these corners of the earth have been better acquainted with books and men.

"He read much and had an excellent faculty of digesting what he read, and of making it his own. He had the powers of reasoning and arguing in an high degree. He was a great master of speech, and was very happy in imparting his sentiments to others. And we may now take up our lamentation and say,—'Behold the Lord, the Lord of hosts taketh away—the prophet, and the prudent, and the eloquent orator.'

"These rich talents which his Lord bestowed freely upon him, he consecrated to the work of the ministry; and devoted to the service of Christ in his temple,—to how good purpose, ye are witnesses: he did not hide his Lord's talents in a napkin; but occupied with them, labouring in the word and doctrine. He did spend and was spent in his Master's service. He was an able minister of the New Testament; a scribe instructed to the kingdom of Heaven, and brought forth out of his treasure things new and old. He was highly esteemed for the pertinency, fervency and copiousness of his expressions in prayer. His discourses were elaborated. The subjects of them were well chosen, the method was accurate, the style strong and masculine. They were excellently well suited to make his auditors wiser and better; and he delivered them with extraordinary fervour.

"I account it a great favour of God that I enjoyed the benefit of his ministry so long.

"His deeds of charity are now mentioned for a memorial of him. The Lord grant that his seed after him may be blessed!

"He had a well instructed family, and took care to worship God in his house. His repeated requests in his family devotions were, that there might be a blessed intercourse with Heaven.

"It pleased God in his holy providence, to exercise him with strong pains, and that of long continuance, under which he was enabled to express himself with a becoming submission and resignation to the sovereign disposal of God. And I look upon it to be truly wonderful, that under such frequent returns of distressing maladies, he was strengthened and spirited in so great a measure to perform his ministerial labours in the house of God. Herein God's power was observably magnified in him.

"It is a comfort and refreshment to us, that this bright lamp of the sanctuary went out at last in a sweet perfume; that I may borrow the phrase used by him in his excellent discourse on this subject, above a year ago.*

"These were some of his last words:—'I thank God, who hath given me a good hope through Christ. Notwithstanding my many infirmities, both in public and private, through his grace, I have been enabled to be sincere and upright before Him. And I can now look for an house not made with hands, eternal in the heavens when this house of my earthly tabernacle is dissolved. And this hope is built only upon the merits of Christ, who hath suffered so much for me; who died, and is risen again, and lives forever to make intercession for me. And upon this foundation is built my hope for myself, my family, my church, and the whole Israel of God. And I thank God, who hath enabled me, in a dying hour, to express this my hope.'"

* October 23, 1715.

JOHN BARNARD,*

OF MARBLEHEAD.

1701—1770.

John Barnard was a native of Boston, and was born November 6, 1681, and baptized the same day. His parents, who were distinguished for their piety, early devoted him to the ministry, and conducted his education with the utmost care. He was admitted to Harvard College in 1696, and was graduated in 1700. During his collegiate course, he was twice the subject of strong religious impressions,—once in consequence of the sudden death of two of his acquaintances, and once from being instrumental of saving one of his companions from drowning; but, in both cases, he soon relapsed into a habit of thoughtlessness. Before leaving College, however, his mind became deeply and permanently impressed with religious truth, and he resolved to fulfil the early purpose of his parents, by devoting himself to the work of the ministry.

Immediately after his graduation, he returned to his father's house, where he continued for some time diligently engaged in the culture of his mind and heart. He had a decided taste for the mathematics, and gave considerable attention to that branch at this period, and still more after his settlement in the ministry; but he was now chiefly occupied with the study of Theology. He read authors of different religious views,—making the Bible the only ultimate standard; and the result was, that he settled down in a belief of the Calvinistic system. He preached his first sermon within less than a year after he was graduated, from Proverbs VIII. 17, to a Society of young men, of which he was a member, formed for the purpose of promoting religion. In August, 1702, he is said to have become "a constant preacher, performing, some weeks, every day, Saturday excepted, and to general acceptance." In 1705, he received a call to settle at Yarmouth, which, however, he declined. During a part of the same year, he was employed as an assistant to Dr. Colman in Brattle street church, Boston, and from that time to the close of Dr. Colman's life, there existed between them an uninterrupted and affectionate intimacy.

In the spring of 1707, he was appointed by Governor Dudley one of the Chaplains of the army that was sent to reduce the fortress at Port Royal, now Annapolis, to the British Crown. While he was attempting to take a plan of the fort, a cannon ball was fired at him, which, however, did him no other injury, than to cover him with dirt.

In 1709, at the urgent request of Capt. John (afterwards Governor) Wentworth, he sailed with him as Chaplain to Barbadoes and London. It was during his stay in London, that the affair of the celebrated Dr. Sacheverel happened, of which he was accustomed frequently to speak with great interest. Here also he formed an acquaintance with Dr. Calamy, Mr. Fleming, and many other distinguished British Divines. He was strongly solicited to settle in England, but he preferred a permanent residence in his native country. He had also the offer of accompanying Lord Wharton to Ireland

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* Whitwell's Fun. Serm.—Mass. Hist. Coll., VIII, X.—Holmes' Am. Ann., II.

city of Chaplain; but this too he declined on the ground of not
to give his assent to all the articles of the National Church.
absence of a year and four months, he returned to New Eng-
e he preached as a candidate for settlement in several places, but,
se, was prevented, by some unexpected state of things, from
call. At Roxbury, the objection to him is said to have been,
received some particular attentions from Governor Dudley,—a
fficiently indicates Dudley's great unpopularity. He at length
nost discouraged in respect to a permanent settlement, though,
e solemnly dedicated himself to the ministry, he resolved to perse-
July, 1714, he commenced preaching at Marblehead, and on the
ly, 1716, was ordained there as colleague pastor with the Rev.
eever.* Dr. Cotton Mather and Dr. Colman were of the council
ned the ordaining services.
mber, 1718, he was married to Anna Woodberry, who was living,
ched her seventy-fourth year, at the time of his death.
reat controversy which agitated the New England churches, in
nward, in connection with the itinerant labours of Whitefield,
d seems to have taken a middle course,—not doubting, on the
hat there was a real revival of religion, but convinced, on the
it was greatly marred by the influence of human passion. He
Sermon about that time on "Zeal for good works," which was
ed by sound and enlightened views of Christian duty, and was
"a word in season."
, the government were desirous of putting in requisition his ser-
aplain to the army that was sent to Louisburg; and, though he
n his sixty-fourth year, he would have consented to go, but for
ons that were urged by his people.
lth, during nearly his whole ministry, was remarkably vigorous,
ith the exception of a few weeks in the summer of 1746, his
re never interrupted by bodily indisposition, till within about two
s death; though, on the 25th of August, 1762, he received the
am Whitwell† as his assistant. In the early part of 1768, his
ame so much impaired, that he could no longer see to read his
in the pulpit; though, after this, he sometimes preached extem-
it was thought, with as much propriety, and even more effect,
arked the delivery of his written sermons. His last sermon was
n the 8th of January, 1769, from Hebrews XIII. 1.,—"Let
ove continue." Shortly after, he took a severe cold, which con-
for some time, though he so far recovered that he was able to

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HEEVER was a son of the celebrated schoolmaster, Ezekiel Cheever, and was born
n, Sept. 22, 1639; was graduated at Harvard College in 1659; was ordained pastor
in Marblehead, August 13, 1684, after having preached there sixteen years; and
1724, aged eighty-five. He was distinguished for his thorough knowledge of the
r the earnestness, plainness and simplicity, of his preaching; and for his catholic,
philanthropic spirit. For forty-eight years, he was never hindered from perform-
of his office a single Sabbath, and he had never a moment's indisposition in his whole
ulties suffered a gradual decay, and the lamp of life fairly burnt out. His son,
raduated at Harvard College in 1707; was ordained at Manchester, Mass., Nov. 17,
ed Jan. 15, 1756.

WHITWELL was graduated at the College of New Jersey in 1758, and died Nov.
e forty-fifth year of his age, and twentieth of his ministry. "He was the gentle-
christian happily united. He was a well instructed scribe, concise, pertinent,
and moving in his addresses on all occasions." He published a Sermon to Mariners,
Sermon on the death of Mr. Barnard.

attend church, and occasionally take part in the devotional service, and the administration of the Lord's Supper. He died on the 24th of January, 1770, in the eighty-ninth year of his age, and the fifty-fourth of his ministry. He had been a preacher of the Gospel more than sixty-eight years.

Mr. Barnard was one of the most vigorous and effective writers among the New England clergy of that day. The following is believed to be a correct list of his publications:—The peaceful end of the perfect and upright man: A Sermon on the death of John Atwood, 1714. A Sermon on the death of the Rev. G. Curwin* of Salem, 1717. A Sermon on the death of his colleague, the Rev. S. Cheever, 1724. History of the strange adventures of Philip Ashton, 1725. Two Discourses addressed to young persons, with one on the earthquake, 1727. A volume of Sermons on the confirmation of the Christian religion; on compelling men to come in; and the saints' victory and rewards, 1727. Thursday Lecture at Boston on judgment, mercy and faith, the weightier matters of the law, 1729. A Sermon on the certainty of the birth of Christ, 1731. Election Sermon, 1734. A call to parents and children: A Sermon, 1737. A Convention Sermon, 1738. Zeal for good works excited and directed: A Sermon, 1742. The imperfection of the creature and the excellency of the divine commandment: in nine Sermons, 1747. Janua cœlestis, or the mystery of the Gospel in the salvation of a sinner, in several discourses, 1750. A version of the Psalms,† 1752. Dudleian Lecture (the first ever published), 1756. The true divinity of Jesus Christ: A public Lecture in Boston, 1761. A Discourse at the ordination of Mr. Whitwell. A Charge and an Address to the people annexed to Mr. T. Barnard's ordination Sermon, 1762. A Letter to President Stiles, giving a sketch of the eminent ministers of New England, and published in the Mass. Hist. Coll., 1767.

The following account of Mr. Barnard's character is from a discourse preached the Lord's day immediately succeeding his funeral, by the surviving pastor of the church to which he had ministered,—the Rev. Mr. Whitwell:—

> "As to his person, he was somewhat taller than the common size, and well proportioned. His stature was remarkably erect and never bent under the infirmities of eighty-eight.
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> "His countenance was grand, and his mien majestic, and there was a dignity in his whole deportment.
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> "As a gentleman, he conducted towards all men with marks of respect, and gave particular honours where honours were due; so that he was universally respected, and by none more than by his own particular charge. His presence restrained every imprudent sally of youth; and when the aged saw him, they arose and stood up.
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> "As a Christian he led an exemplary life, that he might cut off occasion of offence, and exemplify the doctrine which he taught. I mean not to make him a perfect man. St. Paul did not attain to this in the present life; but, allowing for the imperfections of human nature, you yourselves are witnesses how unblameably he walked before you. He was an ornament to the religion of Jesus Christ.
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> "As to his charities, he paid tithes of all he possessed; and in such a way, that often his right hand knew not what his left hand did. Common beggars he refused; and instead of encouraging vagrants, sought out himself the proper objects of his liberali-

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* GEORGE CURWIN was the son of the Hon. Jonathan Curwin, and was born at Salem May 21, 1683; was graduated at Harvard College in 1701; was married to Mehitable, daughter of Deliverance Parkman in 1711; was ordained at Salem, as colleague with the Rev. Mr. Noyes, May 19, 1714; and died Nov. 23, 1717, aged thirty-five. Mr. Barnard, in his funeral sermon, says of him,—"The spirit of early devotion, accompanied with a natural freedom of thought and easy elocution; a quick invention, a solid judgment, and a tenacious memory, laid the foundation of a good preacher—to which his acquired literature, his great reading, hard studies, deep meditation, and close walk with God, rendered him an able and faithful minister of the New Testament.

† He published this when he was about seventy years of age, in the confident hope that it would come into general use in the New England churches; but it was never publicly used beyond the limits of the town in which it was composed.

ty, in persons who modestly hid their wants, to whom he gave with an injunction to conceal their benefactor. The prisoner was released, the poor fed with bread, and the widow's heart sang for joy, but knew not where to return thanks, unless to that God before whom the sighing of the prisoner comes, who is the father of the fatherless, and husband and judge of the widow. He usually kept two boys at school, whose parents were unable to bear the charge, and by this means has furnished the community with several valuable members, and in his last will has given two hundred pounds, lawful money, to the seat of learning in this Province.

"As a scholar, he was acquainted with the Hebrew, Greek and Latin languages; besides which, in his leisure hours, for mere amusement, he had made great proficiency in the mathematics. He thoroughly studied the nature of architecture and ship-building, and presented several draughts to master workmen, who admired their exactness, the execution of which, at this day, attracts the admiration of strangers. He was a master of music in all its parts. A specimen of his poetry you have in the psalms we sing.

"As a minister of Jesus Christ, he was a man thoroughly furnished for every good work. He had such an happy talent at preventing difficulties in his flock, or removing them when they occurred, that few churches have enjoyed such an uninterrupted peace for so many years as this. When many were thrown into confusion at the depreciation of change of money, he frankly forgave you upwards of seven hundred pounds sterling, upon which you made a generous addition to his salary, and fixed it for life. By this means he endeared himself to you, and you were endeared to him.

"Though he gratified the call of his constitution for exercise and even labour, he was a close student, that did not hide his talent in a napkin; and having lived to an uncommon old age, uninterrupted by sickness and in a small family, he made great proficiency in his knowledge of the sacred Scriptures, which he quoted with propriety and ease, both in his prayers and preaching.

"In his preparations for the pulpit, he kept the circumstances of his people in his eye. The height of his ambition was that he might be wise to win souls to Jesus Christ —your souls, in a particular manner, because ye were dear unto him. He lamented that he could not make his discourses more familiar for the lambs of the flock. He begrudged no time—no pains that he might be instrumental of their salvation.

"There was a vast compass of thought in his performances; though his style being natural and easy, and his delivery adapted to it, he was readily understood.

"The pulpit was his proper element. Often has he said he should be content to die there in the service of God and your souls.

"Few men equalled him in prayer. He was always ready upon all occasions, however sudden; and you well remember his flow of words and depth of thought, even in his most lengthy performances; and it is remarkable that no man could judge from his past prayers, what method he would pursue upon similar occasions, however frequently they occurred: but this was not his main excellence,—for his soul seemed to be drawn up to Heaven, and to carry yours to the throne of grace with it. Oh, how importunate was he with God for you! How earnestly did he wrestle with God for your salvation! And we have reason to think that God has heard and answered his prayers in many cases."

ROBERT BRECK.[*]

1703—1731.

Robert Breck was born in Dorchester, Mass., December 7, 1682. He was the son of Capt. John Breck, a very ingenious and worthy man, and grandson of Edward Breck, who came from England and settled in Dorchester in 1636. After the death of his father, he was sent to Harvard College, where he was graduated in 1700. Having received license to preach, he was engaged, for some time, in preaching on Long Island, in the then Province of New York, during the administration of Lord Cornbury; and, notwithstanding he was then a very young man, he maintained with great vigour and courage the principles of the nonconformists. He, however, after a while, for reasons not now known, withdrew from that field of labour, and returned to Massachusetts, where he spent nearly his whole life. He was ordained October 25, 1704, at Marlborough, Mass., as successor to the Rev. William Brimsmead;[†] and, after a ministry of twenty-six years, died there, January 6, 1731, in the forty-ninth year of his age. He was married to Elizabeth Wainwright of Haverhill, in September, 1707, who survived him about five years. They had six children, one of whom, *Robert*, was, for many years, minister of Springfield, and another was married to the Rev. Ebenezer Parkman,[‡] pastor of the church in Westborough. There were three sermons preached to his bereaved flock on occasion of his death, all of which were published: one by the Rev. John Swift[§] of Framingham; another by the Rev. John Prentice[‖] of Lancaster; and a third by the Rev. Israel Loring of Sudbury. It was an evidence of the high estimation in which he was held, that in October previous to his death, when his disease had assumed an alarming character, a day of fasting and prayer was observed in his church with special reference to his case, and several of the neighbouring ministers were present to conduct the services.

Mr. Breck published an Election Sermon, 1728; and a Sacramental Sermon entitled, "The danger of falling away after a profession," 1728.

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[*] Boston Weekly Journal, Jan. 18, 1731.—Boston Weekly News Letter, Jan. 21, 1731.—Sermons preached on occasion of his death.

[†] **William Brimsmead** was a native of Dorchester, and was a member of the class in Harvard College which was graduated in 1648; but he left College in 1647, without taking his degree. He preached first at Plymouth; but he was preaching at Marlborough as early as 1660, though he was not installed there till Oct. 3, 1666. As he was preaching on the 20th of March, 1676, the assembly was dispersed by an outcry of "Indians at the door!" All reached the fort safely, except one man, who was wounded. The meeting house and many dwelling houses were burnt. He died July 3, 1701. He preached the Election Sermon in 1681, which was published.

[‡] **Ebenezer Parkman** was a native of Boston; was graduated at Harvard College in 1721; and was ordained at Westborough, Mass., Oct. 28, 1724.—the day on which the church was gathered. He died Dec. 9, 1782, in his eightieth year. He published a Convention Sermon, 1761; and a Sermon entitled "Reformers and intercessors sought by God, who grieves when they are hard to be found," 1757.

[§] **John Swift** was a native of Milton; was graduated at Harvard College in 1697; was ordained as minister of Framingham, Oct. 8, 1701; and died April 24, 1745, aged sixty-seven. He published a Sermon on the death of the Rev. Mr. Breck, 1731, and the Election Sermon, 1732. He had a son *John*, who was graduated at Harvard College in 1733; was ordained at Acton, Nov. 8, 1738; and died Nov. 17, 1775, aged sixty-two.

[‖] **John Prentice** was a native of Newton; was graduated at Harvard College in 1700; was ordained pastor of the church at Lancaster, Mass., March 20, 1708; and died Jan. 6, 1746, aged sixty-six. He published a Sermon on the death of the Rev. R. Breck, 1731; a Sermon at the opening of a court at Worcester, 1731; and the Election Sermon, 1735.

The following is from the Boston Weekly News Letter of January, 1731:—

> "As a clergyman,—he was an able minister of the New Testament, and he obtained mercy to be faithful; the Holy Ghost, who made him an overseer, having richly furnished him with grace and gifts for that sacred office.
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> "The Classis or Association of Ministers he belonged to, hung much of their glory on him, had an high esteem of his judgment upon all emergencies that came before them, and he likewise took care, upon all occasions, with great courage and prudence, to support the honour and rights of the Presbytery, when he thought them invaded or any ways diminished.
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> "His firm persuasion of the validity of a Presbyterian ordination was not taken upon trust or the mere produce of education, but the effect of a deliberate choice and judgment founded upon his diligent search into the practice of the primitive church,—comparing the best arguments on both sides; and above all, the sacred institutions, as they are found in the Acts and Epistles of the Holy Apostles. At the same time, he was of a candid, catholic spirit, far from being rigid or censorious; but he dare not receive for doctrine the commandments of men. He had much at heart the constitution of Religion and the churches of New England, and often expressed his apprehension of their dangers from more quarters than one.
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> "As to his learning,—I suppose it will be no offence to say, there were few of his standing that were even his equals: he was such a master of the learned languages, that he could, and did frequently, to the capacity of his family, read a chapter from the Hebrew Bible into English; and the Greek was still easier to him.
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> "His attainments in philosophy, especially the mathematics, were above the common rate; in the study whereof, whenever he met with any thing difficult or perplexed, his genius and close application soon overcame it.
>
> "He was very well versed in history, both civil and ecclesiastical, especially of our own nation.
>
> "His religion was vital and undisguised. Pride, hypocrisy, and affectation were his aversion; and covetousness was what he was a perfect stranger to.
>
> "His temper was grave and thoughtful, and yet cheerful at times, especially with his friends and acquaintance, and his conversation entertaining and agreeable.
>
> "In his conduct, he was prudent and careful of his character, both as a minister and a Christian; rather sparing of speech, and more inclined to hear and learn from others.
>
> "His house was open to strangers, and his heart to his friends, and he took great delight in entertaining such, as he might any ways improve by, and treated them with good manners.
>
> "He was a great lover of government, and good order, and would express himself with warmth against that levelling spirit which too much prevails.
>
> "The languishment and pains he went through, before his death, were very great, but God enabled him to bear the affliction with patience and submission."

ISRAEL LORING.*

1704—1772.

Israel Loring was born at Hull, Mass., April 15, 1682. His father, John Loring, was married to Mary, daughter of Samuel Baker of Hingham, in 1657; and, after her death, was married again, in 1679, to the widow Rachel Buckland, whose maiden name was Wheatley, of Braintree. By both marriages there were sixteen children,—*Israel* was by the second marriage.

He was graduated at Harvard College in 1701, and was the first Loring whose name appears on the Catalogue. Increase Mather, President of the College, in an introduction to a sermon of Mr. Loring's on early piety, published in 1718, renders the following honourable testimony to his character, especially, during his collegiate course :—

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* Allen's Biog. Dict.—New England Historical and Genealogical Register, VII.

> "As for the author of this discourse, I have known him from his youth. When he was in the College,—into which Society I admitted him, and there graduated him, I observed that he was there studious, blameless, and serious, in his young years: the fitter to exhort young men to remember their Creator in the days of their youth. Since he has been called to public service, he has found great and deserved respect and acceptance with the Lord's people."

It is not known exactly at what time he was licensed to preach; but there is a record in Lunt's History of Braintree, of his having "preached all day, July 16, 1704, to that church." On the 20th of November, 1706, he was constituted pastor of the church in Sudbury. In 1707, he was one of a number of clergymen who signed a document, recommending John Leverett for the Presidency of Harvard College. In 1722, when the town of Sudbury was divided by the General Court, the inhabitants on the West side of the river invited him to come over and settle with them, as they constituted the majority of the church; and, after they had built a meeting house, he complied with their request, and resided there ever afterwards.

In 1737, Mr. Loring preached the Annual Election Sermon in the presence of Governor Belcher. In his address to the "Honourable Great and General Assembly," he has the following appeal in behalf of those who had suffered from the witchcraft delusion :—

> "There is one thing more which I would recommend to the serious consideration of this Great and General Court; and that is, whether there is not a great duty lying upon us respecting the transactions of the year 1692. when not only many persons were taken off by the hand of public justice for the supposed crime of witchcraft, but their estates also ruined, and their families impoverished. None dispute the integrity of those who were then concerned to act and judge most in those matters. But it was a dark day with them; they walked in the clouds, and could not clearly see their way as to the mystery of iniquity then working. All orders of persons have since seen reason to condemn the rules of the whole process as fallacious and insufficient to distinguish the guilty from the innocent. What the sense even of our predecessors, and those who were then upon the stage of action, was, in relation to this affair, may be in some measure learned from a Proclamation for the General Fast, emitted December 17, 1696, four years after; in which is contained this direction for public prayers —namely,—'That God would show us what we know not, and help us, wherein we have done amiss, to do so no more: and especially that, whatever mistakes on either hand, have been fallen into, either by the body of this people, or any order of men, referring to the late tragedy raised by Satan and his instruments, through the awful judgments of God,—He would humble us therefor, and pardon all the errors of his servants and people, that desire to love his name, and be atoned to his land.'
>
> "Now, though the loss of parents cannot be made up to their surviving posterity, yet their estates may. And the question is, (if it be not beyond all question,) whether a restitution is not due from the public to them, and we are not bound in justice to make it. Hereby infamy may be taken off from the names and memory of such as were executed, and who, it may be, did not in the least deserve it; as well as a reparation made to their children for the injuries done them, who remain to this day among us, in mean, low and abject circumstances. It is now something more than forty years since these sad things were done among us; but length of time is no argument that God is not, at this day, among other things, contending with us for these; since He punished Israel with famine three years for a sin of misguided zeal, committed forty years before that.—2 Samuel xxi. 1, 2."

In 1742, Mr. Loring preached the annual sermon before the Convention of Congregational ministers. Alluding in this discourse to those, "who have in one part of the land and another set up for teachers and exhorters of the people," he says,—

> "As for any outward call to authorize them to this work, this is what they can't pretend to They never were regularly introduced into this, were never selected thereunto by that order that God hath appointed in his Church. And as for an inward call,

> enabling them to teach and exhort, it may justly be feared that they are utterly destitute of it,—at least that the greatest part of them are so. Such as set up to be teachers and exhorters of others, should doubtless be men of superior understanding themselves; but are the persons that I am now speaking of such? How should they come to an eminency of knowledge in divine things? Knowledge in the liberal arts and original tongues is an handmaid to Divinity, and a great help to attain it; but this our exhorters are destitute of. Christ's ministers get their knowledge in a course of hard study, with the blessing of Christ upon their endeavours; but the teachers that I am speaking of, spring up, as it were, in the night, and have very little time for the gaining of divine knowledge in an ordinary way. Have they the knowledge of divine truths by inspiration? The Apostles had so; their learning was not acquired, but infused; but these extraordinary and miraculous gifts being long since ceased, it is a vanity for any now to pretend unto them.
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> "May we not conclude then that the exhorters of the present day, are utterly unqualified for the work which they have so temerariously undertaken, and consequently that Jesus Christ never called them to it, and that He will never assist them in it, nor reward them for it. Indeed persons will cry out and fall down at the preaching of these sort of men, as well as at the preaching of some others; but this with me is so far from being a seal of their divine mission, that this very thing among others makes me very suspicious that, in the strange bodily emotions, screamings, roarings and falling down of many persons, Religion is very little, if any thing, concerned."

The above extract would indicate Mr. Loring's views on one of the points connected with the great controversy of that day. Three years later (1745) we find him, as one of the Association of ministers to which he belonged, bearing a decisive "Testimony against the Rev. Mr. George Whitefield and his conduct," in a document from which the following is an extract:—

> "It gives us no satisfaction, but rather increases our uneasiness, to hear that Mr. Whitefield's followers pretend that he is now come with another spirit than before: we say *pretend*, because we hear of the same conduct in general, and of errors as bad or worse which he now runs into; and we see or hear of no public confessions, no retractions, no attempts to heal divisions, and put an end to the unchristian separations which he has been the unhappy instrument of in many of our churches.
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> "We cannot therefore but lament it, that he meets with so much countenance and encouragement among us, and especially that any of our fathers and brethren in the ministry, should give such countenance to one so erroneous in his doctrines, and so disorderly in his conduct, by inviting and admitting him into their pulpits, and more especially by allowing him to administer the ordinance of the Lord's Supper in these churches."

Mr. Loring continued the sole pastor of the church in Sudbury during the long period of sixty-six years. He preached twice on the Sabbath but one preceding his death, and the next day offered a prayer at a town meeting, where he was taken ill, and thence conveyed home in a sleigh. He died on the 9th of March, 1772, aged ninety years. The Rev. Ebenezer Parkman of Westboro' preached his funeral sermon. He divided his library between his own children and those of his son, Dr. John Loring of Boston.

Mr. Loring was married at Hull, to Mary, daughter of Nathan Hayman of Charlestown, May 25, 1709. They had seven children. Two sons were graduated at Harvard College; the elder of whom, *John*, settled as a physician in Boston. Mrs. Loring, who was about two months younger than her husband, died December 24, 1769, in her eighty-eighth year. For forty-five of her last years, she ate but one meal in twenty-four hours, and that was ordinarily a little bread and cheese, shortly before she retired at night; and yet her health was such that she was able to conduct her domestic affairs, till about ten days before her death. A child of her great grand-daughter was baptized by its great grand-father on the Sabbath that she was a corpse, and was called by her name.

The following is a list of Mr. Loring's publications:—A Sermon on the nature and necessity of the new birth, 1728. A Sermon on the death of the Rev. Robert Breck, 1731. A Sermon on the torments of Hell, 1732. An Election Sermon, 1737. A Convention Sermon, 1742. A Sermon on Justification, 1749. A Sermon at the ordination of G. Richardson,[*] 1754.

The Rev. Thomas Prince of Boston, in introducing to the public a sermon on the "nature and necessity of the new birth," preached by Mr. Loring at the Thursday Lecture in Boston, writes thus concerning him:—

> "He was so plain and easy in his expression and method, so familiar and moving in his delivery, so affected himself with the momentous truths he would inculcate on us, that we must have hearts of adamant to resist the impressions, or continue indifferent whether we pass through so great a change as he clearly explained and earnestly urged as of the last necessity. Nor could the assembly separate without expressing their great satisfaction and wishes that such an important discourse might be in this capacity to make further impression on those that heard it, and to extend its influence also to others."

Mr. Loring left a manuscript journal of thirty volumes, of two hundred and twenty-four pages each, closely written, containing not only a record of all the more important events connected with his ministry, but a great amount of important biographical and historical material; but most of these volumes have been irrecoverably lost. All that is known of the personal appearance of the venerable patriarch, is on the authority of a lady who died in 1851, at the age of ninety-three. She knew him in her childhood; and her testimony was that "he was of a tall, slender form; apostolic in his manner; possessing warm domestic affections: and often calling her one of his dear little orphans."

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JOHN AND WILLIAM HART[†].

1705—1731.
1736—1784.

John Hart was born in Farmington, Conn., April 12, 1682. He entered Harvard College, but subsequently transferred his relation to Yale, where he was graduated in 1703,—the year after the College commenced conferring degrees; and his name stands alone on the catalogue for that year. Immediately after his graduation, he was chosen a tutor in the College, and continued to hold this office three years. Meanwhile he pursued the study of theology, and was licensed to preach. He was employed to supply the then newly formed society in East Guilford for some time before he resigned his tutorship—at least as early as the winter of 1705. They invited him in June, 1706, to settle over them in the work of the ministry; and he was ordained in November, 1707. The service was performed by five of the neighbouring elders,—namely, the Rev. Messrs. Thomas Buckingham[‡] of Saybrook, James Pierpont of New Haven, Noadiah Russell[§] of Middletown, Samuel Russell[‖] of Branford, and Thomas Ruggles[¶] of Guilford. A church was gathered at the same time, consisting of thirteen male members.

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[*] Gideon Richardson was a native of Sudbury, Mass.; was graduated at Harvard College in 1749; was ordained at Wells, Me., Feb. 27, 1754; and died March 16, 1758, aged twenty-eight.

[†] Chauncy's Fun. Serm.—Devotion's do.—MS. from Dr. Webb of Madison, Conn.

[‡] Thomas Buckingham was a native of Wales, whence he emigrated to this country and settled in Milford, Conn. He was ordained pastor of the church in Saybrook in 1669 or 1670, and was one of the founders and trustees of the Collegiate institution that afterwards became Yale College. He was Moderator of the Synod in 1708 that formed the Saybrook Platform. He died in 1709. One of his sons, *Thomas*, was graduated at Harvard College in 1690; was ordained pastor of the Second Church in Hartford, Conn.; and died November 19, 1731, aged sixty-two.

Here Mr. Hart continued till the close of his life. In his latter years he was visited with some distressing bodily infirmities, which, either partly or altogether, withdrew him from his public labours. He died on the 4th of March, 1731, in the forty-ninth year of his age, and the twenty-fourth of his ministry. His funeral sermon was preached by the Rev. Nathaniel Chauncy of Durham, from Daniel XII. 3, and was published. A day of fasting and prayer was kept by the bereaved flock, on account of his death.

Mr. Chauncy, in the funeral sermon above referred to, thus sketches Mr. Hart's character:—

> "He was a person of great worth, and worthy of very great esteem and love: one endowed with a large treasure of natural abilities, quickness of invention, clearness of thought, soundness of judgment, and great strength of reason, well furnished and enriched by the blessing of God on his diligence in his studies, with acquired knowledge, and especially in things pertaining to the kingdom of God. We may say of him that he was a scribe well instructed to the kingdom of Heaven, (Math. XIII. 57;) and to crown all his abilities, he was blessed with a serious, religious spirit. He had a heart given him to improve his rich abilities to the glory of God and good of men; being adorned with those graces that belong to the Christian life. And as it pleased God to call him to the work for which he seemed to be formed and so well fitted, so he therein behaved himself worthily; faithfully pursuing the ends of the Gospel ministry. In the gift of preaching he greatly excelled; labouring abundantly to give men a right understanding of the Christian life; and in a sweet and powerful manner persuading men to it. The whole of his public ministry was managed with great prudence, diligence, constancy. His walk before God and his people was not only blameless, but very circumspect and exemplary. And I may not omit his excellent spirit and deportment in his great sufferings. It was the pleasure of God to lay affliction on his loins. He was exercised, for some years, with a tedious and heavy affliction, and very excellent was his spirit and deportment under the same. How great was his patience, his submission! How full his resignation of himself and his affairs into the hands of God! Nay, how cheerful, how thankful! And as he drew nearer to his end, how victorious were the actings of his soul! How did the motions of his soul increase as he drew nearer its centre! Yea, how calm, how peaceable and glorious was his exit!"

Mr. Hart was married on the 19th of March, 1712, to Rebeckah Hubbard of Boston. She died December 7, 1715, the mother of two children, one of whom,—the elder, was afterwards the minister of Saybrook. On

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Another son, *Stephen*, was graduated at Harvard College in 1693; commenced preaching at Norwalk, Conn., in the summer of 1695; was ordained there Nov. 17, 1697; resigned his charge in consequence of a disagreement with his parish, Feb. 24, 1726–27; and died in 1746.

[§] Noadiah Russell was a native of New Haven; was graduated at Harvard College in 168 was ordained pastor of the church in Middletown, Conn., Oct. 24, 1688; and died Dec. 13, 171 in his fifty-fifth year. He was a school master at Ipswich before he settled at Middletown.

[‖] Samuel Russell was a son of the Rev. John Russell of Hadley; was graduated at Harvard College in 1681; was ordained at Branford, Conn., in March, 1687, and died June 25, 1731, aged seventy-one.

[¶] Thomas Ruggles, the son of John Ruggles, a Representative to the General Court in 1658, 1660, and 1661, was born in Roxbury, Mass., in 1655; was graduated at Harvard College in 1690; was ordained at Guilford, Conn., Nov. 20, 1695; and died June 1, 1728. He was a Fellow of Yale College from 1711 till his death. His son, *Thomas*, was graduated at Yale College in 1723; was ordained as his father's successor at Guilford, March 26, 1729; and died Nov. 19, 1770, in the sixty-sixth year of his age. He was a Fellow of Yale College from 1746 till his death. He published a Sermon preached to an Artillery company at Guilford, 1636; a Sermon upon the right improvement of life and its advantages, 1745; a Sermon on the death of the Rev. Samuel Russell, [who was graduated at Yale College in 1712; was a tutor in the College from 1714 to 1716; was ordained as minister of North Guilford in June, 1725; and died in January, 1746.] A Sermon on the death of the Rev. Jared Eliot, 1763. The Rev. Jonathan Todd, says in his funeral sermon, that Mr. Ruggles "had a sound understanding, a solid judgment, a penetrating genius, a very strong and tenacious memory;"—that "his attainments in valuable and useful knowledge were very considerable;"—"that he was a judicious, orthodox Divine,"—"a plain, instructive preacher;"—that "he was a zealous asserter of the liberties of these New England Churches, and withstood all endeavours to bring them into bondage."

the 13th of August, 1717, Mr. Hart was married to Sarah Bull of Hartford, who died February 4th, 1719. By this marriage there was one son. He was married a third time, to Mary Hooker of Farmington, who survived him, and by whom he had several children.

WILLIAM HART was a son of the Rev. John Hart, and was born at East Guilford in the year 1713. He was graduated at Yale College in 1732; and was ordained pastor of the First church in Saybrook, Conn., November 17, 1736, the sermon on the occasion being preached by the Rev. Jared Eliot of Killingworth.

Mr. Hart had the reputation of being an Arminian, was a vigorous controversial writer, and produced several pamphlets that were much read in their day. In the well known Wallingford controversy, which occurred about the year 1760, he engaged with great zeal, fully justifying the council that acted in the ordination of Mr. Dana. He had a strong aversion to Hopkinsianism, and is said to have been the first to give that name to the system of doctrine which it now represents.

Mr. Hart continued sole pastor of the church, until within about one year previous to his death, when he was relieved by the settlement of the Rev. Frederick William Hotchkiss,* as his colleague. He died on the 11th of July, 1784, in the seventy-second year of his age, and the forty-eighth of his ministry. His funeral sermon was preached by the Rev. John Devotion,† pastor of the Third church in Saybrook, and was published.

Mr. Hart was married, June 8, 1742, to Mrs. Mary Blague, who survived him. They had nine children living at the time of his death, all of whom, with the exception of the eldest, were present at their father's funeral.

The following is a list of Mr. Hart's publications :—A Discourse concerning the nature of regeneration and the way wherein it is wrought, 1742. A Narrative of proceedings at Wallingford in connection with the ordination of the Rev. James Dana, [a joint production of Mr. Hart and the Rev. Jonathan Todd,] 1759. Remarks on dangerous errors, (Hopkinsianism,) 1770. A Dialogue and a Sermon that was never preached and never will be (on the same subject), 1771. Remarks on President Edwards' Dissertations on Virtue, 1771. A Treatise of Qualifications for the Sacraments, 1772.

Mr. Devotion pays the following tribute to Mr. William Hart, in the sermon occasioned by his death :—

> "He was blessed with bright intellectual powers, which, improved by a liberal education, rendered him an able scholar in the Latin and Greek languages; in logic, he discerned between true reasoning and sophistry with great precision; in Church history and acquaintance with human nature he excelled. His penetrating eye—turned frequently upon the eye and features of them with whom he conversed, discovered men; so that he was seldom deceived in any with whom he conversed but a few hours. Rare prudence directed his steps and preserved him; perfectly master of himself and of his passions, he seldom gave offence; savoury in conversation, yet facetious at suitable times. Frugality and economy furnished a decent fulness to him, and he 'ruled well his own house.' * * * His bodily constitution, harrassed with nervous affections, afforded full scope for the exercise of patience; yet in patience he possessed his soul. Deprived of the quick sense of hearing, he chose retirement from the world; therefore his worth and abilities were best known to his acquaintance.
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> "Greatly was his soul delighted in extensive views of happiness to all, both under the law and without the law, who worked righteousness in whatever nation. In some

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* FREDERICK WILLIAM HOTCHKISS was graduated at Yale College in 1778; was ordained pastor of the First church in Saybrook, Sept. 24, 1783; and died in 1844. He published a Sermon preached at Guilford entitled, "The Cross of Christ the Christian's glory, 1801; a Half-century Sermon, 1833; a Sermon on completing the sixtieth year of his ministry, 1843.

† JOHN DEVOTION was a son of the Rev. Ebenezer Devotion of Windham, Conn.; was graduated at Yale College in 1754; became pastor of the Third church in Saybrook; and died in 1802.

of his last conversation, when he appeared like himself, occasioned by his perusal of Cook's voyage, published by Mr. Ledyard, referring to an act of humanity by one of Capt. Cook's men towards an aged female, in saving her life at the risk of his own, whereupon the friends of the female made a formal acknowledgment of the kindness, he said, 'I greatly rejoice to see this account. Humanity is the law of nature, which would always influence mankind, were it not stifled or perverted by base passions. These heathen, acting up to the law written upon their hearts, will be saved.' Upon which he burst out into an ecstasy—'Oh! what a harvest of souls will there be to the Redeemer from these poor creatures whom little minds have excluded from the Kingdom of Heaven.'"

NATHANIEL CHAUNCY.

1706—1756.

FROM THE REV. WILLIAM C. FOWLER,

PROFESSOR, SUCCESSIVELY, IN MIDDLEBURY AND AMHERST COLLEGES.

AMHERST, Mass., Oct. 19, 1848.

My Dear Sir: I have gleaned up whatever of authentic tradition remains in respect to my venerable ancestor, the Rev. Nathaniel Chauncy, and the result of my effort you have in the following sketch:—

NATHANIEL CHAUNCY, was born in Hatfield, Mass., September 26th, 1681. He was the son of the Rev. Nathaniel Chauncy, minister first of Windsor, Conn., and then of Hatfield, and grandson of Charles Chauncy, President of Harvard College. His mother was Abigail Strong, daughter of elder John Strong of Northampton, Mass. His father died November 4, 1685, when he had just entered upon his fifth year. His mother afterwards married Medad Pomeroy of Northampton. In his boyhood, he was sent with his father's library to his uncle, the Rev. Israel Chauncy of Stratford, Conn. This gentleman, thoroughly educated by his learned father at home, and in Harvard College, was one of the founders of Yale College, of which he was the first who was invited to be President. The uncle was well qualified to guide the mind of the nephew in both his preparatory and his professional studies; and he had the satisfaction of seeing the son of his deceased brother trained up under his care, receive the honours of the College which he had helped to found, in the first class enrolled on the catalogue. In that class there are six; but the first four had previously graduated at Harvard College. *Nathaniel Chauncy* stands next on the catalogue; and he was the first of the two who had not graduated elsewhere, who received the honours of Yale College. As the first born of Yale College he reflected no dishonour upon his Alma Mater.

He came to Durham when the settlement was in its feeblest infancy. He was ordained, February 7, 1711, after preaching as a candidate nearly five years. Not long after his settlement, he purchased, through the agency of his cousin in London, a large and valuable library of a deceased clergyman, in addition to the very good one which he inherited from his father, who inherited the library of President Chauncy in whole or in part. A list of these books,—namely, those belonging to his father, the Rev. Nathaniel Chauncy of Hatfield, is in my possession. The library from England, which was landed in Middletown, Conn., "amounted to two cart loads, drawn by a strong ox team." Relieved from his agricultural and domestic cares by an excellent wife, and his brother Isaac, a bachelor, who resided with him, he was able to gratify his hereditary love of study and reading, surrounded by his books. Habitually rising early, and regularly devoting a certain number of hours every day to study, and especially to the preparation of his sermons, he was eminently an instructive and attractive preacher.

On one occasion he had not cleared up some .point of doctrine to the entire satisfaction of Deacon Henry Crane. After the service, and before the congregation had retired, the deacon arose and said, "Reverend Sir, will you please to explain further on the point of doctrine in your sermon?" "Deacon Crane, if you will walk to my study, I will explain it to you," was Mr. Chauncy's reply. Accordingly, he went immediately towards his study with the deacon. But such was the interest felt in the subject, that the whole congregation followed to hear the explanation. One of his influential hearers conceived so strong an enmity against him, on account of some doctrine with which he identified him, as to become almost deranged. Under the influence of his excited feelings, he came into the meeting house where Mr. Chauncy was preaching, and cried aloud, "That is a lie, it is all a lie!" On one occasion, so far did his violence go that he drew a butcher knife, and dangerously wounded Mr. Chauncy. The General Court, at the request of the Association, interfered and banished him beyond Stratford river. This sentence was remitted some time afterward, and he returned to Durham.

His love of knowledge was not merely occasional, but a constant ruling principle in his soul. His pursuit of knowledge was not fitful, but the habit of his life. It is related of him that, seeing a new book,—*Wollaston's Religion of Nature*, lying on the table in his parlour, he inquired of his son, afterwards Col. Chauncy, where that book came from. "From Dr. Chauncy of Boston," was the reply. "From Dr. Chauncy?" he exclaimed, and in virtue of his paternal right, he, immediately, without ceremony, took the book before his son had read it, and kept it in his study a fortnight. When he brought it down, and handed it to his son, the latter modestly asked him what he thought of the book. After a pause, in which he took two or three turns across the room, his son repeated the question, "What do you think, Sir, of the book?" Suddenly coming up to his son, he said in his earnest, vivacious manner, "Think, Sir? I think I don't know any thing. Forty years I have been studying, and this book has told me more than I ever knew."

In the performance of his professional duties, he relied upon the weight of his instructions in the pulpit, rather than upon any practical skill in managing the feelings and prejudices of his people. He had strong good sense and practical wisdom, but not that sort of good sense and wisdom which degenerate into contrivance and cunning. His own soul was alive to the power of truth, and in that power he came before his people. Surrounded by his noble library, he every day listened to the voices of truth from the mighty dead: and what he heard, he communicated in impassioned tones to his hearers. In his tastes, studies, and acquisitions, he was a theological scholar, formed upon the Puritan type, an hereditary representative of the emigrant learned Divines of New England.

His sermons, the result of severe study and well digested thought, were carefully written out in a neat, legible hand, and were so distinctly impressed upon his memory that he never carried his notes into the pulpit, until quite the latter part of his life. He then adopted the practice of taking off an abstract of his sermons on a slip of paper two inches wide and of the length of a quarter of a sheet, which contained barely the heads and subdivisions of the written discourse. "His preaching," in the words of the Rev. Mr. Todd in his funeral sermon, "was solid and judicious. He did not satisfy himself with loose and unconnected discourses which cost him nothing." His elocution was distinct, his tones earnest, his language correct, his addresses and appeals solemn and pungent, and his whole bearing grave and dignified. One of the most intelligent of his people said to me,—"He was not a large man, but a man of a great presence. When he was approaching the meeting house on the Sabbath, we were all careful to be in our seats; and when he entered the house, we all rose to receive him, and continued standing until he took his seat in the pulpit."

He had great influence as a counsellor in the neighbouring churches. He was a Fellow of Yale College; was in correspondence with many distinguished clergymen of his time; and, by appointment, preached *two* Election Sermons,—in 1719 and 1734,—an honour which it is believed only two or three have enjoyed in the whole history of the State. These were both published. He also published a Sermon entitled, "Arguments for regular singing," and one upon the death of the Rev. John Hart of East Guilford.

Mr. Chauncy is mentioned by President Edwards as a successful minister in the great revival in New England. He was in sympathy with the Old Lights, rather than the New Lights, of those times, especially in the latter years of his life, when he had become acquainted with the disastrous tendency of some of the measures adopted by some of the New Light preachers.

His immediate and permanent influence was powerfully exerted in favour of learning as well as of religion. From his example, preaching and counsels, education was prized, sought for, and promoted, among his people in an eminent degree. He usually had some youth under his care, engaged in studies preparatory to entering College. So closely did he consider learning connected with religion, that, in his practice, he adopted the sentiment of another learned Divine, subject to some limitations in these times when academies are multiplied—"that it was as much his duty to fit young men for College as it was to preach the Gospel." David Brainerd dates his "frequent longing after a liberal education" from his year's residence in Durham. The Rev. Timothy Mather Cooley, D. D., in his life of Haynes, alludes to the happy influence of Mr. Chauncy on emigrants from Durham, who settled in the town of Granville, Mass., and in a very interesting letter in reply to certain inquiries which I addressed to him, most clearly proves that that influence has been transmitted in successive generations in that town, in the intelligence of the people and in their love of learning and religion. The influence of Mr. Chauncy's preaching and counsels can be traced distinctly in Hartland, Conn., in Greenfield, Mass., in Durham, N. Y.,—towns which received some of their early inhabitants from Durham, Conn., who had been under his pastoral care. The love of learning and religion which he seemed to have received by inheritance, he transmitted to his posterity. He educated two of his three sons at Yale College; and of thirty-six or eight male descendants, twenty-four have received or are receiving a liberal education, and eleven have been preachers of the Gospel.

He married Sarah Judson of Stratford, Conn., October 12, 1708. They had three sons and three daughters. He died February 1, 1756. Two Sermons were preached on the occasion of his death by the Rev. Jonathan Todd of Guilford, and were published.

I am ever affectionately yours,
WILLIAM C. FOWLER.

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PETER THACHER,*

OF BOSTON.

1707—1738.

Peter Thacher was the youngest son of Thomas and Mary (Savage) Thacher, and the grandson of the Rev. Thomas Thacher, first minister of the Old South church, Boston. He was born in Boston in 1677, and was graduated at Harvard College in 1696. He was brought up under the ministry of the Rev. Samuel Willard; and he used to say "that he could scarce remember the time when the sermons and discourses of that venerable man of God did not make very powerful impressions upon his soul." It was not, however, till some time during his College life that he supposed himself to be renewed in the temper of his mind. He seems to have had the most awful views of his own sinfulness, insomuch that, for a time, he was in a state of absolute despair; but, afterwards, he had correspondingly enrapturing views of the redemption proclaimed in the Gospel, and was enabled to rejoice with joy unspeakable and full of glory.

Immediately after his graduation, he accepted an invitation to teach a school at Hatfield, on Connecticut river. About this time, there was a very remarkable revival of religion at Northampton, under the ministry of the Rev. Solomon Stoddard; and, as Hatfield was in the immediate neighbourhood, Mr. Thacher availed himself of the opportunity thereby furnished, of frequently visiting Northampton, and mingling, so far as he could, in the passing scenes. He regarded this as a high privilege; and he often remarked, in subsequent life, that "he would give a world to recover that full assurance and joy of faith, which he had" at the period now referred to.

Having applied himself for some time to the study of Divinity,—probably under the direction of the Rev. William Williams of Hatfield, he entered the ministry, with much higher qualifications than were common to young men of his day. He was particularly well acquainted with Church controversy,—with the conflicting opinions that have existed at different periods in respect to the doctrines of the Gospel; though his own views were strictly in accordance with those of his friend and pastor, under whom he had been trained.

On the 26th of November, 1707, he was ordained pastor of the church at Weymouth; and he remained there, actively engaged in the duties of his office, between eleven and twelve years. In January, 1720, he returned to his native town, and was installed pastor of the New North Church, as colleague with the Rev. Mr. Webb.[*] This, however, was not effected without great opposition; and, in consequence of the divided state of feeling in the congregation, and some irregularity in the measures adopted to obtain Mr. Thacher, the Association refused to assist in his installation; and the remoter consequence was the formation of a new church. Here he laboured with great acceptance and usefulness during the rest of his life, which was about eighteen years.

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* Allen's Biog. Dict.—Webb's, Cooper's and Colman's Funeral Sermons.—MS. from G. M. Thacher.

For about seven or eight months previous to his death, he had a strong impression upon his mind that the time of his departure was at hand; and this impression operated greatly to increase his spirituality and quicken his diligence. He preached several discourses on the redemption of time; and, after intermitting the series for a while, he resumed it in the last sermon he ever preached, and, on his return home, after this last service, he remarked to several of his friends that he had purposely prepared and preached that sermon for his own benefit. In the following week he was seized with his last illness, which, however, in the early part of it, did not seem alarming. But, about ten days before his death, it assumed a more marked and violent character, so as to leave little hope of his recovery. His sufferings from that time, both from positive pain and difficulty of respiration, were extreme; but, throughout the whole, he kept full possession of his reason, and evinced an humble and cheerful submission to the Divine will. He died February 26, 1739, aged sixty-two. Sermons were preached on his death by the Rev. Mr. Webb, the Rev. William Cooper, and the Rev. Dr. Colman; all which were published.

Mr. Thacher published the Election Sermon, 1726, and a Sermon on the death of Mrs. Gee, 1730.

His character is thus described by Mr. Cooper in his funeral discourse:—

> "His capacities and powers were unquestionably great, and much above the common size. He had a strong and masterly genius. His apprehension was quick, his judgment penetrating, his way of thinking extensive and close, by means whereof he had formed his sentiments to a great degree of clearness, especially in theological matters.
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> "He had read much, and laid up a large fund of useful learning out of the best books. He had so read and studied Divinity especially, which was his profession, that we always found, upon proposing any question to him, he could immediately speak to it with great penetration and accuracy. Scarce any man could distinguish better,—sooner discern the sophistry, and more readily detect the fallacy, of an argument.
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> "As a public preacher he showed himself an able minister of the New Testament. His sermons discovered that he was well acquainted with the foundations of our holy religion, and knew how to argue both from reason and revelation. To call him the *evangelical reasoner* is comprehensive of his character as a preacher.
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> "Though he gave every truth and duty its due place and weight, yet Christ and Grace were his favourite and beloved subjects.

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[*] John Webb was born at Braintree, Mass.; was graduated at Harvard College in 1708; was ordained the first pastor of the New North church, Boston, Oct. 20, 1714; received the Rev. Peter Thacher as colleague in 1720; after Mr. Thacher's death in 1738 was sole pastor until 1742, when the Rev. Andrew Eliot was ordained as his colleague; and died April 16, 1750, aged sixty-three. His surviving colleague, in a sermon upon his death, said.—"When I consider the whole of his character, I cannot but think him one of the best of Christians, and one of the best ministers." He published a Sermon to a society of young men, 1718; a Sermon on the advantages of early piety, 1721; a Sermon before the General Assembly, 1722; Warning against bad company keeping: a Sermon, 1726; a Sermon on the death of the Rev. William Waldron, 1727; a Sermon on the believer's redemption by the blood of Christ, 1728; a Sermon on the payment of vows, 1728; Directions to obtain salvation, in seven Sermons, 1729; a Sermon on the great concern of New England, 1731; a Sermon at the ordination of a deacon, 1731; a Sermon on the duty of a degenerate people to pray for the reviving of God's work, 1734; a Sermon to two malefactors, 1734; Election Sermon, 1738; a Sermon on the death of the Rev. Peter Thacher, 1739; Christ's suit to the sinner while he stands and knocks at the door.

"His common pulpit style was strong and manly; but his great mind was above the affectation of language; though, sometimes, upon a special occasion, he has sufficiently shown he could be polite and elegant.

"Indeed his utterance was not the most clear, and his method and train of reasoning were not so easily taken by common hearers, which might bring his preaching under a disadvantage with some, but the attentive and judicious,—those who discern the things that differ, and approve things that are excellent, were his greatest admirers. And every one could see by his action and voice, that his heart was engaged in what he spoke, and flamed with zeal for the honour of the Redeemer and the salvation of the souls of men.

"In prayer he excelled himself and most others. What warmth, what life, what ardours, did he discover in this duty! How high were his adorations! How low his humiliations! How strong his supplications! How did he (to use a frequent expression of his own in prayer,) 'besiege the throne of grace' with a variety of spiritual pleadings, especially on great and solemn occasions!

"In his friendships with his brethren in the ministry and others of his acquaintance, he was truly amiable. He allowed some of us, to whom he was indeed a father, the freedom of a brother; and his conversation had an agreeable mixture of the pleasant and the serious. Though he did not affect public appearances, and seldom cared to go into mixed company, yet he loved his friends, and relished the pleasures of society as much as any man: and here he discovered that reading and learning which I have sometimes thought he endeavoured to hide in his public performances.

"A natural modesty covered his rich endowments from some, but blazoned them to others; and in him we saw humbleness of mind without meanness of spirit. He was far from being imperious or assuming; yet had a soul too great to balk any truth he owned, or give up his own judgment in deference to any. And if his temper was warm, it was seldom observed, but where he thought the honour of his great Master and the cause of truth concerned;—and here zeal is certainly a commendable virtue, and indifferency criminal in the sight of God. When he has zealously espoused some of the deserted and opposed truths of the Gospel, he has given this good reason for it,—that he had felt the power of them in his soul, and his own hopes of salvation were built upon them."

Mr. Thacher was married in 1708 to Hannah Corwin, but had no child.

SAMUEL WHITTELSEY.*

1709—1752.

Samuel Whittelsey, the youngest child of John and Ruth (Dudley) Whittelsey, was born at Saybrook, Conn., in the year 1686. He was graduated at the Collegiate institution of Connecticut, now Yale College, in 1705, being of the fourth class of graduates at that institution. He commenced preaching at Wallingford, Conn., in 1709; and, after having supplied the pulpit about a year, was ordained as colleague pastor with the Rev. Samuel Street, in May, 1710. Here he continued until his death, which took place on the 15th of August, 1752, just as he was entering his sixty-seventh year. He was a Fellow of Yale College from 1732 till his death.

Mr. Whittelsey published an Election Sermon, 1730; a Sermon on the death of John Hall, 1730; a Sermon on the woful condition of impenitent souls in their separate state, 1731; a Sermon at the ordination of his son, 1737.

The following notice of Mr. Whittelsey's character is from an obituary written by President Stiles, and published in the Boston Post Boy, shortly after his death:—

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* Dana's (Wallingford) Cent. Serm.—Stile's MSS.—MS. from the Rev. S. R. Andrew.

* * * * "He was a gentleman of a penetrating genius, solid judgment and extensive understanding; indefatigable and unwearied in his application to study and liberal inquiry, by which his acquaintance with the sciences became extensive, his knowledge universal, and in moral wisdom he had few equals. Under the influence of Christian principles, his soul flamed to diffusive benevolence; he lived the religion he inculcated, and recommended it by the powerful charms of a virtuous example. His talents as a preacher were singular, being master of an engaging elocution and address, and in compositions judicious and instructive. He ministered intellectual food, and entertained his audience with the beaten oil of the sanctuary. He laboured with delight in word and doctrine. The services and devotions of the sanctuary were his supreme pleasure. In many ways, by his extensive influence, he served the Church of Christ, and the public glory of his kingdom. Happy in offspring and a well educated family, his sons, under the advantage of liberal education, survive him in his genius, improvements and Christian character. As a private Christian, he was exemplary, virtuous and pious; had a natural reservedness of mind which rendered him singular in bearing injuries which the best can't escape; and when reviled, he reviled not again, but retaliated ingratitude with that meekness and goodness which extorted veneration from the partial, as well as obtained a cheerful tribute from the candid judge of merit. Nor less eminent was his patience, especially in the lengthened illness which finished his life. The supports of religion and a well regulated life shone in the steady calmness and composure of his temper during his illness; while a mortification in his legs and feet, arising from an ill state of blood and general disorder of body, preyed upon him, and in a gradual decline extinguished his life. Thus died *Samuel* the prophet, full of days and the Holy Ghost: after he had long and faithfully served his generation, he fell on sleep, was gathered to his fathers, and all Israel lamented him."

Mr. Whittelsey was married July 1, 1712, to *Sarah*, daughter of the Rev. Nathaniel Chauncy of Hatfield, Mass., and grand-daughter of President Chauncy of Harvard College. She was born in 1683, and died October 23, 1737. They had eight children,—six of whom survived their father. Two of them, Samuel and Chauncy, were graduated at Yale College, and were ministers of the Gospel.

Samuel, the elder son, was born in November, 1714; was graduated in 1729; and held the office of Tutor in that institution from 1732 till 1738. It was during the period of his tutorship that he was invited by the church in Milford to settle as colleague pastor with the Rev. Samuel Andrew.[*] He accepted the call, but a large minority in the parish remonstrated against his ordination, on the alleged ground that he was an Arminian in his theology, and that his preaching savoured too little of Christian experience.

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[*] SAMUEL ANDREW, the son of Samuel and Elizabeth Andrew, was born at Cambridge, Mass., January 29, 1656. He was graduated at Harvard College in 1675; after which he remained a few years as a "Resident Fellow," or Tutor in the institution. While he was thus engaged, he was called to take the pastoral charge of the church in Milford; and his ordination over that church took place on the 18th of November, 1685. He found the people in a divided and distracted state, but they became happily united under his ministry. He was one of the original projectors, founders and trustees of Yale College; and, after the death of Mr. Pierson, the first Rector of the College, he was appointed Rector *pro tempore*, till some suitable incumbent for that office could be obtained, who should reside permanently at the institution. In the mean time, the Senior class were removed to Milford, to be more conveniently and fully under Mr. Andrew's care and instruction. He also presided at Commencement, and conferred degrees, until a resident Rector (Cutler) was chosen. Professor Kingsley says of him,—"He was considered one of the best scholars of his time, was one of the principal founders of Yale College, and deserves to be considered one of its greatest as well as earliest benefactors." He held the office of Trustee of the College from its foundation in 1700 till his death, which took place January 24, 1737-8, at the age of eighty-two. He was one of the ministers who assembled at Saybrook in 1708, by order of the General Court, for the purpose of adopting and recommending to the Churches a general and uniform Confession of Faith; from which convention emanated the well known manual of Church Discipline, called the "Saybrook Platform." Tradition and the concurrent records of the times agree in representing him as a man of fine literary taste, of studious habits and ripe scholarship. He had a long and prosperous ministry at Milford, the benign results of which may be distinctly traced to this day. He was married to Abigail, the youngest daughter of Robert Treat, Esq., who was, for some time, Governor of Connecticut. He had seven children,—five sons and two daughters, who lived to maturity. His eldest son, *Samuel*, was graduated at Yale College in 1711, and died in 1738. One of his daughters was married to the Rev. Timothy Cutler, afterwards Rector of Yale College. Another was married to Governor Law of Connecticut.

The council called to ordain him, were divided in their judgment of the case; and his ordination was finally the result of a compromise, which resulted, after all, in the formation of a second society. He was ordained November 8, 1738, and continued in the discharge of his official duties till his death, which took place October 22, 1768. His widow, who was a lady of high intellectual and moral qualities, afterwards became the wife of the Hon. Jabez Hamlin, of Middletown, who was, for many years, distinguished in civil life.

JARED ELIOT.*

1709—1763.

Jared Eliot was the grandson of the Rev. John Eliot of Roxbury, and the son of the Rev. Joseph Eliot of Guilford, Conn. Of the latter, the Rev. Thomas Ruggles says, that he was "for many years, the conspicuous minister of the town of Guilford, whose great abilities as a Divine, a politician and a physician, were justly admired, not only among his own people but throughout the Colony, where his praises are in the churches to this day."

The subject of this notice was born at Guilford, Conn., November 7, 1685. He was graduated at Yale College in 1706, under President Pierson, and before the College was yet removed from Killingworth. In October, 1709, he was ordained pastor of the church at Killingworth, as successor to Mr. Pierson,—in which relation he continued till his death, which took place, April 22, 1763. He was an eminent physician, as well as clergyman, and therefore was commonly known as *Doctor Eliot*. He was a Fellow of Yale College from 1730 to 1762.

In the year 1722, the day after Commencement at Yale College, a paper was presented to the clergy and others assembled in the College library, signed by several prominent clergymen of Connecticut, among whom was Dr. Eliot, expressing doubts in regard to the validity of Presbyterian ordination. At a meeting of the Board of Trustees in October following, agreeably to previous arrangement, the Divine right of Episcopacy was discussed at length in the presence of a large number of both clergy and laity. The result was that, while several of the individuals who had before expressed doubts on the subject, declared that their doubts had given place to a thorough change of opinion, and avowed themselves Episcopalians, Dr. Eliot and two or three others acknowledged that their difficulties were removed, and they accordingly remained in connection with the Congregational Church.

The following account of Dr. Eliot is extracted from Dr. Thacher's American Medical Biography:—

> "He was unquestionably the first physician in his day in Connecticut, and was the last clerical physician of eminence, probably in New England. He was an excellent botanist, and was equally distinguished as a scientific and practical agriculturist. He introduced the white mulberry into Connecticut, and with it the silk worm; and published a treatise on the subject. He was also a mineralogist, and, in 1761, received

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* Ruggles' Fun. Serm.—Thacher's Med. Biog.—Mass. Hist. Coll., 2d series.—Eliot's Biog. Dict

from a Society in London a gold medal, as a premium for his discovery of a process of extracting iron from black sand. He was the personal friend and correspondent of Bishop Berkeley and Dr. Franklin, and of several other philosophical characters both in Europe and America. He was, however, in his life time, more known to the public as a physician, and was very eminent for his judgment and skill in the management of chronic complaints. In these he appears to have been more extensively consulted than any other physician in New England, frequently visiting every county of Connecticut, and being often called to Boston and Newport. He was a good linguist, and from the libraries left by him and his cotemporaries, it is evident that he was in the habit of reading and studying Hippocrates, Celsus, Galen, Aretæus, &c., in the originals. Some very humorous anecdotes are still related, which serve to show that he managed melancholics and maniacs with great ingenuity and success. All of Dr. Eliot's science and philosophy was of the practical kind, and adapted to the improvement of his infant country. He published agricultural essays, and devised various ways for draining swamps in the interior, and also for reclaiming marshes from the sea. He was very industrious and methodical, and was peculiarly careful that whatever he undertook should be well executed. It is difficult to conceive how one could be successful in such a variety of pursuits as those in which he was engaged; for he seldom, if ever, failed in any important undertaking. He possessed a very large estate in land, which consisted of farms in different sections of the State, or rather Colony. These were generally better cultivated, and furnished more profits, than those of his neighbours. Amidst all his avocations he was distinguished for his piety and talents as a clergyman. * * * * So conscientious was he in the discharge of his duties as a minister, that he always so contrived his journies as to be, if possible, with his people every Sunday; and for forty successive years in the course of his ministry, he never omitted preaching either at home or abroad on the Lord's day. Dr. E. resided on the main road from New York to Boston, and was always visited by Dr. Franklin when he was journeying to his native town, as well as by most of the literary and religious characters of his day, who always met with a very affectionate reception in his hospitable mansion. He was distinguished for his charities, and many of his medical services were performed gratuitously.

"It is mentioned of him that, though an ardent friend of his country, and a great patron of improvements, and though, as a clergyman and a philosopher, a physician and a Trustee of Yale College, his influence with the public was very great, and his opinions and advice much esteemed, yet he always avoided interfering or taking an active part in any of the purely political struggles of his day."

The following is an extract from the sermon preached at Dr. Eliot's funeral by the Rev. Thomas Ruggles of Guilford:—

"His person was well proportioned. The dignity and gravity and openness of his countenance were plain indications of the penetration and greatness of his mind, and the agreeable turn of his conversation. He was favoured with an excellent bodily constitution; capable of enduring all the fatigues of hunger and thirst, heat and cold, without sensible relaxation or weariness, which he faithfully improved in activity and incessant application, in a great variety of scenes of life. Idleness was his abhorrence; but every portion of time was filled with action by him. Perhaps no man in his day has slept so little, and done so much, in so great a variety. * * * * *

"His endowments of mind were no less superior than his bodily vigour. * * * * Always active, always bright and pleasant; what is seldom found in one mind, yet in him were happily united, a large understanding, solid and true judgment, deep penetration and a rich and florid invention and fancy. All these he improved to the noblest purposes; the service and honour of God, the real good or entertainment of his fellow men; perhaps no man has in his day spent so long a life and so active, in a disinterested and perpetual endeavour for promoting the welfare of the world round about him.

"He had a turn of mind peculiarly adapted for conversation, and happily accommodated to the pleasures of social life. * * * No less agreeably charming and engaging was his company, accommodated to every person under every circumstance: nothing affected, nothing assuming: it was all nature and shined with wisdom: that perhaps no person ever left his company dissatisfied, or without being pleased with it. * * * As he was early consecrated to the immediate service of his Master and Lord Jesus, the Saviour of sinners, Divinity he made his first and principal study: he understood what he preached to others in a very large compass of knowledge in the theory of theology. He was well acquainted with polemic writings of the ablest and best authors; and he was herewith an excellent critic in its true sense, retaining what is solid and useful in it, and leaving the other parts of it as refuse productions. * * * He was truly a good preacher in a proper sense: though he never studied to shine in rhetoric, and the enticing words of men's wisdom, yet his discourses were always instructive and entertaining, and from the peculiar manner in which he communicated his ideas, were animated, entertaining and always engaging the attention.

> His various printed discourses are a testimony to his talents; and that noble discourse upon the two witnesses, which he has favoured the world with, gives a lasting proof that he was no way inferior to the most learned and greatest preacher in his gifts and powers. And perhaps no minister's preaching, take it in the whole compass of it, was more useful and profitable to his hearers.
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> "What renders his memory peculiarly dear, is, that he was a great friend to his country in its civil and religious interests; and a hearty friend to the religious constitution of these churches in its doctrines and discipline. The great doctrines of Gospel grace in the salvation of perishing sinners were peculiarly delightful to him: and order and peace in the churches was what he studied and promoted, and as he had often occasion, heartily laboured for and was greatly instrumental in promoting. As he was sound in the faith according to the true character of orthodoxy, so he was of a truly catholic and Christian spirit in the exercise of it. Difference in opinion as to religious principles, was no obstruction to a hearty practice of the great law of love. benevolence and true goodness to man, to every man; nor of Christian charity to the whole household of faith. Them he received whom he hoped the Lord had received; abhorring narrowness and the mean contractedness of a party spirit, but heartily loved and freely practised in word and behaviour the great law of true liberty. As he thought and judged freely for himself, he was persuaded that every man had the same right; and for the same reason that he had enjoyed his sentiments freely, he looked upon it as the right of every body as well as himself so to do. Hence he was an enemy to all imposition and arbitrary dominion over other men's faith; howsoever the pretence was painted with the fair show of the name of orthodoxy, or contending for the faith once delivered to the saints. Hence he was free from all bitter words, or reproachful reflections; but spake, judged and acted freely without fear or restraint, but from the great law of prudence, which he ever exemplarily practised. By this upright conduct he gained the esteem, confidence and good will of persons of every denomination. who were fond of his company, and valued his friendship highly."

The following are his publications:—The two Witnesses; or Religion supported by reason and revelation: A Sermon preached before the Association of New London county at Lyme, 1735. Connecticut Election Sermon, 1738. A Sermon on the death of Elizabeth Smithson, 1738. A Sermon on the taking of Louisburg, 1745. A Sermon on the death of Augustus Eliot, 1748. An Essay upon Field Husbandry in New England. 2d ed., 1760. Continuation of the foregoing Essay, 1749.

Jared Eliot was married, October 26, 1710, to Elizabeth, daughter of Samuel Smithson of Guilford. She died February 18, 1761, aged sixty-eight. They had eleven children. Two sons were graduated at Yale College,—*Samuel*, graduated in 1735, was a physician, and died Jan. 1, 1741, while on a voyage to Africa for his health; and *Augustus*, graduated in 1740, was also a physician, and died at Saybrook, November 26, 1747. *Hannah*, Jared Eliot's second daughter, was married to the celebrated Dr. Benjamin Gale of Killingworth, June 6, 1739, and died January 27, 1781.

SAMUEL PHILLIPS.*

1710—1771.

Samuel Phillips was a grandson of the Rev. Samuel Phillips of Rowley, and the eldest child of Samuel and Mary (Emerson) Phillips of Salem, where he was born, February 17, (O. S.) 1690. His father's occupation was that of a goldsmith. His mother was a daughter of the Rev. John Emerson, the minister of Gloucester. He was prepared for College by the famous "Master Emerson," nephew of the clergyman above mentioned; and was admitted to Harvard College in July, 1704, and took his first degree in July, 1708, at the age of eighteen. For one year after his graduation, he was occupied as a teacher at Chebacco; and then returned to his father's house, with a view to devote himself more exclusively to his theological studies. Having preached transiently at several different places, he was invited to the South parish of Andover, and began to preach there in April, 1710, in the twenty-first year of his age. But, being unwilling to assume the responsibility of a pastoral charge, while so young, he was not ordained till October 17, 1711; on which occasion the sermon was preached by himself from Ezekiel III. 17. The clergymen constituting the ordaining council, were the Rev. Thomas Barnard of Andover, the Rev. Edward Payson† of Rowley, the Rev. Joseph Green‡ of Salem village, and the Rev. Thomas Symmes§ of Bradford. Mr. Phillips' ministry continued through a period of sixty-one years. He died June 5, 1771, in the eighty-second year of his age.

The following estimate of Mr. Phillips' character is from the Rev. Abiel Abbot, D. D., of Peterboro', N. H., who, though he does not personally remember Mr. Phillips, has known many of his intimate friends, and has spent several years in the immediate vicinity of his field of labour:—

"Mr. Phillips was endued with good powers of mind, and was a diligent, faithful and useful minister. He early acquired the habit of order, industry and economy in the management of his affairs, by which he was enabled to accomplish much and obtain his object. Though he sacredly devoted a tenth of his income to pious and charitable purposes. and his salary was small, yet he educated his family liberally, and accumulated a large estate. In his opinions he was a Calvinist of the old school. As a preacher, he was highly respectable, was zealous, and endeavoured not only to indoctrinate his people in sentiments which he deemed correct and important, but to lead them to the practice of all Christian duties. Being strongly attached to his views of Christianity, he exerted himself to defend and propagate them, both by

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* Abbot's Hist. of Andover.—Wisner's Sermon on the death of the Hon. William Phillips.

† Edward Payson, a son of Edward Payson, was born at Roxbury, June 20, 1657; was graduated at Harvard College in 1677; was ordained at Rowley, October 25, 1682; and died August 22, 1732, in his seventy-sixth year.

‡ Joseph Green was graduated at Harvard College in 1695; was ordained pastor of the church at Salem village, Nov. 10, 1698; and died Oct. 26, 1715, aged forty. He married Elizabeth, daughter of the Rev. Mr. Gerrish of Wenham, who survived him and afterwards married the Rev. William Brattle of Cambridge.

§ Thomas Symmes, the son of the Rev. Zechariah Symmes of Bradford, was born Feb. 1, 1678; was graduated at Harvard College in 1698; was ordained the first minister of Boxford, Dec. 30, 1702; was dismissed in 1708, and succeeded his father at Bradford the same year; and died Oct. 6, 1725, in his forty-eighth year. He was a man of a vigorous and highly cultivated intellect and eminent piety, and was an earnest, popular and successful preacher. He published a Discourse entitled "Monitor to delaying Sinners;" an Artillery Election Sermon, 1720; a Sermon at the ordination of Joseph Emerson, 1721; a Discourse concerning prejudice in matters of religion, 1722; Joco-serious Dialogue on Singing, 1723; on the support of Ministers, 1724; Historical memoirs of the late fight at Piggwack, with a Sermon occasioned by the fall of the brave Capt. John Lovewell, and several *of his valiant company* in the late heroic action there, 1725.

> preaching and writing, and to guard his people against opinions contrary to them. His anxiety on this subject may easily be seen in some of his last publications. His labours in the pulpit were protracted beyond what is usual at the present day. His hour glass was turned at the commencement of his sermon, and the last sands ran out before its conclusion. It was his practice to call at every house in his parish at least once a year, and he often carried Madam with him in these parochial visits. They usually rode together on the same horse, according to the fashion of the times. He had much influence in persuading parents to attend to parental duties and household worship. The people during his ministry were remarkably united, and his parish was free from sectaries. Though a man of considerable humour, yet there was an apparent sternness, which caused undue fear in many of his people, and especially in the young. Constant intimacy and friendship were maintained with the ministers of the North parish, and many pleasant anecdotes of him and the younger Barnard are remembered and often repeated. A monthly lecture in the town, preached alternately in each parish, was commenced in their ministry, which was continued more than sixty years. Mr. Phillips was highly respected by his brethren in the ministry, and was frequently invited to preach on public occasions."

The following is a list of Mr. Phillips' publications :—Elegy upon the death of Nicholas Noyes and George Curwen, 1718. A word in season, or duty of a people to take the oath of allegiance to a glorious God, 1727. Advice to a child, 1729. The History of the Saviour, 1738. The orthodox Christian, or a child well instructed, 1738. A minister's address to his people, 1739. A Preface to the Rev. J. Barnard's funeral sermon of Mr. Abiel Abbot, 1739. Artillery Election Sermon, 1741. A Sermon on living water to be had for asking, 1750. A Sermon at the General Election, 1750. A Sermon at the installation of Samuel Chandler[*] at Gloucester, 1751. A Sermon on the sinner's refusal to come to Christ reproved, 1753. A Sermon on the necessity of God's drawing in order to men's coming unto Christ, 1753. Convention Sermon, 1753. A Sermon at the ordination of Nathan Holt[†] at Danvers, 1759. Seasonable advice to a neighbour in a dialogue, 1761. Address to young people in a dialogue, 1763. A Discourse on Justification delivered in Boston, 1766. A Sermon on Suicide, after the death of David Gray, 1767.

Mr. Phillips was married to Hannah White of Haverhill, January 7, 1712. She died January 11, 1773, in the eighty-second year of her age. They had five children—three sons and two daughters. The eldest son, *Samuel*, was born February 13, 1715, and was graduated at Harvard College in 1734. He was a member of the House of Representatives, and of the Council of the Commonwealth, and the founder, in connection with one of his brothers, of the Academy at Andover which bears his name. He was married July 11, 1738, to Elizabeth, daughter of Theodore Barnard, and grand-daughter of the Rev. Thomas Barnard of Andover, and died August 21, 1790, aged seventy-five. The second son, *John*, was born December 27, (O. S.) 1719, and was graduated at Harvard College in 1735. After having kept the public school at Andover, and in some other towns, he became a preacher and candidate for the ministry. Leaving theological pursuits, he went to reside at Exeter, N. H., where he engaged in mercantile life, and at the same time kept a private Latin school. He was greatly prospered in business; was a ruling elder in the Second church in Exeter, and in 1747 was unanimously invited to become its pastor. He was one of the Justices of the peace for the Province of New Hampshire, and for several years a member of the Council of the State. Besides assisting his brother Samuel in founding the Academy at Andover, and subsequently making a donation to that institution of twenty thousand dollars, he established a professorship of Divinity in connection with Dartmouth College, and founded and liberally endowed the Phillips Academy of Exeter. He received the degree of Doctor of Laws from Dartmouth College, in 1777. He was married to Mrs. Sarah Gilman, relict of Nicholas Gilman, Esq., and after her decease, to the relict of Dr. Hale of Portsmouth, who survived him. He had no children by either marriage. He died April 21, 1795, aged seventy-five. *William*, the third and youngest child, was born June 25, (O. S.) 1722. At the age of fifteen, he became an apprentice to Edward Bromfield, Esq., an eminent merchant of Boston; and, after his apprenticeship had expired, he married, June 13, 1744, his late master's eldest daughter, Abigail Bromfield, a lady eminent for virtue and piety. He became one of the most active, successful and opulent merchants in the United States. He bore an important part in the measures which preceded and attended the revolution, and was one of the committee to demand of Gov. Hutchinson that the tea should be sent back to England. He was a member of the Convention for forming the constitution of the Commonwealth of Massachusetts, and of that for ratifying the constitution of the United States. He was frequently a useful member of the Legislature in the House, and in the Senate. He was for many years a deacon in the Old South church, Boston, and sustained a high character for integrity, piety and benevolence. He had eight children, only four of whom survived the period of childhood. He died in January, 1804.

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[*] Samuel Chandler was a native of Andover; was graduated at Harvard College in 1735; was ordained over the second parish of York, Me., Jan. 20, 1742; was dismissed in 1751; and was installed at Gloucester, Mass., Nov. 13th, the same year; and died April 16, 1775, aged sixty-three. He published a Thanksgiving Sermon, 1759.

[†] Nathan Holt was a native of Andover; was graduated at Harvard College in 1757; was ordained pastor of the church at Danvers, Jan. 3, 1759; and died Aug. 2, 1792, aged sixty-seven.

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EDWARD WIGGLESWORTH.*

1712—1765.

Edward Wigglesworth was a son of the Rev. Michael Wigglesworth, and was born at Malden about the beginning of the year 1693. He was graduated at Harvard College in 1710. He was distinguished for his classical attainments, and had a high standing for general scholarship. He remained at Cambridge after his graduation, studied Theology, and was in due time licensed to preach; after which, he was occupied for some time as a teacher in Boston. Though he had not the kind of talent as a preacher, that most attracts the multitude, he was listened to with great delight by the more intelligent class of hearers. He preached in various parishes, for several years, but never became a settled pastor. When Thomas Hollis of London established the professorship of Theology, bearing his name, in Harvard College, the eyes of the clergy and others most interested were directed to Mr. Wiggleswsorth, as a suitable person to fill that important place. Dr. Colman, in a letter to Mr. Hollis, speaks of him as "a man of known and exemplary piety, literature, modesty, meekness, and other Christian ornaments;" and, in behalf of the Corporation, he earnestly recommends to Mr. Hollis to nominate him as the first Professor. This request having been complied with, the choice was confirmed by the Overseers, January 24, 1722, and on the 24th of October following, he was publicly inducted into office in the College Hall. When he was appointed to this office, he was not far from thirty years old, and had been out of College upwards of eleven years.

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* Appleton's Fun. Serm.—Peirce's Hist. Harv. Coll.—Quincy's do.—Stiles' MSS.

At the time of his election as Professor it was "Ordered by the Overseers that a minute be taken and recorded of the several heads in Divinity, upon which the Corporation examined Mr. Wigglesworth. He appeared before the Corporation and declared his assent, I. To Dr. Ames' Medulla Theologiæ; II. To the Confession of Faith contained in the Assembly's Catechism; III. To the doctrinal articles of the Church of England;—more particularly 1. To the doctrine of the Holy Trinity; 2. To the doctrine of the eternal Godhead of our blessed Saviour; 3. To the doctrine of Predestination; 4. To the doctrine of special efficacious Grace; 5. To the Divine right of infant baptism."

In 1723, he was appointed to succeed Dr. Cutler as Rector of Yale College, but declined the appointment. In 1724, he was elected a member of the Corporation of Harvard College, which office he held till his death. In 1730, the degree of Doctor of Divinity was conferred upon him by the University of Edinburgh.

Dr. Wigglesworth was one of the most prominent writers in the Whitefieldian controversy. In 1745, he wrote an "Answer to Mr. Whitefield's reply to the College Testimony," which was characterized by uncommon ability, and attracted great attention. In 1754, he delivered two Lectures upon "the distinguishing characters of the ordinary and extraordinary ministers of Christ;" which were called forth by Mr. Whitefield's preaching at Cambridge, and were printed by request of the students.

Dr. Wigglesworth was not a little afflicted by deafness; but, though this prevented him from exercising to the best advantage his fine talent for conversation, it perhaps made him more conversant with the thoughts of other men through their works. His constitution was not robust; and, during the latter part of his life, he suffered much from ill health, as well as other painful domestic visitations; but he sustained himself in uniform tranquillity and cheerfulness. He was greatly distinguished for his benevolence; for, though his annual income never exceeded two hundred pounds, and often fell much short of it, he made it a rule to appropriate one tenth of all that he received to charitable and religious purposes. He continued to perform the duties of his professorship till within a few days of his death. When asked by Dr. Appleton, the minister of Cambridge, the day before he died, "whether his faith and hope remained strong and steady," he calmly replied, that "he thought he could say that, in some good measure, he had walked before God in truth, and with a perfect heart; and although there had been many defects and failings in his life, yet he hoped and believed that through Christ he should be accepted." He died January 16, 1765, in the seventy-third year of his age, and the forty-third of his professorship. His funeral obsequies were attended by a vast concourse not only from Cambridge, but from the neighbouring towns. The corpse, preceded by the students, was carried into the chapel, and an oration in Latin was pronounced by Joseph Taylor, a member of the senior class. On the succeeding Sabbath, a funeral sermon was preached by Dr. Appleton from II. Cor. VIII. 18. Both of these tributes to his memory were published; as was also a "Poetical Essay," in blank verse, by Joseph Willard, then a Senior Sophister, and afterwards President of the College.

Dr. Wigglesworth was, for some time, Commissioner of the London Society for propagating the Gospel among the Indians, but resigned the office about ten years before his death, on account of his increasing deafness. He was also chosen one of the Scotch deputation for propagating Christian knowledge, but declined the proffered honour on the same account.

Dr. W.'s publications, besides those already mentioned, are the following: Sober remarks on a modest proof of the order and government settled by Christ and his Apostles in the Church, 1724. A Sermon on the duration of future punishment, 1729. A Sermon on the death of Thomas Hollis, Esq., 1731. A seasonable Caveat against believing every spirit: Two Lectures in Harvard College, 1735. A Sermon after the death of the Rev. Benjamin Wadsworth, 1737. An inquiry into the truth of the imputation of Adam's first sin to his posterity, 1738. The sovereignty of God in the exercise of his mercy, &c.: Two public Lectures in Harvard College, 1741. Some evidences of the Divine inspiration of the Scriptures of the Old Testament, from the testimony of Jesus Christ and his Apostles; in the new public Lecture in Harvard College, 1755. Dudleian Lecture, 1757. The doctrine of reprobation briefly considered, 1763.

The character of Dr. Wigglesworth is thus sketched by Dr. Chauncy, in a letter to Doctor Stiles, dated May 6, 1768, enumerating some of the greater lights of New England:—

> "I wonder I should not till now think of Dr. Wigglesworth, Hollisian Professor of Divinity at our Cambridge College, as he was one of my best friends and longest acquaintance, and had courage to speak honourably of me in the New Light time when it was dangerous to do so. He was some years usher in the grammar school in Boston. He left this employment with a design to settle in the ministry; and took a chamber at College about the time I was graduated there. He lived at College some years before there was an opportunity of his being chosen into the professorship; all which time I had the pleasure of being many times a week in company with him, and since that time, I familiarly corresponded with him, by speech or writing, till he died. He is highly deserving of being remembered with honour, not only on account of his character as a man of learning, piety, usefulness in his day, strength of mind, largeness of understanding, and an extraordinary talent at reasoning with clearness and the most nervous cogency, but on account also of his catholic spirit and conduct, notwithstanding great temptations to the contrary. He was one of the most candid men you ever saw; far removed from bigotry, no ways rigid in his attachment to any scheme, yet steady to his own principles, but at the same time charitable to others, though they widely differed from him. He was, in one word, a truly great and excellent man."

The Hon. Paine Wingate, who was one of his pupils, writes thus concerning him, at the age of ninety-two, under date of May 5, 1831:—

> "We attended his theological lectures, both in the chapel for all the students, and in the hall to the two senior classes. His lectures to the latter were confined to the subject of the Thirty-Nine articles of the Church of England. In those lectures the Professor did not take a text of Scripture, but took some particular article of that creed, and discoursed from it. His lecture was very short.* He had no prayer nor any other service. He had a very excellent talent for satire."

Dr. Wigglesworth's son, *Edward*, succeeded him in the Theological chair. He was graduated at Harvard College in 1749; was a tutor, when his father died, and was immediately appointed to fill the vacancy occasioned by his death. His inauguration took place on the 16th of October, 1765. Upon the death of Dr. Winthrop in 1779, he was elected Fellow of the Corporation. When the Society in Scotland for promoting the Gospel among the Indians of North America established a corresponding Board in Boston, he was chosen Secretary. He received the degree of Doctor of Divinity from Harvard College in 1786. He was one of the original members of the American Academy of Arts and Sciences. In 1791, he resigned his professorship, in consequence of a paralytic affection, by which he was disqualified for its duties, but he was continued a professor *emeritus* till his death, which occurred on the 17th of June, 1794. He published Calculations on American population; with a table of estimating the annual increase of the inhabitants in the British Colonies, 1775; Dudleian Lecture before Harvard College, November 5, 1777; The hope of immortality: a sermon at Cambridge on the death of the Hon. John Winthrop, 1779. The second Dr. Wigglesworth was, like his father, distinguished for his learning, and his devotion to the interests of the College.

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* The brevity of his lecture is probably to be accounted for by a vote of the Overseers passed Oct. 7, 1740,—"That it be recommended to Dr. Wigglesworth, that in pursuing his course of Divinity in his public lectures, he be more concise in the several subjects he treats upon."

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JOSEPH SEWALL, D. D.*

1713—1769.

Joseph Sewall was born in Boston, August 15, (O. S.) 1688. His father was the Hon. Samuel Sewall, who was, for many years, a Judge, and for several, Chief Justice, of the Superior Court of Massachusetts. His mother was a daughter of John Hull, a gentleman of great respectability, one of the founders of the Old South church, and for some time Treasurer of the Province. He was graduated at Harvard College in the year 1707. His mind was early brought under a religious influence, and, notwithstanding he belonged to a family of great civil and worldly consideration, he preferred the ministry to any other profession. Having gone through a course of theological study at Cambridge, he was licensed to preach the Gospel, and in due time was called to take part in the ministry with the Rev. Ebenezer Pemberton, as pastor of the Old South church. He accepted the invitation, and was ordained on the 16th of September, 1713; the ordination sermon being preached by himself. His father, Judge Sewall, in making a record of the exercises of the day, says,—

> "Mr. Pemberton made an august speech, showing the validity and antiquity of New English ordinations. Afterwards, he prayed, ordained, and gave the Charge excellently. Then Dr. Increase Mather made a notable speech, gave the Right Hand of Fellowship, and prayed."

In 1724, Mr. Sewall was chosen to succeed Mr. Leverett, as President of Harvard College. Committees were appointed by the Corporation, and the Board of Overseers, to urge his acceptance, and to obtain the consent of his church to his removal; but the church declaring "their unwillingness to part with their pastor, he gave his answer in the negative." In 1728, upon Dr. Colman's resignation, he was chosen a Fellow of the Corporation; and he faithfully discharged the duties of the office, till he resigned it in 1765. He showed himself a warm friend to the College in various ways. Having inherited a considerable fortune, he, for many years in succession, made a liberal appropriation for the support of pious, indigent students; and when, in the year 1764, Harvard Hall, containing the College library and philosophical apparatus, was burnt, he was among the foremost to aid in repairing the loss, by presenting to the institution a large number of valuable books.

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* Chauncy's Fun. Serm.—Wisner's Hist. Disc.—Eliot's Biog. Dict.

He was distinguished above almost any other man of his time for devotional fervour, and simple and earnest engagedness in his work. He was familiarly known as "the good Dr. Sewall," and sometimes as "the weeping prophet." Into the revival of 1740 he entered with his whole heart, and, without endorsing all Whitefield's extravagancies, he cordially welcomed him to his pulpit, co-operated with him in his measures, and gave him the full influence of his general approval.

In the year 1731, Mr. Sewall received the degree of Doctor of Divinity from the University of Glasgow. He was also appointed a corresponding member of the "Society in Scotland for promoting Christian knowledge"; and was one of the Commissioners appointed by the honourable Corporation in London, "for the propagation of the Gospel in New England and parts adjacent."

Dr. Sewall, in the course of his ministry, had no less than four colleagues,—namely, Ebenezer Pemberton, Thomas Prince, Alexander Cumming, and John Blair. Though he lived on terms of intimacy and affection with all of them, Mr. Prince, with whom he was associated the longest, would seem to have stood highest in his regard. They were accustomed to spend a portion of Friday afternoon before every communion, and a season preceding the transaction of any important business in the church, in united prayer. The following entries illustrative of this practice, occur in Dr. Sewall's journal:—

> "1721-2, January 5. Mr. Prince and I prayed together, as is usual before the sacrament of the Lord's Supper. Lord hear our prayers." "1722, Nov. 2. Mr. Prince and I met together and prayed to God for direction and assistance relating to the fast to be kept by the church we stand related to." "1728-9, January 13. The church being to meet relating to the affairs of the new building, Mr. Prince and I prayed together. O Lord, hear, guide and govern our affairs in mercy."

Dr. Sewall retained his mental faculties, and enjoyed comfortable bodily health, till he had reached the period of four score years. He preached on the evening of the day that completed that period; but on the very next Sabbath, was seized with a paralytic affection, from which he never recovered. After lingering some months in great debility, he died in the utmost peace, June 27, 1769, in the eighty-first year of his age. I once conversed with an aged lady, a member of his church, who attended him during the last night of his life; and she represented the tranquillity of his departure as in admirable keeping with his exalted piety. A Sermon was preached in reference to his death, by the Rev. Dr. Chauncy, which was published.

Dr. John Eliot, who must have known Dr. Sewall in early life, gives the following account of him:—

> "He was a man who seemed to breathe the air of Heaven, while he was here upon earth; he delighted in the work of the ministry; and when he grew venerable for his age as well as for his piety, he was regarded as the father of the clergy. The rising generation looked upon him with reverence, and all classes of people felt a respect for his name. He was a genuine disciple of the famous John Calvin. He dwelt upon the great articles of the Christian faith in preaching and conversation; and dreaded the propagation of any opinions in this country, which were contrary to the principles of

> our fathers. Hence he was no friend to free inquiries, or to any discussion of theological opinions, which were held true by the first Reformers. His advice to students in Divinity was to read the Bible, always with a comment, such as Mr. Henry's or Archbishop Usher's, and to make themselves acquainted with the work of his great predecessor, Mr. Willard, whose Body of Divinity was then in great repute. Though he so often preached the doctrines of the Gospel, yet he never entered into any curious speculations; his object was to impress upon people what they should believe, and how they must live, to be eternally happy. His sermons were pathetic; and the pious strains of his prayers, as well as preaching, excited serious attention, and made a devout assembly. His character was uniform; and the observation has often been made, if he entered into company, something serious or good dropped from his lips. 'His very presence banished away every thing of levity, and solemnized the minds of all those who were with him.' * * * * * * * * * *
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> "Although Dr. Sewall was more remarkable for his piety than his learning, yet he was a friend to literature, and endeavoured all in his power to promote the interest and reputation of the College. He was a very good classical scholar. He could write handsomely in Latin, when he was an old man, and had read many authors in that language."

Dr. Sewall was married, October 29, 1713, to Mrs. Elizabeth Walley, who died before her second husband. Only one of his children survived him,—a son, *Samuel*, who was born in 1715, was graduated at Harvard College in 1733, and died in 1771. He was a deacon of the Old South church, from 1763 to 1771. He was the father of the late Samuel Sewall, LLD., the third Chief Justice of the Supreme Court of Massachusetts, by the name of Sewall.

The following is a list of Dr. Sewall's publications:—A Sermon on family religion, 1716. A Sermon on the death of the Rev. Ebenezer Pemberton, 1717. A Sermon on the death of the Hon. Wait Winthrop, 1717. A Sermon entitled "A Caveat against covetousness," 1718. An Election Sermon, 1724. A Sermon on the sudden deaths of Thomas Lewis and Samuel Hirst, 1727. A Sermon at the Boston Lecture upon the tidings of the death of King George I., 1727. A Sermon on occasion of the earthquakes, 1727. A second Sermon on the earthquakes, 1727. A Sermon at the Boston Lecture, 1728. A Sermon on a day of prayer for the rising generation, 1728. A Sermon on the death of the Hon. Samuel Sewall, 1730. A Sermon at the ordination of Stephen Parker,[*] Ebenezer Hinsdell[†] and Joseph Seccombe,[‡] as missionaries to the Indians, 1733. A Sermon on the death of the Rev. President Wadsworth, 1737. A Fast Sermon before the General Court, 1740. A Sermon at the Thursday Lecture in Boston, 1741. The Holy Spirit convincing the world of sin, of righteousness and of judgment: Four Sermons, 1741. A Sermon on a day of prayer, 1742. A Sermon on the love of our neighbour, 1742. A Sermon on Revelation v. 11, 12, 1745. A Sermon on the death of Josiah Willard, 1756. A Sermon on the death of the Rev. Thomas Prince, 1758. A Sermon on the joyful news of the reduction of Havannah, 1762. A Sermon on the death of the Rev. Alexander Cumming, 1763.

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[*] **STEPHEN PARKER** was a native of Middleboro', Mass., and was graduated at Harvard College in 1727.

[†] **EBENEZER HINSDELL** was a descendant of Robert *Hinsdale*, who was one of the founders of the church in Dedham in 1688, and subsequently removed to Deerfield. He [Ebenezer] was graduated at Harvard College in 1727, and died in 1763.

[‡] **JOSEPH SECCOMBE** was a native of Boston; was graduated at Harvard College in 1731; was installed at Kingston, N. H., 1737; and died June 15, 1760, aged fifty-four. He published Plain and brief rehearsal of the operations of Christ as God, 1740.

ELISHA WILLIAMS.*

1713—1755.

HA WILLIAMS was the son of the Rev. William Williams of Hat- ass., and of Eliza, his first wife, who was the daughter of the Rev. Cotton. He was born August 24, 1694. His early intellectual ments were more than ordinarily promising; and, in the year 1708, admitted a member of the Sophomore class in Harvard College. his collegiate course he was an uncommonly diligent and successful ; and he graduated with honour in the year 1711. After leaving , his attention was directed to the study of Theology, under the n of his venerable father; and while he studied the Bible as the thoritative standard of Christian doctrine, he availed himself of the s of the early Reformers, and of the Puritans, for which he had ter a strong relish.

tly after this, the providence of God having cast his lot, for some Wethersfield, Conn., he formed an acquaintance with Eunice Ches- hat place, a lady of excellent character, who, in due time, became . She lived with him thirty-six years, became the mother of seven , and died in the year 1750. Not far from the time of his marriage, induced to take a voyage to Canso, a small island on the South East f Nova Scotia, where he preached, for some time, to the fishermen. is return home, he prosecuted the study of the Law, with an inten- engage in the practice of it. He also served several years as Repre- e of the town of Wethersfield, and Clerk of the Lower House of ly. After the College in Connecticut was removed from Saybrook Haven, an unhappy controversy arose among the Trustees, in conse- of which, some of the students refused to obey the requisitions of egiate government; and Mr. Williams was appointed by two disaf- Trustees,—the Rev. Messrs. Woodbridge and Buckingham of Hart- superintend the studies of those who chose to withdraw from New He instructed them in Wethersfield about two years, and in a which gave great satisfaction to all concerned. His name appears list of Tutors in College; because, after it was determined that the should be removed to New Haven, it was resolved, as a conciliatory e, that his irregular appointment should be confirmed; but he never s Tutor, except in the case above referred to.

e year 1719, Mr. Williams was visited with a severe illness, which t him so near the grave that not only his friends, but his physicians, ll nigh despaired of his recovery. His religious exercises at this em to have been of a more decided character than at any previous and to have constituted an appropriate preparation for his entering active duties of the ministry. In 1721, the parish of Newington, dvice of the Rev. Mr. Mix* of Wethersfield, and some other minis- the neighbourhood, made application to him to become their minis-

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wood's Fun. Serm.—Hist. of the Williams family.—Clap's, Baldwin's and Kingsley's e Coll.—Stiles' MSS.

HEN MIX was born in New Haven; was graduated at Harvard College in 1690; was at Wethersfield, Conn., in 1694; and died August 28, 1738, aged sixty-six.

ter. He considered the indications of providence favourable to his acceptance of the call; and, accordingly, he did accept it, and was ordained in the year 1721. Here he spent nearly five years in a course of earnest, and to a good degree, successful, ministerial labour. His health, however, during this period, was by no means firm, and it was thought to have suffered from too sedentary a habit and excessive application to study.

In 1726, Mr. Williams was appointed Rector of Yale College. The place was considered one of no small difficulty,—owing to the agitation that had arisen out of the recent declarations for Episcopacy, especially by Mr. Cutler; and several gentlemen who had been successively appointed to the office, unhesitatingly declined it. Mr. Williams, however, thought it his duty to accept it; and, accordingly, he was dismissed from his charge, and shortly after installed in the Rectorship. His duties were now extremely arduous, as, beside the general superintendance of the institution, he attended constantly to the instruction of one or two classes, and frequently preached on the Sabbath. He was regarded as eminently qualified for the place, and the College received a new and favourable impulse under his administration. But here again. his health, after a while, failed him; and, as the sea air was thought to be one principal cause of his indisposition, he felt himself constrained, in 1739, to tender the resignation of his office. The Trustees returned him "their hearty thanks for his good service to the College."

On leaving the Rectorship, he returned to Wethersfield, where, for some time, he gave himself to vigorous exercise, and finally recovered his health. But, though he was relieved from his bodily disorders, he was afflicted, shortly after this, by a sad succession of domestic bereavements. His eldest son,—a young gentleman of liberal education and rare endowments; his eldest daughter,—a gifted, accomplished and eminently pious young lady; and his youngest son,—a graduate of Yale College, and a youth of great promise,—were successively taken from him by death. But he evinced the most submissive spirit in his afflictions, and was wont to say that "they were wholesome disciplines in Christ's school."

After his return to Wethersfield, he was induced again to accept the office of Representative of the town, and was also appointed by the General Assembly one of the Judges of the Superior Court, at the critical period when the "religious awakening" had occasioned some unhappy divisions in the government, and some laws relating to ecclesiastical matters, which were deemed by many as unjust and oppressive. Though he greatly disapproved of the extravagances of the times, he nevertheless believed that there was a revival of true religion; and he endeavoured, so far as he could, to defend and promote whatever was good and true, and especially to maintain the fullest liberty of conscience. His course in reference to this matter subjected him to considerable odium, and there were not wanting those who charged him with being governed by selfish and ambitious views; but he kept steadily forward, not intimidated by opposition, and declaring that it was a small thing for him to be judged of man's judgment.

When the expedition against Cape Breton was set on foot, in 1745, he was appointed by the General Assembly, Chaplain of the Connecticut troops; and Governor Roger Wolcott,—then Major General, and several other gentlemen, urged him to accept the appointment. He accepted it, accordingly, in the hope of doing something for his King and country, by promoting religion in the army, and aiding in the reduction of a place, which he was earnestly desirous should be taken out of the hands of the French, that thereby one of their chief advantages against the Colonies might be wrested from them. His behaviour during this expedition is said to have been highly honourable to both his patriotism and his piety.

In 1746, when an expedition to Canada was proposed, and a regiment of a thousand men raised in Connecticut, by His Majesty's order, Mr. Williams was appointed to be the Chief Colonel of that regiment. This appointment also he accepted; and went, as did the regiment, to New London, where they remained for a long time, waiting for orders to embark; but, as none came during the summer, they were required to be in readiness till further orders. About a year and a half after, orders came from the King to disband the troops raised for that expedition. In consequence of some difficulty that arose in connection with the payment of the regiment, Mr. Williams was earnestly requested to go to England, and "solicit the Court in that behalf;" and having consented to the proposal, he embarked at Boston in December, 1749, and arrived in London about the close of January following. He engaged at once in prosecuting the object of his mission; but was subjected to so many hinderances, that he found it impossible to obtain an order for the pay, till it was too late to venture the homeward voyage that year. In the spring following, he met with some further delay, so that he did not leave England till August, 1751. The vessel had a long and tedious passage, and after meeting with contrary winds, till her provision was nearly exhausted, and the crew had become almost desperate, she drove down to the island of Antigua, and reaching it in the night, very narrowly escaped shipwreck. There they were obliged to remain till spring, and did not reach New London till April, 1752.

In the winter after he embarked for England, he was afflicted by the death of his youngest daughter,—a young lady of uncommonly amiable and engaging qualities; and, in the following spring, he met with a still heavier loss in the death of his excellent wife. As he was detained in Great Britain a considerable time after the intelligence reached him, he formed a matrimonial connection, before he left the country, with Elizabeth, daughter of the Rev. Thomas Scott,* an eminent dissenting minister at Norwich. She was a lady well known in the literary and religious circles of England, as she afterwards was in this country; and some of her writings still remain to testify to her high intellectual superiority and moral excellence.

After his return from England, he was employed in several public services for his country, and maintained an active correspondence with many of the distinguished individuals with whom he had formed a friendship during his transatlantic visit. In the spring of 1754, a scrofulous tumour appeared under his jaw, which, however, gave him little pain, and excited little or no apprehension, until the approach of cold weather, when it assumed a more serious and decided character. With this malady he continued to struggle till the 24th of July, 1755, when he sunk calmly to his rest, in the sixty-first year of his age. His last illness, and his departure from the world, were marked by demonstrations, every way worthy of the high Christian character which he had long maintained. His funeral sermon was preached by the Rev. James Lockwood of Wethersfield, and was published. Only two of his children survived him. From one of them, *Elisha*, have descended several families of great worth and respectability. The widow, Mrs. Elizabeth Williams, was subsequently married to the Hon. William Smith of New York; but she survived *him* also, and afterwards returned to Wethersfield, where she died in 1776, aged sixty-eight.

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* THOMAS SCOTT was the son of a merchant in London, and a brother of the Rev. Daniel Scott, also a dissenting minister and a distinguished theological writer. He published several occasional sermons, and died in 1746.

Mr. Williams published a Sermon on Divine grace illustrated in the salvation of sinners, 1727 ; a Sermon on the death of the Rev. Thomas Ruggles, 1728 ; and an Essay entitled, "The essential rights and liberties of Protestants," 1744.

President Stiles, who heard Mr. Williams pronounce his valedictory oration at the Commencement, when he resigned his chair, says of him,—

> "He was a good classical scholar, well versed in logic, metaphysics and ethics, and in rhetoric and oratory. He presided at Commencement with great honour. He spoke Latin freely, and delivered orations gracefully and with animated dignity."

Dr. Doddridge, with whom Mr. Williams became intimately acquainted during his sojourn in England, in writing to a friend, says of him,—

> "I look upon him to be one of the most valuable men upon earth; he has joined to an ardent sense of religion, solid learning, consummate prudence, great candour and sweetness of temper; and a certain nobleness of soul, capable of contriving and acting the greatest things, without seeming to be conscious of having done them."

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STEPHEN WILLIAMS, D. D.*

1714—1782.

STEPHEN WILLIAMS was a son of the Rev. John and Eunice (Mather) Williams, of Deerfield, and was born May 14, 1693. When he was in his eleventh year, he was taken captive, with all his father's family, except one brother, by the Indians, and carried into Canada. During the long and tedious journey, he was subjected to great deprivations and sufferings, and was many times apparently in danger of losing his life, through the jealousy and cruelty of his savage masters ; and what rendered his condition still more trying was, that, shortly after they commenced the journey, he was separated from his father and the rest of the family, and did not meet them again for fourteen months. After being detained, for a while, at St Francis and Sorel, he was taken to Quebec, where he received from the French very kind treatment,—particularly from one Capt. Courtamouch, who said he had been very kindly received in New England. The Governor had previously bought him of the Indians ; and, upon certain petitions being presented in his behalf by distinguished individuals from New England, he was allowed to return home,—though he left his father, brothers and sisters, behind. He arrived at Boston on the 21st of November, 1705,—nearly twenty-one months from the commencement of his captivity. Some time after his return, he wrote out a somewhat minute account of his experience during this eventful period, which is still preserved in the original manuscript, and is incorporated with the "History of the Williams family." I heard those who knew him well in subsequent life, say that he never ed to weary of recalling and relating those youthful adventures, and this part of his history always made him an object of increased interest ng all classes.

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*Breck's Fun. Serm.—Hist of the Williams family.—Communication from Dr. Lathrop.—Holland's Hist. West. Mass.

fter his return from captivity, he was educated at Harvard College, re he was graduated in the year 1713. He engaged in teaching a school Iadley for a year, and went to Longmeadow, November 4, 1714, to ch as a candidate. He was ordained there, October 17, 1716—the nation sermon was preached by the Rev. William Williams of Hatfield. was a zealous friend of his country, and in the course of his ministry, ifested his patriotism by serving as Chaplain to the army in three differ- campaigns. He was at Cape Breton in the year 1745, as Chaplain to a ment under Sir William Pepperell: he returned seriously ill, to Boston, ie beginning of December, but was unable to reach home till the 1st 'ebruary, 1746. In 1755, he went to Lake George in the same capa- , under Sir William Johnson; and, in the year following, under Gene- Winslow. He was connected with the regiment commanded by Col. raim Williams, when the Colonel fell,—September 8, 1755. On the immediately preceding the battle, which was the Sabbath, he preached re the troops a sermon from Isaiah LXV. 4,—"Which remain among graves and lodge in the mountains." In 1756, he was Chaplain in the ment commanded by Dr. Thomas Williams of Deerfield; but his health d, and he was obliged to return before the army broke up. The vari- duties which devolved upon him as Chaplain, he discharged with the ost fidelity, and commanded in a high degree the respect of both officers soldiers. I have seen many of his letters written to his family, during latter campaign, in respect to which it is difficult to say whether the it of conjugal and parental affection, of devotion to his country, or of ndance on the providence and grace of God, is the more signally mani- d.

r. Williams had an important agency in establishing the mission in 1734, ng the Housatonnoc Indians at Stockbridge. It was partly at his sug- ion that the "Honourable and Reverend Commissioners at Boston" were ten to on the subject; and by their request, Mr. Williams, in company the Rev. Mr. Bull of Westfield, made a journey to Housatonnoc to visit Indians, with a view to ascertain whether they would consent that a ister should be sent to them, to teach them the Christian religion. The ans, after taking four days to consider the subject, agreed to the benev- t proposal; upon which, Mr. Williams delivered to them a small belt *vampum* as a sort of confirmation and record of what had passed. rtly after this, he went to Boston to inform the Honourable Commission- of the result of their mission; whereupon, he and his colleague were ested by the Commissioners to procure some suitable person to be loyed as a missionary. They immediately applied to Mr. John Sergeant, a Tutor in Yale College, and were so fortunate as to secure his servi- Mr. Sergeant was ordained at Deerfield, August 31, 1735, on which sion Mr. Williams was present and took part in the exercises.

he degree of Doctor of Divinity was conferred upon him, by Dartmouth lege, in 1773.

r. Williams had always the reputation of being thoroughly Calvanistic is religious views, but it appears, from some of his letters which I have seen, that he was strongly conservative in the great Whitefieldian revival. Notwithstanding he was the brother-in-law of the celebrated James Davenport, of fanatical memory, he seems to have never yielded to any undue excitement, but to have resisted what seemed to him of evil tendency, even though it was associated with much that he thought worthy of being encouraged. When the Rev. Mr. Breck, who was reputed an Arminian, was settled at Springfield, in 1736, Dr. Williams, in common with most of the neighbouring ministers, made a vigorous opposition to his settlement; but he afterwards became his intimate friend, and Mr. Breck preached Dr. Williams' funeral sermon.

Dr. Williams died June 10, 1782, in the ninetieth year of his age, and the sixty-sixth of his ministry. He was able to perform the whole service of the Sabbath, until within a few weeks of his death; and, after he was confined to his house, he was occupied much of the time in dispensing Christian counsel and admonition to those around him. He left it as a special charge to his people, that they should, as soon as possible, procure the resettlement of the ministry among them, and that they should look for "one who would not deal much in matters of doubtful speculation, but would preach Christ and the essential things of the Gospel." Just before he expired, his family gathered around him, and he addressed them as follows:—"It is a great thing to die; I must say, I am afraid of dying; I am afraid of the pangs and throes of death; for death is the wages of sin; but I am not afraid to be dead: for I trust that, through the merits and grace of my dear Redeemer and Advocate, Jesus Christ, the sting of death (which is sin) is taken away. And Oh, I would now tell you all that if, at the last day, you are found at the left hand of Jesus Christ, it would have been ten thousand times better, if you had never had a being. I cannot add—I pray God to give you all understanding."

The following is an extract from Mr. Breck's sermon at his funeral:—

> "Our old prophet is dead and gone. He has, for many years, made up the hedge. and stood in the gap before God, for the land, that he should not destroy it. By his removal, a wide breach is laid open. * * * * I may tell you, with great sincerity. that I bemoan my own loss; I mourn with his bereaved family and near friends; with the people of his charge; with my brethren in the ministry; and I mourn for the land. and am ready to cry out, 'Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men.' * * * * His preaching was sound, profitable and scriptural; he heartily embraced the religion of our forefathers, and was very opposite to what of late is called the New Divinity, as contrary to the Gospel, and destructive of real religion. * * * He was a truly good minister of Jesus Christ."

The Rev. Dr. Lathrop of West Springfield, who was, for nearly thirty years, contemporary with Dr. Williams in the ministry, and resided in the same neighbourhood with him, has often entertained me with his reminiscences of the veteran father. I received from him a very distinct, and I doubt not, correct, impression of Dr. Williams' character. He was tall and erect in stature, of rather long features and grave expression, and exceedingly staid and formal in his manners. He was a man of good common sense, and had great influence, especially in his own parish. It was nearly a matter of course that his parishioners, whenever they entered into the family state, should immediately institute domestic worship; and, if he heard of an exception, he immediately mounted his horse, and rode off to visit the delinquent, and would not leave him till he had obtained from him a promise that he would take up at once the neglected duty. He seems to have had no remarkable powers of mind, and yet he always showed himself equal to any circumstances in which he was placed. During many of his later years, he was regarded as a patriarch, not only in his own parish, but in the surrounding community. He was extensively known also throughout the State; and with many of the most prominent men of the day,—such as Dr. Colman, Dr. Cooper, President Edwards, Governor Hutchinson, John Hancock, &c., &c., he maintained an active correspondence. His papers were all preserved in the house in which he died, till within a few years, when the house was burnt, and the great mass of the papers burnt in it.

Dr. Williams published a Sermon at the ordination of John Keep,* 1772.

Dr. Williams was married July 3, 1718, to Abigail, daughter of the Rev. John Davenport of Stamford, Conn. She died, August 26, 1766. He was married a second time, September 6, 1767, to Sarah, widow of Deacon Nathaniel Burt, and daughter of David Chapin of Chickopee. She survived him, and died, November 10, 1790, aged eighty-four years.

Dr. Williams had eight children,—six sons and two daughters. Three of his sons, *Stephen*, *Warham* and *Nathan*, were highly respectable ministers of the Gospel.

Stephen was born January 26, 1722; was graduated at Yale College in 1741; was ordained at Woodstock, (Second society,) Conn., in November, 1747; was married, October 18, 1748, to Martha Hunt; became the father of six children, and died April, 1795.

Warham, the second son who was in the ministry, was born January 7, 1726; was graduated at Yale College in 1745; was a Tutor in College from 1746 to 1750; was ordained pastor of the church at Northford, Conn., June 30, 1750,—the church being gathered at that time. He was married November 13, 1752, to Ann, daughter of the Rev. Samuel Hall† of Cheshire, by whom he had twelve children. She died in March, 1776; after which, he was married to the widow of Col. Whiting, of New Haven. He died March 6, 1788. His funeral sermon was preached by the Rev. Dr. Goodrich of Durham, from II. Peter III. 14. President Stiles made the following record concerning him in his diary:—

> "He has faithfully laboured in word and doctrine among his people, for thirty-eight years. He was a good classical scholar, and well studied in Divinity, and was a solid, judicious Divine, a great friend to order and regularity in Church and State, a steady, upright, firm man. In 1769, he was elected Fellow of the College, and constantly one of the standing committee of the Corporation, a very judicious and faithful member of the Board. He was naturally rather fixed and rigid, especially in the former part of his life. But experience benefitted him, and he became mild and condescending, but always steady and uniform. He has, on the whole, exhibited a good and worthy example, and appeared among the superior and most weighty characters in the ministry. He was doubtful and had great fears about his spiritual state. He had hopes through grace, but went into eternity with trembling, although he had lived a virtuous, pious and holy life. I have met with a great loss in his death."

Nathan, Dr. Stephen Williams' youngest son, was born October 28, 1735; was graduated at Yale College in 1755; was ordained pastor of the church in Tolland, Conn., April 30, 1760; was married October 20, 1760, to Mary, daughter of Capt. Eliakim Hall of Wallingford, Conn., by whom he had six children. He was a member of the Corporation of Yale College twenty years,—from 1788 to 1808; and received the degree of Doctor of Divinity from the College of New Jersey in 1794. He published the Connecticut Election Sermon, 1780; a Dialogue on Christian Baptism and Discipline (second edition,) 1792; a Fast Sermon, 1793; a Sermon on the anniversary of American independence, 1793; a Sermon at the funeral of Eliakim Hall, Esq., of Wallingford, 1794; a Sermon at the funeral of the Rev. Nathan Strong of Coventry, 1795. Dr. Williams during the last few years of his life laboured under great bodily infirmities, and for some time before his death, had ceased preaching altogether. He died April 25, 1829, in the ninety-fourth year of his age, and the sixty-sixth of his ministry. His wife survived him nearly four years, and died, March 9, 1833, aged ninety-five years and four months.

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* JOHN KEEP was a native of Longmeadow, Mass.; was graduated at Yale College in 1769; was ordained pastor of the church in Sheffield, June 10, 1772; and died in 1785.

† SAMUEL HALL was graduated at Yale College in 1716, where he was a Tutor from 1716 to 1718; was ordained pastor of the church in Cheshire, Conn., in December, 1724; and died in 1776. He preached the Election Sermon in 1746, which was published.

I often heard Dr. Williams preach in my earlier years, and knew him quite well in his old age. He was of about the middle stature, had an amiable and benignant countenance, was slow of speech both in the pulpit and out of it, but was always instructive and entertaining in his conversation. He was highly esteemed in the community in which he lived, and was regarded as an influential and useful member of the ministerial Association with which he was connected.

WILLIAM COOPER.[*]

1715—1743.

William Cooper was born in Boston in the year 1694. He lost his father when he was quite young. His mother was so distinguished for piety and loveliness, that Dr. Colman, in his sermon upon her death, called her "the woman that one would have wished to be born of."

In his childhood, he gave evidence of a vigorous mind, an ardent thirst for knowledge, and a disposition to walk in the fear of God. Under the influence of the best maternal instructions and example, his religious character seems to have been early formed, and with it the purpose to devote himself to the work of the ministry. He was graduated at Harvard College in 1712; and, during his whole course there, was distinguished not more for his diligence and improvement in every branch of study, than for his discreet, amiable and Christian deportment. Though there was great depth and fervour in his piety, and he adhered to his honest convictions with unshrinking firmness, yet he never, by austerity or undue precision, caused his good to be evil spoken of. Whatever leisure he could command during his College life, was occupied in the study of the Bible; so that, when he was graduated, he was considerably advanced in his preparation for the sacred office. He was not disposed, however, to enter upon it immediately, as he was but eighteen years of age; and, accordingly, he continued his studies until 1715, when he began to preach. The impressiveness of his pulpit efforts, and the excellence of his private character, soon brought him favour-it in 1765. He showed himself a warm friend to the College in various ways. Having inherited a considerable fortune, he, for many years in succession, made a liberal appropriation for the support of pious, indigent students; and when, in the year 1764, Harvard Hall, containing the College library and philosophical apparatus, was burnt, he was among the foremost to aid in repairing the loss, by presenting to the institution a large number of valuable books.

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[*] Colman's Fun. Serm.—Panoplist, II.—Mass. Hist. Coll.. X.—Palfrey's Hist. Disc.—Lathrop's do.

He was distinguished above almost any other man of his time for devotional fervour, and simple and earnest engagedness in his work. He was familiarly known as "the good Dr. Sewall," and sometimes as "the weeping prophet." Into the revival of 1740 he entered with his whole heart, and, without endorsing all Whitefield's extravagancies, he cordially welcomed him to his pulpit, co-operated with him in his measures, and gave him the full influence of his general approval.

In the year 1731, Mr. Sewall received the degree of Doctor of Divinity from the University of Glasgow. He was also appointed a corresponding member of the "Society in Scotland for promoting Christian knowledge"; and was one of the Commissioners appointed by the honourable Corporation in London, "for the propagation of the Gospel in New England and parts adjacent."

Dr. Sewall, in the course of his ministry, had no less than four colleagues,—namely, Ebenezer Pemberton, Thomas Prince, Alexander Cumming, and John Blair. Though he lived on terms of intimacy and affection with all of them, Mr. Prince, with whom he was associated the longest, would seem to have stood highest in his regard. They were accustomed to spend a portion of Friday afternoon before every communion, and a season preceding the transaction of any important business in the church, in united prayer. The following entries illustrative of this practice, occur in Dr. Sewall's journal:—

> "1721-2, January 5. Mr. Prince and I prayed together, as is usual before the sacrament of the Lord's Supper. Lord hear our prayers." "1722, Nov. 2. Mr. Prince and I met together and prayed to God for direction and assistance relating to the fast to be kept by the church we stand related to." "1728-9, January 13. The church being to meet relating to the affairs of the new building, Mr. Prince and I prayed together. O Lord, hear, guide and govern our affairs in mercy."

Dr. Sewall retained his mental faculties, and enjoyed comfortable bodily health, till he had reached the period of four score years. He preached on the evening of the day that completed that period; but on the very next Sabbath, was seized with a paralytic affection, from which he never recovered. After lingering some months in great debility, he died in the utmost peace, June 27, 1769, in the eighty-first year of his age. I once conversed with an aged lady, a member of his church, who attended him during the last night of his life; and she represented the tranquillity of his departure as in admirable keeping with his exalted piety. A Sermon was preached in reference to his death, by the Rev. Dr. Chauncy, which was published.

Dr. John Eliot, who must have known Dr. Sewall in early life, gives the following account of him:—

> "He was a man who seemed to breathe the air of Heaven, while he was here upon earth; he delighted in the work of the ministry; and when he grew venerable for his age as well as for his piety, he was regarded as the father of the clergy. The rising generation looked upon him with reverence, and all classes of people felt a respect for his name. He was a genuine disciple of the famous John Calvin. He dwelt upon the great articles of the Christian faith in preaching and conversation; and dreaded the propagation of any opinions in this country, which were contrary to the principles of

Connecticut "to answer to such things as should be objected to him." He was detained, however, only for a single day. The council, after reading on the next Sabbath, from the pulpit, a result, "advising the First church in Springfield to continue their regards to him," adjourned for ten days, then to meet in Boston. The General Court, having taken cognizance of the business, upon a complaint of the parish, finally decided that the council was regularly constituted; and the ordination accordingly took place on the 26th of January. It was the occasion of a long controversy, and one of the pamphlets produced,—and a very spirited and able one too, was said to have been from the pen of Cooper. There was, perhaps, not a more decided Calvinist in the Commonwealth than he, and yet he was a staunch advocate for religious liberty.

The Rev. Jonathan Ashley of Deerfield, having been invited by Mr. Cooper to occupy his pulpit while he was on a visit at Boston, in 1742, preached a sermon on "the great duty of Charity," which was afterwards published, and which Mr. C. considered as containing some unworthy reflections upon the late revival, or at least upon the instrumentality by which it had been carried forward. He immediately expressed his dissent from the views contained in the sermon, through one of the newspapers; and this drew from Mr. Ashley a spirited reply; and, for several months, a vigorous newspaper and pamphlet controversy was kept up. It seems to have been, on all hands, a profitless concern, and the only thing about it, which the best portion of the community approved, was its termination.

Mr. Cooper's labours were continued without interruption or abatement till near the close of his life. He died of apoplexy, December 12, 1743, aged forty-nine,—having been unwell a week before, but not alarmingly ill till within a day or two of his decease. The Sabbath after the funeral Dr. Sewall preached in the morning, and Dr. Colman in the afternoon; after which, "the rest of the ministers followed in course preaching with great affection."

Dr. Colman thus speaks of Mr. Cooper in his funeral sermon:—

"I am a witness to his early, serious and steady inclinations to serve God and his generation, by his holy will, in the work of the ministry, and that, in his childhood, he was in this a Timothy, that he knew the Holy Scripture and studied his Bible, that he might be made wise unto salvation. On the day that he heard the first sermon that was preached in this house, being then but seven years old, he set himself to read like me, as soon as he came home; and I ought to thank God, if I have served any way to the forming him for his since eminent pulpit services, and in particular his method of preaching Christ and Scripture: so a torch may be lighted at a farthing candle. * * * His profiting at school and College was remarkable, like his diligent study. * * * He came out at once to a very great degree, a perfect preacher, when he first appeared in the pulpit at Cambridge, as President Leverett at the time observed to me. * * * With what light and power (by the help of God) he has since continued to preach the doctrines of grace, with the laws and motives of the Gospel, is known to you all. * * * * His sermons were well studied, smelt of the lamp, and told us how well his head and heart had been labouring for us from week to week; and how intent his mind and desire was, so to speak to us in the name of God and from his oracles, as might best inform our minds, strike our affections, and enter into our consciences. But when he led us in prayers and supplications, praises and thanksgivings to God, in one administration and another, more especially of the sacraments of the New Testament,—Baptism and the Lord's Supper; then his eminence appeared in such a flow, propriety and fulness, as could not but often surprise the intelligent worshipper, and bear away the spiritual and truly devout, as on angels' wings towards Heaven. He came near to the throne and filled his mouth with arguments. * * * * In the pulpit and out of it, he was like Phineas, a faithful reprover of sin and earnest to make atonement for it. * * * He neither sought glory of men, nor feared the faces of a multitude, nor did the contempt of families terrify him; he was endowed and formed to lead advise and execute· and indeed was not [illegible] turned. He thought, judged and fixed, and then it was hard to move him. God pleased greatly to own his ministry, public and private, for saving good to souls, and gave him many seals of it, more especially, (as he judged,) of late years,—in whom he had much joy, and they a vast honour and reverence for him. * * * He is gone from us in the prime of life and usefulness, while his strength was firm, promising many years more of service. * * * * I can truly say (as I said in tears over the dear remains on the day of its interment,) that, had I the like confidence of my own actual readiness to be offered, I had much rather, for your sake and the churches' through the land, have chosen to die in his stead, might he have lived to my years, and served on to the glory of God."

Mr. Cooper was twice married. His first wife was Judith Sewall; his second was Mary Foye. By his first marriage he had three sons, the second of whom, *Samuel*, succeeded him in his pastoral charge. By his second marriage there was one daughter, who was born after his death.

The following is a list of Mr. Cooper's publications:—A Sermon on the incomprehensibleness of God, 1714. A Sermon to young people, 1716. A Tract defending inoculation for the small pox, 1721. A Sermon addressed to young people on a day of prayer, 1723. A Sermon on the death of John Corey, 1726. A Sermon at the Boston Lecture on the blessedness of the tried saint, 1727. A Sermon on early piety, 1728. A Sermon on the reality, extremity, and absolute certainty of hell torments, 1732. A Sermon on the death of Lieutenant Governor Tayler, 1732. A Sermon on the death of Moses Abbot, 1734. A Sermon at the ordination of Robert Breck, 1736. A Sermon on winter, 1737. A Sermon on the death of the Rev. Peter Thacher, 1739. The doctrine of Predestination unto life vindicated in four sermons, 1740. (Reprinted in London 1765, and in Boston 1804.) Election Sermon, 1740. A Sermon from Luke XVII., 34, 35, 36, 1741. Two Sermons preached at Portsmouth, N. H., 1741. A Preface to Edwards' sermon on the trial of the spirits, 1741.

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PETER CLARK.*

1716—1768.

Peter Clark was a son of Uriah Clark, and was born at Watertown, Mass., about the year 1693. He was graduated at Harvard College in 1712. On the 7th of August, 1716, he was invited to become the minister of Salem village, (now Danvers); and, on the 5th of June, 1717, he was regularly constituted such, having a settlement of £90, and a salary of £90, with the parsonage.

Perhaps nothing occurred during Mr. Clark's ministry that gave him more distinction than the celebrated controversy in which he was engaged in the latter part of his life on the doctrine of original sin. In 1757, the Rev. Samuel Webster† of Salisbury, Mass., published an anonymous pamphlet, entitled, "A Winter evening's conversation upon the doctrine of original sin, between a minister and three of his neighbours, accidentally met," &c. Mr. Clark replied to this in a large pamphlet containing an elaborate defence of the doctrine against Mr. Webster's objections, with a highly commendatory preface from the Rev. Messrs. Joseph Sewall, Thomas Prince, Samuel Phillips, Thomas Foxcroft and Ebenezer Pemberton. After Mr. Clark's answer was sent to the press, he received an anonymous communication, defending in the main the positions assumed by Mr. Webster,—to which he replied in a pretty long Appendix to the same pamphlet. Mr. Webster now issued a defence of his first publication under the title,—"The Winter evening conversation vindicated;" and this was answered by the Rev. Joseph Bellamy. The next publication was a pamphlet entitled "Fair play to the ministers who recommended Mr. Clark's work, and a Letter to Mr. Webster, by the Rev. Edmund March.†" Then came from the Rev. Dr. Charles Chauncy "The opinion of one that has perused the Summer morning's conversation," &c.; and to this Mr. Clark replied in "Remarks on a late pamphlet entitled, &c.; detecting and correcting the mistakes of that writer; in a Letter to a friend." In 1760, Mr. Clark concluded the controversy by publishing "A Defence of the principles of the 'Summer morning's conversation' concerning the doctrine of original sin, against the exceptions of the author of the 'Winter evening's conversation vindicated.'" The controversy was conducted on both sides with great spirit and ability; and those who dissented most earnestly from Mr. Clark's views, must have admitted that he defended them with no ordinary skill.

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* Felt's Annals of Salem.—Barnard's Fun. Serm.

† Samuel Webster was born in Bradford in 1718; was graduated at Harvard College in 1737; was ordained at Salisbury, Mass., August 12, 1741; received the degree of D. D. from Harvard College in 1792; and died July 18, 1796, aged seventy-eight. He published a Sermon addressed to Col. Jonathan Bagley, Capt. Stephen Webster and his company, going on an expedition to Crown Point, 1756; a Sermon at the ordination of Samuel Webster, Jr., 1772; [who was born at Salisbury, Mass.; was graduated at Harvard College in 1762; was ordained at Temple, N. H., Oct. 2, 1771; and died August 4, 1777, aged thirty-four.] Two Sermons upon infant baptism,

In addition to the pamphlets above referred to, Mr. Clark published the following:—A sermon at the ordination of William Jennison,‡ 1728. A Sermon at the Lecture in Boston, entitled, "The sinner's prayer for converting grace; or the need of Divine aid for his conversion," 1734. Scripture grounds of the baptism of Christian infants asserted and defended in a Letter, together with a larger vindication of the subject and mode of baptism against Mr. Walton, 1735. Artillery Election Sermon, 1736. Election Sermon, 1739. Two Fast Sermons, entitled "The Captain of the Lord's host appearing with his sword drawn," 1740–41. A Sermon at Topsfield, 1743. A Sermon at Watertown, entitled "The Witness of the Spirit in the hearts of believers," 1743. Convention Sermon, 1745. A Discourse to enlisted men, entitled "A word in season," 1755.

Mr. Clark was married to Deborah Hobart of Braintree, November 6, 1719. She died February 28, 1765, in her sixty-third year. They had seven children,—five sons and two daughters. *William*, one of the sons, was born July 22, 1740; was graduated at Harvard College in 1759; became an Episcopal clergyman—officiated at Quincy in 1767, and the next year went to England for orders; was accounted a refugee, and received a pension from the government of Great Britain; returned to this country after the peace, and died November 4, 1815, in his seventy-sixth year.

1773; The misery and duty of an oppressed and enslaved people: a Fast Sermon, 1774; Rabshakah's proposals considered, in a Sermon at Groton, preached at the desire of the officers of the companies of minute men in that town, 1775; Election Sermon, 1777; The blessedness of those that die in the Lord: a Discourse at the interment of the Rev. John Tucker, D. D., Newbury, 1792.

† EDMUND MARCH was a native of Newbury; was graduated at Harvard College in 1722; was ordained minister of Amesbury the same year; and died March 6, 1791, aged eighty-eight.

‡ WILLIAM JENNISON was graduated at Harvard College in 1724; was ordained pastor of the East church in Salem, May 22, 1728; was dismissed Dec. 27, 1736; and died in 1750, aged fifty-five.

Mr. Clark died in June, 1768, and his funeral sermon was preached by the Rev. Thomas Barnard of Salem. The following is an extract from it:—

> "In private life, not only his own family, but all who had the happiness of his acquaintance, were witnesses of his exemplary piety, the gravity, the heavenly-mindedness, which gave grace and beauty to that rational and instructive strain which rendered his conversation so agreeable and advantageous. Such was his plainness, his fidelity, such the opinion in general of him, that perhaps scarcely has one minister in this age commanded such universal veneration; scarce a face that an hardened sinner more shrank from than his; from the advice of none did a disconsolate mind go more calmed and content, nor did the balm of consolation distil more gently from any tongue.
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> "As a friend and companion, (for he was such to a great degree of meekness and affability,) he was very pleasant and profitable. He considered this as God's world, and men as instruments of his providence, beyond the designs of which, they could not pass. But it was especially his delight to discourse on the things of God and religion.
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> "It was in the public labours of the ministry, that Mr. Clark most eminently shone. He was eminent among his brethren, for at least these forty years past. Having availed himself of the advantages of education, by applying diligently to sacred studies, and indulging an inquisitive genius, not only in ancient but modern learning, of which last he was very fond, enquiring after and reading all new books of any note which came in his way; by these means sanctified and blessed, he became a very accomplished Divine. And as he was engaged in his work, his manner showed that his whole soul was in it. Hence there was in it the energy of Boanerges, when he denounced the terrors of the Lord on the impenitent, and the pathos of a Barnabas, when he invited sinners to Christ that they might live. He was much courted to preach about his neighbourhood, and often to crowded auditories, which was indeed a good symptom on the people; for there was nothing enthusiastic, nothing meanly catching their passions, which would draw them, but Jesus Christ and Him crucified, the great doctrines and duties of the Gospel. His style was pure, nervous and clear, cool or pathetic, as his subject required, and by means of his conversing much with the best modern authors, more elegant and pleasing to the politer world than that of most of his equals in age."

EDWARD HOLYOKE.*

1716—1769.

Edward Holyoke was of an ancient and respectable family. The first of his paternal ancestors who came to this country, was Edward Holyoke, who emigrated from Tamworth, on the borders of Warwickshire and Staffordshire, in England, in 1638; and resided, first at Lynn, and afterwards at Springfield, in Massachusetts. He was born in Boston, in the year 1690, and is supposed to have been the son of Elizur Holyoke, who was, for several years, a Representative to the General Court. He received the rudiments of his education at the North Grammar School in Boston, and was graduated at Harvard College in the year 1705. He was chosen a Tutor in the College in 1712, and a Fellow of the Corporation, the next year; in both of which offices he acquitted himself with ability and honour. Having prepared himself for the ministry and received license to preach, he was employed in the early part of 1716, as a candidate, by the church in Marblehead, who were desirous of settling a colleague with their aged pastor, the Rev. Samuel Cheever; but, as the majority were in favour of another candidate, Mr. John Barnard, a respectable minority withdrew and formed a Second church, of which Mr. Holyoke was invited to become the pastor. He accepted their invitation, and was ordained on the 25th of April of the same year. Here he continued to officiate, to the great acceptance of his congregation, and of the community at large, for twenty-one years.

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* Appleton's Fun. Serm.—Peirce's Hist. Harv. Coll.—Quincy's do.—Dana's Hist. Disc. at Marblehead.

Upon the death of President Wadsworth in 1737, the attention of the Corporation of Harvard College was directed towards Mr. Holyoke, as a suitable person to succeed him; but, when they came to a ballot, their votes were equally divided between him and another candidate,—supposed by President Quincy to have been the Rev. Joshua Gee of Boston. They subsequently made choice of the Rev. William Cooper, minister of Brattle street church, Boston; but he declined. It was probably at this period that the Rev. Mr. Barnard of Marblehead interposed in behalf of his friend, in the manner related by Dr. Eliot. According to this writer, who refers to a manuscript in his possession, as his authority,—"Father Barnard says that he went to Governor Belcher, and asked him why they chose one Boston minister after another, and neglected the man who was most qualified to fill the chair of the Seminary,—his worthy brother, Holyoke. His Excellency answered that it would be agreeable to him, if he were assured of his orthodoxy, but suspicions had been spread of his being liberal in his sentiments. He told him that he was more acquainted with him than any other person, and he knew him to be sound in the faith." Either in consequence of this communication, or from some other cause, the Corporation soon elected Mr. Holyoke President, by a unanimous vote; and shortly after, the choice was unanimously approved at a large meeting of the Overseers. Mr. Holyoke, in due time, signified his acceptance of the appointment,—the General Court having agreed to pay to his Society at Marblehead the sum of one hundred and forty pounds, "to encourage and facilitate the settlement of a minister there." His induction to the Presidential chair took place on the 28th of September, 1737.

President Holyoke was something more than a spectator of the great Whitefieldian controversy. On Whitefield's first visit to Cambridge, in the year 1740, the President seems to have been, on the whole, favourably inclined towards him, though not without some misgivings in respect to what he deemed a tendency to extravagance. In this state of mind he expressed himself in his Convention sermon, in 1741, in the following manner:—

> "It doubtless becomes me in the public station I hold, to make examination as to the state of things in these respects in the *School of the prophets*, for that from thence proceed those streams, which we trust will make glad the city of God; but if the Fountain be corrupt, the streams will doubtless be foul and impure: Wherefore I am glad I can, from my own examination of things, assure this venerable audience this day, that that Society hath not deserved the aspersions which have of late been made upon it, either as to the principles there prevalent, or to the books there read; and, though such as have given out a disadvantageous report of us, in these respects. I doubt not, have done it in a godly jealousy for the churches of Christ, which are supplied from us, yet, (blessed be God,) they are at least mistaken herein: Nor has that Society been in so happy a state as to these things from the time that I first was acquainted with the principles there, which must be allowed to be the space of four or five and thirty years at least, as it is at this day."

In his journal of September 24, 1740, which was afterwards published, Whitefield makes the following entry:—

> "Went this morning to see and preach at Cambridge, the chief College for training up the sons of the prophets in all New England. It has one President, four Tutors, upwards of one hundred students. It is scarce as big as one of our least Colleges in Oxford, and as far as I could gather from some who well knew the state of it, not fa

superior to our Universities in piety and true godliness. Tutors neglect to pray with and examine the hearts of their pupils. Discipline is at too low an ebb. Bad books are become fashionable among them. Tillotson and Clark are read, instead of Shepard, Stoddard, and such like evangelical writers, and therefore I chose to preach from these words,—'We are not as many who corrupt the word of God;' and in the conclusion of my sermon, I made a close application to Tutors and students."

On the 19th of November of the same year, he writes,—

"As for the Universities," [Harvard and Yale Colleges,] "I believe it may be said, their light is now become darkness,—darkness that may be felt; and is complained of by the most godly ministers."

After the publication of this journal, a strong prejudice was awakened against Whitefield in many circles, and especially among the government of Harvard College. Accordingly, at the close of 1744, a pamphlet was published entitled, "The Testimony of the President, Professors, Tutors and Hebrew instructor, of Harvard College in Cambridge, against the Rev. Mr. George Whitefield and his conduct." It was signed by all the *resident* instructors, at the head of which was the President, by whom the pamphlet was probably written. They declare Whitefield to be "an enthusiast, a censorious, uncharitable person, and a deluder of the people;" and condemn him also, "both as an extempore and an itinerant preacher." Among the instances of his censoriousness and slander, are, say they, "the reproachful reflections upon the Society, which is immediately under our care; where are observable his rashness and his arrogance," &c. They conclude by saying,—"We would earnestly, and with all due respect, recommend it to the Rev. pastors of these churches of Christ, to advise with each other in their several Associations, and consider whether it be not high time to make a stand against the mischiefs, which we have here suggested as coming upon the churches." Whitefield made a reply to this pamphlet, which, though partly apologetic, was far from satisfying the government of the College; and accordingly, Professor Wigglesworth made an able and earnest rejoinder, to which was appended a letter from President Holyoke, in which he animadverts, with no little severity, upon some of Whitefield's remarks in respect to certain alleged incongruities between the "Convention Sermon" and the "Testimony."

The Dudleian Lecture in Harvard College was founded by a legacy from the Hon. Paul Dudley, who died in January, 1751. The four subjects which the will specifies, are Natural Religion, Revealed Religion, the Corruptions of the Church of Rome, and the Validity of Presbyterian ordination. The person designated by the will to deliver the first lecture was President Holyoke. He fulfilled the appointment, but refused the lecture for publication.

President Holyoke retained his faculties of both body and mind in unusual vigour, till he was far advanced in life. In the latter part of the summer of 1768, he was attacked by a violent disease, which quickly prostrated his energies, and left no hopes of his recovery. He was able to walk about, until about ten days before his death; but, after that, was entirely confined to his bed. He manifested great peace of mind in the prospect of his departure, and died June 1, 1769, in the eightieth year of his age, and the thirty-second of his Presidentship. At his funeral, an oration in Latin was pronounced by Professor Stephen Sewall;* and on the succeeding Sabbath, two discourses in reference to his death were preached by the Rev. Nathaniel Appleton; all of which were published.

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* STEPHEN SEWALL was a native of York, Me.; was graduated at Harvard College in 1761; was instituted Professor of Hebrew and other Oriental languages in 1765; continued in the Professorship till 1785; and died July 23, 1804, aged seventy-one.

President Holyoke published an Election Sermon, 1736; a Sermon at the ordination of J. Diman,* 1737; Convention Sermon, 1741; Answer to Whitefield, 1744.

President Holyoke was married to a descendant of John Rogers, the martyr of Smithfield, who survived him. He was the father of eight children, the second of whom, and the eldest son, was *Edward Augustus*, who was born at Marblehead in 1728; was graduated at Harvard College in 1746; became an eminent physician, and died at Salem, March 31, 1829, aged one hundred years. He had been a practising physician in Salem seventy nine years. He enjoyed, during his long life, almost uninterrupted health. On his centennial anniversary, August 13, 1828, about fifty medical gentlemen of Boston and Salem gave him a public dinner, when he appeared among them in great vigour and cheerfulness, smoked his pipe with them at the table, and gave an appropriate toast. He was remarkable for his abstemious habits, his cheerful disposition, and his virtuous life.

I once had a somewhat particular conversation in respect to the character of President Holyoke, with the Hon. Paine Wingate, who knew him well, having graduated under him in 1759. He stated that he was a person of a fine commanding presence, and united great dignity with great urbanity in his manners. In conversation, as well as in public discourse, he spoke with fluency and appropriateness, and yet without any appearance of ostentation. In his government of the College he was mild, but yet firm and efficient. On the whole, he considered him as admirably qualified to be at the head of a College.

Dr. Appleton in one of the sermons preached on the Sabbath after President Holyoke's funeral, says,—

> "He was a faithful man, as he was a man of faith, and found in the faith of the Gospel, and went high and deep in the doctrines of grace. His thoughts ran very much in the same channel with the blessed Apostle: II. Tim. I., 9,—'Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Jesus Christ before the world began;' from which words, if I mistake not, he gave us one, if not more discourses, some years ago. But whilst he maintained the free and sovereign grace of God in our salvation, he was zealous of good works; and no man more set against an intellectual faith; for knowing that faith without works is dead, he applied himself diligently to the various duties of Christianity. He was in his constitution active, and from principle disposed to do good works of various kinds. Idleness and sloth was an abomination to him; so that he took care to fill up his time with some useful service or other; some for the health of his body, others for the improvement of his mind; some for the gratifying a particular genius, and others for the accommodating his family or for the public good."

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* JAMES DIMAN was a native of Bristol, R. I.; was graduated at Harvard College in 1730; was ordained pastor of a church in Salem, May 11, 1737; and died Oct. 8, 1788, aged eighty-one.

BENJAMIN LORD, D. D.[*]

1716—1784.

Benjamin Lord, the son of Benjamin and Elizabeth Lord, was born at Saybrook, Conn., in the year 1693. His father died in 1714, at the age of forty-seven, leaving seven children, of whom he was the eldest. He was graduated at Yale College in 1714, and was a Tutor in that institution two years,—from 1715 to 1717. During the period of his tutorship, he studied theology, and was, for a part of the time, a licensed preacher; for. in the early part of 1716, he was preaching as a candidate at Norwich. In June of that year, the town appointed a day of fasting and prayer, to seek divine direction in respect to giving him a call; and shortly after this, he was invited by a unanimous vote, to become their minister, "with the offer of £100 per annum for salary, with the use of the parsonage lands, and wood sufficient for his use to be dropped at his door, provided he settle himself without charge to the town." He accepted the call, and was ordained November 20, 1717. Previous to this, the town had been greatly divided in reference to the ministry of the Rev. Mr. Woodward;[†] but both parties united so entirely in Mr. Lord, that he used to say that he could not tell which was the most friendly to him. At the time of his ordination, the church formally renounced the Saybrook Platform.

About the year 1720, there arose a fanatical sect in the county of New London, called *Rogerenes*, from John Rogers their leader, who regarded it as their peculiar mission to destroy priestcraft, and to abolish what they called the *idolatry of Sunday*. With a view to this, they travelled about the country in small parties, and entered various places of public worship, in a rude and boisterous manner,—sometimes engaging in different kinds of manual labour, in order to disturb and break up the religious services. Some of these unwelcome visits were paid to Mr. Lord's congregation; but he always met them with as much gentleness and kindness as the nature of the case would admit. On one occasion, as he was on his way to the meeting house, Rogers himself approached him, accosting him, after his usual manner, in a tone of vulgar abuse; and, as he entered the porch, and taking off his hat, displayed a majestic wig,—the miserable creature who followed him, cried out in a loud voice, "Benjamin, Benjamin, dost thou think that they wear white wigs in Heaven?" Mr. Lord immediately passed along, taking no notice of the insult.

He was an earnest friend of revivals of religion, and had the satisfaction of witnessing several in connection with his own labours. The first of these occurred as early as 1721. In 1735, the report which he heard of the remarkable state of things in the church at Northampton, under the ministry of Jonathan Edwards, led him to make a journey thither, that he might see for himself what was passing; and he was deeply impressed with a conviction of the genuineness of the work. On his return, a similar work commenced among his own people, chiefly, it would seem, so far as instrumentality was concerned, from hearing the report of his visit at Northampton. In 1740,—the most memorable period of religious excitement in the history of New England,—the minds of his people were again wrought upon in a very unusual degree. He was a zealous friend of the revival which prevailed at that time, while yet, in common with a large part of the clergy of the day, he condemned the irregularities by which it was attended. His ministry, on the whole, was an eminently successful one. At the time of his settlement, his church numbered but about thirty male members, and as many females. Three hundred and thirty were admitted in the first fifty years of his ministry.

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[*] Caulkins' Hist. of Norwich.—Allen's Biog. Dict.

[†] John Woodward was a native of Dedham, Mass.; was graduated at Harvard College in 1693; was ordained at Norwich, Dec. 6, 1699; was married in 1703 to Mrs. Sarah Roswell, on which occasion "houseing and lands" were liberally provided for him by the town; was dismissed in consequence of a controversy in his church respecting the Saybrook Platform, Sept. 13, 1716; after which, he ceased to preach and retired to a farm which he owned in East Haven, where he spent the rest of his life, and died in 1746.

In 1744, the Saybrook Platform, which the church had renounced at Mr. Lord's ordination, was again formally recognised as their rule of discipline,—the pastor and a majority of the members voting in favour of it. In consequence of this, there was a secession of thirty male members, including one of the deacons, who immediately formed a distinct church, known by the name of *Separatists*. Other churches of a similar description were soon formed in different parts of the Colony, claiming generally a higher degree of purity than their neighbours; but they gradually disappeared, till they were all at length merged in other denominations. Mr. Lord always treated the seceders from his own church with great respect and kindness,—which brought back a considerable number of them to his ministrations.

Mr. Lord was chosen a member of the Corporation of Yale College in 1740, and held the place till 1772. In 1774, his Alma Mater conferred upon him the degree of Doctor of Divinity.

On the 29th of November, 1767, he preached his Half-century sermon, from II. Peter I. 12–15. He was then seventy-four years of age, and in full possession of his bodily and mental energies. Eleven years afterwards, on the sixty-first anniversary of his ordination, he preached another sermon of a similar character. Both of them breathed a truly patriarchal spirit, and abounded in excellent counsels; and both were published—the latter bearing the title,—"The aged minister's solemn appeal to God, and serious address to his people." In 1781, he preached a sixty-fourth anniversary sermon; but it was not published. From this time, the infirmities of age increased rapidly upon him, and, in his eighty-seventh year, he lost his eye sight. He, however, still retained, in a good degree, his intellectual powers, and, notwithstanding his blindness, continued to write his sermons after a manner; and, from hearing them slowly and repeatedly read to him by a grand-daughter, he became so far master of them, that he could deliver the substance of them without much embarrassment; and some of these sermons were regarded by his people as among the best he ever preached.

In March, 1778, he received as a colleague in the ministry, the Rev. Joseph Strong, a native of Coventry, Conn. He, however, occasionally preached after this, and usually occupied a place in the pulpit, (being helped up the pulpit stairs,) by the side of his youthful colleague. The last time he preached was about six weeks before his death. He died on the 31st of March, 1784, at the age of ninety, after having been an ordained minister nearly sixty-seven years. His funeral sermon was preached by the Rev. James Cogswell of Windham, from I. Cor. IV. 1, and was published.

Dr. Lord was first married to Anna, daughter of the Rev. Edward Taylor of Westfield, Mass., and grand-daughter of his predecessor, Mr. Fitch. She died January 5, 1748, in the fifty-second year of her age. He had five children by this marriage, and none by any other. *Joseph* and *Ebenezer* were both graduated at Yale College in 1753, but neither of them studied a profession. His second wife was Elizabeth, widow of Henry Tisdale of Newport, R. I. She died at New York, shortly after this marriage. His third wife was Abigail Hooker of Hartford, who died October 4, 1792, aged eighty-five years.

The following is a list of Dr. Lord's publications:—A Sermon at the ordination of Jabez Wight,[*] 1726. True Christianity explained and exposed; wherein are some objections respecting conversion, 1727. Two Sermons on the necessity of regeneration, 1737. A Sermon preached at Boston, entitled "Believers in Christ only the true children of God, and born of Him alone," 1742. Humble importunity and faith victorious over all discouragements: A Sermon preached at Plainfield soon after the remarkable deliverance of Mrs. Mercy Wheeler, &c., 1743. God glorified in his works of providence and grace: a remarkable instance of it in the various and signal deliverances that evidently appear to be wrought for Mercy Wheeler, lately restored from extreme impotence and confinement, 1743. A Sermon on the death of his wife, 1748. Election Sermon, 1751. A Sermon on the death of the Rev. Henry Willes,[†] Norwich, 1758. A Sermon at the ordination of Nathaniel Whitaker,[‡] Norwich, 1761. A Sermon at the ordination of Levi Hart, Preston, 1762. A Discourse addressed to youth; being the substance of several sermons, 1763. A Sermon at the ordination of John Huntington,[§] at Salem, 1763. Two Sermons on the important connection of time with eternity, 1767. A Half-century Discourse, 1769. A Sermon on the parable of the merchant man, 1772. A Sermon at the funeral of the Hon. Hezekiah Huntington, New London, 1773. A Sermon on the character of Martha, 1773. A Sermon on the eleventh anniversary after the fiftieth year of his ministry, 1780.

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[*] JABEZ WIGHT was born in Dedham, Mass. in 1701; was graduated at Harvard College in 1721; was settled as minister of the Fifth society in Norwich, Conn., in the year 1726; and died in 1782.

[†] HENRY WILLES was graduated at Yale College in 1715; was ordained first pastor of Norwich, West Farms, (now Franklin,) Conn., Oct. 8, 1718; was dismissed in consequence of a division in the church in respect to Church government in 1749; and died in 1758.

[‡] NATHANIEL WHITAKER was graduated at Harvard College in 1730; was settled for some time in New Jersey; was installed at Norwich, (Chelsea) Conn., Feb. 25, 1761; was dismissed in 1769, and on the 28th of July of the same year was installed pastor of a church at Salem, Mass.; was dismissed again Feb. 26, 1784, and, on the 10th of September following, was installed at Norridgewock, Me. From this charge also he was dismissed in 1789. He was a Presbyterian, and seems to have been a lover of controversy. He published a Sermon at Salem on the death of Whitefield, 1770; Two Sermons on the Doctrine of Reconciliation, 1770; Confutation of two Tracts, entitled A Vindication of the government of the New England churches, and the churches quarrel espoused by John Wise, 1774; Brief History of the settlement of the Third church in Salem in 1769; and also of the usurpation and tyranny of an ecclesiastical council in 1784, 1784; An antidote against, and the reward of Toryism: Two Sermons, the one at the commencement and the other at the close of the Revolutionary war.

[§] JOHN HUNTINGTON was a son of John Huntington of Norwich, Conn.; was graduated at the College of New Jersey in 1759; was ordained pastor of the Third church in Salem, Mass., Sept. 28, 1763; and died of consumption in his thirtieth year, May 30, 1766. He was much esteemed for his talents and piety.

FROM THE REV. SAMUEL NOTT, D. D.

FRANKLIN, May 24, 1849.

My Dear Sir : I wish I felt more adequate to answer your inquiries in respect to Dr. Lord; but my great age, and the consequent imperfection of my memory, render it difficult for me to perform any service that requires the use of my pen or carries me back to the past. I may add that a part of the little that I can communicate, I have upon the testimony of others.

I remember Dr. Lord as a very aged man, when I was settled in the ministry. I never heard him preach, though I recollect several times to have preached in his presence. The first time I exchanged with Mr. Strong, who was his colleague, after my settlement, I asked him if it would be safe to ask Dr. Lord to offer the concluding prayer. He said he thought it would be ; and I accordingly did ; and, though he was bowed down with infirmities, he prayed in a pertinent and edifying manner.

In his person, he was not above the middle size, and in his old age he stooped considerably. His countenance was mild and pleasant, and his manners engaging. No one could see him without being struck with his remarkably venerable appearance. His talents were highly respectable, as were also his acquirements in the various branches of learning. He was a close student of Divinity, and was not only a firm believer, but an earnest defender, of the system of faith which our Puritan ancestors brought with them from England. He was what was called a strong Old Divinity man, in opposition to the peculiar views of Dr. Hopkins and others of that school. He had an uncommon talent at comparing Scripture with Scripture; at expounding particular texts according to the general analogy of the sacred canon. His sermons were rich in Gospel truth, and were well fitted to seize hold of the heart and conscience. His delivery was natural and easy, and evinced a deep sense of the importance of the truths which he dispensed. His prayers were remarkably appropriate and simple, and seemed like the breathings of a spirit that lived in Heaven ; though they were sometimes complained of as being too long. In his pastoral intercourse, he was an example of dignity, affability, affection and fidelity. He was universally beloved and respected.

Though part of the above is stated on the authority of others, it is authority so unquestionable, that you may rely on the whole with perfect confidence.

Your friend and brother in the bonds of the ministry,

SAMUEL NOTT.

NATHANIEL APPLETON, D. D.[*]

1717—1784.

Nathaniel Appleton was born at Ipswich, December 9, 1693. His father was the Hon. John Appleton, one of the King's Council, and, for more than twenty years, a Judge of Probate in the county of Essex; a man of such sound judgment and incorruptible integrity, that it has been stated that during his whole judicial career, there was never an appeal from his judgment. His mother was Elizabeth, the eldest daughter of the Rev. John Rogers, President of Harvard College. He was graduated at Harvard College, when he was a little less than nineteen, in the year 1712. After his graduation, his uncle,—a wealthy merchant in Boston, offered to set him up in trade; but, having previously formed a purpose to enter the ministry, he declined the proposal. Not long after he commenced preaching, the church in Cambridge was vacated by the death of the Rev. William Brattle; and, after preaching there a short time, he received an invitation to become the pastor. He accepted it and was ordained on the 9th of October, 1717. Dr. Increase Mather preached the Sermon and gave the Charge; and Dr. Cotton Mather gave the Right Hand of Fellowship.

The same year that he was ordained, he was elected a Fellow of Harvard College, which office he held, performing its duties with great punctuality and ability, till 1779,—a period of sixty-one years. In 1771, he received from his Alma Mater, the degree of Doctor of Divinity,—an honour which had been previously conferred by that College upon only one individual,—namely, Increase Mather, about eighty years before.

Dr. Appleton's usefulness, during a few of the last years of his life, was somewhat diminished through the infirmities of age, but did not entirely cease until death terminated it. He received the Rev. Timothy Hilliard as his colleague, in 1783. He died February 9, 1784, in the ninety-first year of his age, and the sixty-seventh of his ministry.

The following is a list of his publications:—A Sermon occasioned by the death of President Leverett, 1724. A Sermon on the death of the Hon. Francis Foxcroft, 1727. A Sermon at the ordination of Josiah Cotton,[†] 1728. A Treatise on the wisdom of God in the redemption of man, 1728. Artillery Election Sermon, 1733. A Sermon preached at Deerfield, at the ordination of John Sergeant as missionary to the Indians, 1735. A Sermon preached at Salem at the ordination of John Sparhawk,[‡] 1736. A Sermon on the death of President Wadsworth, 1737. A Sermon preached at Newtown on evangelical and saving repentance, 1741. Two Discourses entitled "God and not ministers to have the glory of all success given to the preached Gospel," 1741. A Sermon at the General Election, 1742. A Sermon before the Massachusetts Convention, 1743. Discourses on Romans, VIII. 14, 1743. A Sermon at the ordination of Matthew Bridge,[*] 1746. Two Fast Discourses on account of the destruction of the Court House by fire, 1748. A Sermon on the difference between a legal and evangelical righteousness, 1749. A Sermon at the ordination of Oliver Peabody, Jr. at Roxbury, 1750. Two Discourses at Lexington on the death of the Rev. John Hancock, 1752. A Sermon at the ordination of Stephen Badger[†] as missionary to the Indians at Natick, 1753. A Sermon occasioned by the death of the Hon. Spencer Phipps, 1757. Dudleian Lecture, 1758. A Sermon on the death of Henry Flynt, 1760. A Thanksgiving Sermon for the conquest of Canada, 1760. A Sermon at the Boston Lecture entitled "Some unregenerate persons not far from the Kingdom of God," 1763. A Discourse on the death of Edward Wigglesworth, D.D., 1765. A Discourse against profane swearing, 1765. A Thanksgiving Sermon on the repeal of the Stamp Act, 1766. A Sermon on the death of President Holyoke, 1769. Two Fast Sermons, 1770.

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[*] Holmes' Hist. of Cambridge.—Mass. Hist. Coll. VII. and X.—American Herald, Feb. 23, 1784.—Independent Chronicle, March 4, 1784.—Allen's Biog. Dict.—Newell's Hist. Disc. —Memorial of Samuel Appleton and his descendants.—MS. from William Newell, D. D.

[†] Josiah Cotton was a son of the Rev. Roland Cotton of Sandwich, and great grandson of the Rev. John Cotton of Boston; was graduated at Harvard College in 1722; was ordained at Providence, R. I., Oct. 23, 1728; was dismissed; was installed at Woburn, July 15, 1747; was dismissed a second time; was installed at Sardown, Nov. 28, 1759; and died May 27, 1780, aged seventy-eight.

[‡] John Sparhawk was a son of the Rev. John Sparhawk, who was graduated at Harvard College in 1689; was ordained pastor of the church in Bristol, R. I., June 12, 1695; and died April 29, 1718, aged forty-six. The son was born at Bristol; was graduated at Harvard College in 1731; was ordained at Salem, Dec. 8, 1736, and died April 30, 1755, in the forty-second year of his age.

President Wadsworth of Harvard College, speaking of Mr. Appleton, in a Preface to his Treatise on "the wisdom of God in the redemption of man," while Mr. A. was yet in the early part of his ministry, says,—

> "I have often thought it a great favour not only to the church and town of Cambridge, but also to the College, and therein to the whole Province, that he is fixed in that public post and station assigned by Providence to him."

James Winthrop, Esq., who knew Dr. Appleton well, says of him,—

> "He was possessed of the learning of his time. The Scriptures he read in the originals. His exposition, preached in course on the Sabbath, comprehended the whole New Testament, the prophecy of Isaiah, and I believe Daniel and some of the minor prophets It was chiefly designed to promote practical piety; but, on the prophetical parts, he discovered a continued attention, extent of reading and depth of research, which come to the share of but very few. He not only gave the Protestant construction, but that of the Romish expositors, in order to point out the defects of the latter."

Dr. Chauncy, in a letter to President Stiles, written while Dr. Appleton was yet living, says,—

> "I have been intimate with Mr. Appleton, who is an upright, faithful, and excellent preacher, though much wanting in correctness, and a man of very considerable powers; and has been of great service to the College by his wise endeavours to promote its good. He deserves to be remembered with honour."

Dr. Holmes, who was for many years pastor of the same church with Dr. Appleton, has left the following testimony concerning him in his History of Cambridge:—

> "Dr. Appleton, if venerable for age, was more venerable for his piety. His religion, like his whole character, was patriarchal. Born in the last (17th) century, and liv-

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[*] MATTHEW BRIDGE was a native of Lexington; was graduated at Harvard College in 1741; was ordained at Framingham Feb. 19, 1746; and died Sept. 2, 1775, aged fifty-five. He published a sermon at the ordination of Eliab Stone, 1761

[†] STEPHEN BADGER was born in Charlestown of humble parentage, in 1725, and was graduated at Harvard College in 1747, He spent his life as a missionary among the Indians at Natick, where he was ordained, March 27, 1753, and died August 28, 1808, aged seventy-eight years. He is the author of two Discourses on Drunkenness, 1774; a Letter from a pastor against the demand of a confession of particular sins in order to Church fellowship; and Historical and characteristic traits of the American Indians in general, and those of Natic in particular, published in the fifth volume of the Massachusetts Historical Collections. The last mentioned document is of great interest as illustrating some of the peculiar traits of Indian character. It states that a good Christian Indian, a deacon of his church, being asked how it was to be accounted for that Indian youth virtuously educated in English families so often subsequently fell into bad habits, replied, in his own imperfect English, "Tucks will be tucks, for all old hen he hatchum."

> ing till near the close of this, (18th) he brought down with him the habits of other times. In his dress, in his manners, in his conversation, in his ministry, he may be classed with the Puritan ministers, of revered memory, who first came to New England. His natural temper was cheerful; but his habitual deportment was grave. Early consecrated to God, and having a fixed predilection for the ministry, he was happily formed, by a union of good sense with deep seriousness, of enlightened zeal with consummate prudence, for the pastoral office.
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> "He preached the Gospel with great plainness of speech, and with primitive simplicity. Less concerned to please than to instruct and edify, he studiously accommodated his discourses to the meanest capacity. To this end he frequently borrowed similitudes from familiar, sometimes from vulgar, objects; but his application of them was so pertinent, and his utterance and his air was so solemn, as to suppress levity and silence criticism. * * * * He carefully availed himself of special occurrences, whether prosperous or adverse, whether affecting individuals, families, his own society, or the community at large, to obtain a serious attention to the truths and duties of religion; and his discourses on such occasions were peculiarly solemn and impressive. Vigilantly attentive to the state of religion in his pastoral charge, he marked prevailing errors and sins, and pointed his admonitions and cautions against them, both in public and private, with conscientious, yet discreet fidelity. The discipline of the church he maintained with parental tenderness and pastoral authority. The committee for inspecting the manners of professing Christians appointed originally by his desire, and perpetuated for many years by his influence, evinces his care of the honour and interests of the church of which he was the constituted overseer. So great was the ascendancy which he gained over his people, by his discretion and moderation, by his condescension and benevolence, by his fidelity and piety, that while he lived, they regarded his counsels as oracular; and since his death, they mention not his name, but with profound regard and veneration.
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> "His praise, not confined to his own society, is in all the churches of New England. In controversial and difficult cases, he was often applied to for advice at ecclesiastical councils. Impartial, yet pacific,—firm, yet conciliatory,—he was specially qualified for a counsellor; and in that character he materially contributed to the unity, the peace and order of the churches. With the wisdom of the serpent he happily united the innocence of the dove. In his religious principles, he was, like all his predecessors in the ministry, a Calvinist. Towards persons, however, who were of different principles, he was candid and catholic. 'Orthodoxy and Charity' were his motto,* and he happily exemplified the union of both in his ministry and his life."

Dr. Appleton was married, about the year 1720, to Margaret, daughter of the Rev. Henry Gibbs of Watertown. It is a current tradition in the family that, while he was wooing the lady, he happened to call one day soon after a rival suitor had made his way to her father's house, leaving his horse fastened near the gate. The Cambridge minister, on his arrival, tied his own steed to the fence, and coolly unloosed the other, and with a smart stroke of his whip sent him off down the street. He then went into the house and told his rival that he had just seen a horse running away at full speed, and asked if it was his. Whereupon the owner rushed out after his stray beast, leaving Dr. A. in possession of the field. He made the most of his opportunity, offered himself, and was accepted. Mrs. Appleton was born in 1700, and died in 1771. They had twelve children; one of whom, *Nathaniel*, was born October 10, 1731; was graduated at Harvard College in 1749; and was a merchant in Boston, and a zealous patriot during the Revolutionary struggle. From an early period of the Revolution until his death, he held the office of Commissioner of loans. He corresponded with most of the eminent men of his day, and distinguished himself in writing against the slave trade from 1766 to 1773. His first wife was Mary Walker; his second Rachael Henderson. He died in 1798. Dr. Appleton had two daughters married to clergymen,—*Mehitabel* to the Rev. Samuel Haven of Portsmouth, N. H.; and *Margaret* to the Rev. Joshua Prentiss[*] of Holliston. Another daughter was married to Dr. Isaac Rand, a respectable physician of Cambridge.

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* His portrait, taken by Copley, and said to be an excellent likeness, represents him holding a volume of Dr. Watts, entitled "Orthodoxy and Charity." It was rescued from the fire in Boston in 1794, in which Dr. Appleton's manuscripts, then in the hands of his son, Nathaniel Appleton, Esq., were consumed."

THOMAS PRINCE.[†]

1717—1758.

THOMAS PRINCE was the fourth son of Samuel Prince of Sandwich, who was the son of Elder John Prince of Hull,—who came to this country in 1633, and settled first at Watertown. He was born at Sandwich, May 15, 1687, and was graduated at Harvard College in 1707. He remained some time at the College after his graduation, as a student of Theology; and then embarked for Europe, and spent several years travelling in different countries. These travels were of great use to him, in enlarging his views of men and things, and in securing to him many valuable acquaintances, and much useful information, which he was enabled to turn to important account in after life: and yet he seems subsequently to have had some scruples in regard to the propriety of his making so extensive a tour; for he says that "when he made reflections on this part of his life, he never could see with satisfaction the reasonableness and consistency of it."

During his residence in England, he was, for several years, engaged as a preacher at Combs in Suffolk, and some other places, and was earnestly requested to accept a pastoral charge; but he declined on the ground of a preference for his native country. He arrived in Boston, July 20, 1717, after an absence of about seven years. It had been his intention to embark from England somewhat earlier than he did, in company with an intimate friend, who actually sailed a short time before him; but the delay to which he was subjected was the means of saving his life,—as the ship in which he was to sail was lost, and his friend lost in it, in one of the most terrible storms on record. On his arrival at Boston, he was received with every demonstration of respect and kindness, and several churches fixed an eye upon him in the hope of securing his permanent services. He preached first for his classmate and intimate friend, Mr. Sewall, in the Old South church, on the 25th of August, 1717. Soon after this, he was requested to supply the pulpit half the time for two months; and, after he had complied with this request, the church, being fully satisfied with his services, proceeded to give him a call. He accepted the call, and was ordained as Mr. Sewall's colleague, October 1, 1718. The sermon on the occasion was preached by himself, from Hebrews XIII. 17.

To the great Whitefieldian revival Mr. Prince lent his decided countenance, and showed himself an earnest and vigorous auxiliary. He had the utmost confidence in the great itinerant, and regarded him as the chief instrument of giving a new and more spiritual direction to the public mind.

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[*] JOSHUA PRENTICE was born at Cambridge April 9, 1719; was graduated at Harvard College in 1738; was ordained pastor of the church in Holliston, May 18, 1743; and died April 24, 1788, aged seventy.

[†] Sewall's Fun. Serm.—Wisner's Hist. Disc.

He has left his favourable testimony to the character and labours of Whitefield in various forms, and is particular to state that the fruits of the revival, so far as they came under his observation, were such as to stamp the work with a character of undoubted genuineness.

In the course of his foreign travels, Mr. Prince heard much complaint of the want of a regular history of this country; and he half formed the purpose, at that time,—provided his circumstances should subsequently prove favourable to it, to attempt something of the kind himself: but, after his settlement at Boston, the numerous and arduous duties incident to his pastoral charge seemed to forbid any such attempt. However, in 1728, the matter being urged upon him by those who were most competent to judge of his qualifications for such an undertaking, he was induced to set himself to the work; and, though he did not complete his original design, he performed a service for which all subsequent historians of New England have had occasion to thank him. It seems that when the first volume of his "Chronological History of New England" was published, it was received with much less favour than its author had a right to expect,—which probably discouraged him from prosecuting the work to the length he had intended. He did, however, publish several additional numbers, which contain much important information, and bring the work down to the year 1633. Concerning this book the Rev. Elisha Callender of Rhode Island, who was a most competent judge of its merits, writes to a friend thus:—

> "It gives me great concern that Mr. Prince's Chronology has been so ill received. I look on it as an honour to the country, as well as to the author, and doubt not but posterity will do him justice. * * * * * I wish, for his sake, he had taken less pains to serve an ungrateful and injudicious age, lest it should discourage his going on with his design. I hope it will not, and hope you will encourage him; for, sooner or later, the country will see the advantage of his work and their obligation to him."

As early as 1703, while Mr. Prince was a member of College, he commenced a collection of books and public and private papers in connection with the civil and religious history of New England, which was constantly growing upon his hands for more than fifty years. He also collected a large classical, theological and general library. All these treasures he bequeathed to the church and congregation of which he was pastor. For many years they were left in an exposed state, in a room under the belfry of the Old South church; and not a few of them were actually destroyed; but, in 1814, at the instance of the Massachusetts Historical Society, they were examined, and the books and papers, specially adapted to the purposes of that Society, were allowed to be deposited in its room; while the remaining and greater part were arranged and rendered accessible in the house of the pastor.

Towards the close of his life, Mr. Prince prepared "a Revisal of the New England Version of the Psalms,"—a work which bears none of the marks of poetical genius, though it indicates a familiar acquaintance with the Oriental languages. It was undertaken by request of a committee of his own society; and, in October, 1758, was accepted by the church and congregation to be used thenceforth in public worship.

In the year 1746, a French fleet, consisting of forty ships of war under the Duke D'Anville, sailed from Chebucto in Nova Scotia, with a view to the destruction of New England. Meanwhile a day of fasting and prayer was appointed to be observed in all the churches, if by any means a gracious Providence might interpose to avert the threatening ruin. While Mr.

Prince was officiating on this occasion in his own church, and was in the midst of a fervent prayer for the Divine interposition, though the day up to that time had been perfectly calm, there arose a sudden gust of wind, so violent as to occasion a loud clattering of the windows. He instantly paused in his prayer, looked round upon his congregation with a countenance illumined with hope, and then proceeded to ask of God that that wind might frustrate the object of our enemies, and be the means of saving our country. A tempest ensued, in which the greater part of the French fleet was wrecked on the coast of Nova Scotia; the principal General and the second in command committed suicide; many died of disease; thousands perished in the ocean; and the enterprise was finally abandoned.

Mr. Prince continued to labour with undiminished assiduity, until the autumn of 1757, when his health began visibly to decline. As the time of his departure drew near, he evinced a spirit of becoming submission to the will of God, saying, "It is just as it should be;" and in the midst of severe suffering, he expressed his entire dependance on God through Jesus Christ, and added that he was weary of this world, and that it was his chief concern that his evidences for Heaven might be more full and clear. One of his last petitions was, that an open and abundant entrance might be ministered to him into God's Heavenly Kingdom. When he could no longer speak, he was asked whether he could commit his soul into the hands of Christ, and so resign himself to the will of God; and he gave an affirmative answer by lifting his feeble hand. He died on the Lord's day, a little after sunset, October 22, 1758, aged seventy-two. His funeral sermon was preached by Dr. Sewall, on the next Sabbath, from Romans IV. 8;—the same day on which, agreeably to a previous vote of his church, his "Revisal of the Psalms" began to be used in the public worship of the congregation.

The following is an extract from Dr. Sewall's funeral discourse:—

> "He was an able minister of the New Testament; a scribe instructed to the Kingdom of Heaven; who could bring forth out of his treasure things new and old. The great truths and doctrines of the Gospel were the chosen subjects of his preaching; and he spake as the oracles of God,—as one that inwardly felt the Divine excellency and importance of the word of God which he preached to others. I trust there are a number of you who will be found the seals of his ministry, his crown and joy in the day of Christ's appearing. You are also witnesses with what enlargement and fervour of devotion, he many times led us up to God in prayer.
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> "He was also earnestly concerned that a holy discipline might be maintained in the church, and that due testimony might be borne against open and scandalous sins.
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> "I might here also add that he was an hearty friend to the constitution of these churches; as exhibited in the results of their Synods, and a sincere mourner for the degeneracies found among us both in doctrine and practice.
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> "His private conversation was entertaining and instructive. As a tender and faithful pastor, he was steady to warn them that are unruly, to comfort the feeble minded, and resolve the doubting believer.
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> "And if you view him as a scholar, he shone with a distinguished lustre. He had an uncommon genius for letters; and by hard study and diligent labour, had acquired a general acquaintance with the several parts of useful and polite literature; in the knowledge of the learned languages, logic, natural philosophy, the mathematics, history, &c. And being of a curious and inquisitive mind, I suppose he had but few equals among us in Chronology; of which his "Chronological History of New England" is an evident proof: and if he had put his finishing hand to that elaborate work, it might have been found one of the most full and perfect histories of New England."

Dr. Chauncy writes thus concerning him:—

> "I do not know of any one that had more learning among us, excepting Dr. Cotton Mather; and it was extensive, as was also his genius. He possessed all the intellectual powers in a degree far beyond what is common. He may be justly characterised e of our great men; though he would have been much greater, had he not been

t to give too much credit, especially to surprising stories. He could easily be
posed on this way. Another imperfection that was hurtful to him was a strange
sposition to regard more, in multitudes of instances, the circumstances of things,
d sometimes minute and trifling ones, than the things themselves. I could, from
y own acquaintance with him, give many instances of this. But these weaknesses
twithstanding, he deserves to be remembered with honour."

The following is a list of Mr. Prince's publications:—An Account of the
st appearance of the Aurora Borealis. A Thanksgiving Sermon, 1717.
Sermon at his own ordination, 1718. Morning health no security against
e sudden arrest of death before night: A Sermon, 1727. A Sermon on the
ath of George I. and the accession of George II, 1727. A Sermon on the
ath of Daniel Oliver, Jr., 1727. Two Sermons occasioned by the earthquake,
27. A Sermon on the arrival of the Governor, 1728. A Sermon on the
ath of Cotton Mather, 1728. A Sermon on the death of his father,
amuel Prince, 1728. A Sermon on the death of the Hon. Samuel Sewall,
730. A Sermon at the General Election, 1730. A Sermon to the New
orth church, Boston, 1732. A Sermon on the death of the Hon. Daniel
liver, 1732. A Sermon on the death of Mrs. Elizabeth Oliver, 1735. A
ermon on the death of the Hon. Mary (wife of Governor) Belcher, 1736.
Chronological History of New England in the form of Annals, 1736.
o., Vol. II., Nos. 1, 2 and 3, 1755. A Sermon on the death of Nathan-
l Williams,* 1738. A Sermon on the death of Mrs. Deborah Prince,
744. A Thanksgiving Sermon occasioned by the taking of Louisburg,
745. A Sermon on the death of Thomas Cushing, 1746. Extract of a
ermon occasioned by the surprising appearance of Divine Providence for
orth America, &c., 1746. A Sermon on the victory of Culloden, 1746.
Thanksgiving Sermon, 1746. A Sermon on the death of Mrs. Martha,
ife of the Hon. Anthony Stoddard, 1748. A Thanksgiving Sermon for
viving rains after the distressing drought, 1749. Account of the English
inisters on Martha's Vineyard, 1749. A Sermon on the death of the
rince of Wales, 1751. A Sermon on the death of Mrs. Hannah Fayer-
eather, 1755. A Sermon on the death of Mrs. Anna, wife of Richard
ary, 1755. Earthquakes the works of God and tokens of his just
spleasure: A Sermon, 1755. An improvement of the doctrine of
rthquakes, containing an historical summary of the most remarkable earth-
uakes of New England, 1755. The case of Haman considered: A Sermon
the death of Edward Bromfield, 1756. Character of Caleb: A Sermon
the death of the Hon. Josiah Willard, 1756. The New England Psalm
ook revised and improved, 1758. Six Sermons, published from his MSS.
y Dr. Erskine of Edinburgh, 1785.

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* NATHANIEL WILLIAMS was born at Boston, August 25, 1675; was graduated at Harvard
llege in 1693; was ordained an evangelist; practised medicine; was preceptor of a gram-
ar school; and died June 10, 1738, aged fifty-three.

THOMAS FOXCROFT.*

1717—1769.

Thomas Foxcroft was a son of Colonel Francis Foxcroft of Cambridge, and was born in the year 1696. He was graduated at Harvard College in 1714. His father was a member of the Episcopal Church, and was desirous that his son should enter the ministry in connection with that denomination; and though the son had originally no other intention himself, yet, having examined the subject maturely, and listened to the reasonings of his friend, the Rev. Nehemiah Walter of Roxbury,—a man of great force of mind, he was finally brought to the conviction that Congregationalism is the true system. Accordingly, after having gone through a course of theological study, he received license to preach in that communion, and immediately took a stand among the most popular preachers of the day. Early in the year 1717, he was invited to preach with reference to settlement in the First church in Boston; and his services being universally approved, he was ordained on the 20th of the succeeding November, as colleague pastor with the Rev. Benjamin Wadsworth.

Mr. Wadsworth having, in 1725, been chosen to the Presidency of Harvard College, resigned his charge, leaving Mr. Foxcroft for the time, sole pastor of the church. Two years after, however,—in 1727, he received Mr. (afterwards Dr.) Charles Chauncy as his colleague. Notwithstanding the two men belonged to somewhat different schools in Theology,—Mr. Foxcroft being a rigid Calvinist, and Dr. Chauncy a decided Arminian,—the former sympathizing strongly in the movements of Whitefield, and the latter decidedly and sternly opposing him, they are said to have always maintained great good feeling towards each other; and Dr. Chauncy, the survivor, on more than one public occasion, rendered an honourable tribute to the memory of his colleague.

It was chiefly during the joint ministry of Mr. Foxcroft and Dr. Chauncy that the great Episcopal controversy took place in New England, enlisting, on each side, no small measure of talent and zeal. Mr. Foxcroft, having been brought up an Episcopalian, and having, after extensive inquiry and research, changed his views, might have been expected to feel more than common interest in the controversy; and, accordingly, we find that in 1729, he put forth a treatise characterized by uncommon vigour, which, at the time, attracted great attention, entitled,—"The ruling and ordaining power of Congregational bishops or presbyters defended."

It has already been intimated that Mr. Foxcroft was the warm friend of Whitefield, and the zealous promoter of the revival with which he was connected. In 1740, he published a Sermon "occasioned by the labours and visits of Mr. Whitefield;" and in 1745, "an Apology in behalf of the Rev. Mr. Whitefield, offering a fair solution of certain difficulties, objected against some parts of his public conduct, in point of moral honesty and uniformity with his own subscriptions and ordination vows." This was one of the most notable pamphlets connected with that memorable controversy, and called forth a sharp reply from some writer who gave only the initials of his name. It does not appear that Mr. Foxcroft sympathized with the extreme meas of Davenport and some of his coadjutors, though he was fully impressed the conviction that the revival was, on the whole, a genuine work, and he was called upon to do what he could to promote it.

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* Chauncy's Fun. Serm.—Mass. Gazette, June 22, 1769.—Chandler's Life of Dr. Johnson.—Mass. Hist. Coll., X.—Emerson's Hist. of the First church, Boston.

the year 1736, Mr. Foxcroft experienced a paralytic shock, from which ever fully recovered, though he continued, for many years after, regular- discharge the duties of his office. His popularity as a preacher, how-, was not a little affected by this calamitous visitation. For some time re his death, his faculties had sunk, in a great measure, under the power isease. His death took place on the 18th of June, 1769, when he lived nearly seventy-three years, fifty-two of which he had spent in the istry. His funeral sermon was preached by his surviving colleague, Dr. uncy, and was published.

he following testimonies to the character of Mr. Foxcroft, are from the of Dr. Chauncy; and, considering the difference in their opinions, they alike honourable to both parties.

he first is from the well known letter written by Dr. Chauncy to Presi- Stiles, the year before Mr. Foxcroft's death,—enumerating some of the prominent men in New England.

> You may wonder I have not mentioned Mr. Foxcroft, as he is my colleague. It justly be said of him that his powers are much beyond the common size. Few been greater students in Divinity. His knowledge is pretty much confined within circle. His reasoning faculty, before his last sickness, was in a degree of eminence; few had a greater command of words, nor was he wanting in liveliness of imagin-. He has written and printed several very valuable things, beside sermons, that reflect honour upon him in the opinion of all capable judges."

the sermon occasioned by his death, Dr. Chauncy says,—

> He was a real good Christian; a partaker of the Holy Ghost; uniform in his walk God in the way of his commandments, though, instead of trusting that he was eous in the eye of a strict law, he accounted himself an unprofitable servant; fixing ependance, not on his own worthiness, not on any works of righteousness which he done. but on the mercy of God and the atoning blood and perfect righteousness esus Christ. His writings evince a clearness of perception, copiousness of inven- liveliness of imagination, and soundness of judgment. They bear testimony also s unfeigned piety."

he following is a list of Mr. Foxcroft's publications:—A Sermon at his ordination, 1718. A Sermon on cleansing our way in youth, 1719. A non on kindness, 1720. A Sermon on the death of his mother, 1721. duty of the godly among a professing people to be intercessors and rmers: A Sermon, 1722. A Sermon on the death of John Coney, 1722. Essay on the state of the dead, 1722. The day of a godly man's death er than the day of his birth: A Sermon, 1722. Two Sermons showing to begin and end the year after a godly sort, 1722. A Sermon on the h of Dame Bridget Usher, 1723. God's face set against an incorrigi- people: A Sermon, 1724. A Sermon at the ordination of John Lowell, 6. Death the destroyer: A Sermon, 1726. A Sermon on the death of Hon. Penn Townsend, Boston, 1727. A Discourse preparatory to the ce of a minister, 1727. A Sermon at the Boston Lecture on the death of Rev. William Waldron, 1727. A Sermon on occasion of the death King George II., 1727. A Sermon on the earthquake, 1727. A Ser- on death, 1727. A Discourse at the ordination of John Taylor,* 1728. wer to Mr. T. Barclay's Persuasive, &c., 1729. Eli the Priest dying enly: A Sermon preached at the Thursday Lecture, Boston, on occasion of the sudden death of the Rev. John Williams and the Rev. Thomas Blowers,[*] 1729. A Century Sermon, 1730. The Pleas of Gospel impenitents examined and refuted: Two Sermons at the Thursday Lecture, 1730. The Divine right of Deacons: A Sermon preached at the ordination of Mr. Zechariah to the office of Deacon, 1731. A Sermon to a young woman under sentence of death, 1733. A Sermon occasioned by the death of the Rev. Benjamin Wadsworth, 1737. A Sermon on evangelic preaching occasioned by the visits and labours of Whitefield, 1740. The blessings of a soul in health and prospering to be supremely wished for: A Sermon, 1742. A Sermon at a private family meeting, 1742. A Preface to Fleming's fulfilling of the Scripture, 1743. An Apology for Mr. Whitefield, 1745. The Saints' united confession in disparagement of their own righteousness: A Sermon at the Thursday lecture, Boston, 1750. Like precious faith, &c.: A Sermon at the Old Church Lecture in Boston, 1756. Thanksgiving Sermon upon the reduction of Canada, 1760.

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* OHN TAYLOR was a native of Boston; was graduated at Harvard College in 1721; was or- d pastor of the church in Milton, Nov. 13, 1728; and died Jan. 26, 1750, aged forty-six.

Mr. Foxcroft had a son, *Samuel*, who was graduated at Harvard College in 1754; was ordained pastor of the church at New Gloucester, Me., January 16, 1765; was dismissed in January, 1792; and died much respected and lamented, March 9, 1807, aged seventy-two.

MOSES DICKINSON.[†]

1719—1778.

MOSES DICKINSON was born at Springfield, Mass., December 12, 1695,—his father having lived successively at Hatfield, Hadley and Springfield. He was a younger brother of the celebrated Jonathan Dickinson, President of the College of New Jersey. He was graduated at Yale College in 1717. He was settled as pastor of the Presbyterian churches in Hopewell and Maiden Head, New Jersey, sometime before September, 1719; for his illness at that time detained his brother from Synod. He sat in Synod, for the first time, in 1722. The Rev. Joseph Morgan of Freehold wrote to Cotton Mather in May, 1721, of "the astonishing marks of a work of grace around him, and which were more plentiful among those who had been longer under the means of grace;" and in another letter written in September, he speaks of "*magnum incrementum ecclesiæ* in Mr. Dickinson's congregation."

After the dismission of the Rev. Stephen Buckingham from Norwalk, Conn., in the early part of 1727, the vacant society were disposed to call Gilbert Tennent, then of New Brunswick, N. J., to be their pastor; but when the advice of the Fairfield Association was asked in reference to the matter, they gave their opinion against it, on the ground of "the paucity of Gospel labourers in the Jerseys." On the 26th of June, 1727, the society voted to request Mr. Dickinson to supply their pulpit with reference to a settlement among them. He came, and after he had preached two or three Sabbaths, they gave him a call to become their pastor. The call, however, was far from being unanimous,—not from any dissatisfaction with Mr. Dickinson, but because a portion of the congregation were in doubt whether Mr. Buckingham had been regularly dismissed, and whether he ought not still to be considered as sustaining to them the pastoral relation. The question was referred to the Association; and their decision was that Mr. Buckingham was no longer the minister of the society, though they seem to have been involved in a painful controversy with him, and some of the proceedings had been considered of doubtful propriety. The Association, having given their reasons for this opinion, expressed their hearty approbation of extending a call to Mr. Dickinson; though it is not easy now to see the entire consistency of this with the reason which they gave for not favouring a call to Mr. Tennent. After the favourable judgment of the Association had been obtained, those who had constituted the minority seem to have made no further opposition to his settlement.

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[*] THOMAS BLOWERS was born at Cambridge, Aug. 1, 1677; was graduated at Harvard College in 1695; was ordained pastor of the First church in Beverly, Oct. 29, 1701; and died June 17, 1729, in the fifty-second year of his age. He published a Sermon on the death of the Rev. Joseph Green of Salem village, 1715.

[†] *Hall's Hist. of Norwalk.*—MS. Collections of Rev. Richard Webster.

The "Worshipful" Joseph Platt was appointed to attend Mr. Dickinson back to New Jersey, and to endeavour to secure from the Presbytery his release from his pastoral charge, with a view to his accepting the call from Norwalk,—Mr. Dickinson himself being disposed to make the change. The desired separation was effected, and Mr. Dickinson was installed at Norwalk in the summer or autumn of 1727. His people seem to have parted with him reluctantly, and there is still in existence a large manuscript entitled "Some meditations on the occasion of the removal of Mr. Dickinson, delivered in Hopewell meeting house, by Enoch Armitage." This man was an elder in Dickinson's church.

He remained at Norwalk during the rest of his life. In 1764, he requested that a colleague should be provided for him, and the request was complied with. The Rev. William Tennent, son of the Rev. William Tennent of trance memory, was installed as his colleague, and continued in that connection for seven years. In 1772, Mr. Tennent resigned his charge, and Mr. Dickinson again became sole pastor, and so continued till the time of his death. He died May 1, 1778, in the eighty-third year of his age, and fifty-first of his ministry in that church.

Mr. Dickinson was the father of eight children, the first of whom was born in 1721, the last in 1734.

Mr. Dickinson's published works show that he had a discriminating and vigorous mind, and withal was an adroit controvertist. When his brother, President Dickinson, died, there was a controversy pending between him (the President) and the Rev. John Beach, a distinguished Episcopal clergyman of Connecticut, on the distinctive points of Calvinism and Arminianism. Moses Dickinson took up the controversy where his brother left it, and managed it in a way that evinced considerable polemic dexterity. In addition to what he wrote in connection with this controversy, he published a Sermon on the death of the Hon. Thomas Fitch, Governor of Connecticut, 1774.

FROM THE REV. EDWIN HALL, D. D.

NORWALK, February 11, 1853.

Dear Sir: There is but one individual remaining in our congregation, who has a distinct remembrance of the Rev. Moses Dickinson,—a lady who is now ninety years of age. She was fifteen years old at the time of his death, and resided at New Canaan. She remembers well his personal appearance, and the high veneration in which he was held in all the surrounding region. This I have from her own lips; and I rely much on her testimony,—for she has been a person of great intelligence and marked character, and had an unusual acquaintance with the generation preceding her own. When I came here, nearly twenty-one years ago, there were many aged people living, who knew Mr. Dickinson well. I often heard them speak of him in terms of the highest respect. They left upon my mind the strong impression concerning him, that he was a man of superior learning and capacity, of earnest and uniform piety, of sound judgment and strong common sense, of commanding personal appearance, of great dignity and courtesy, full of good feeling, abounding in good works, living as a father among his children, and not only looked up to as a beloved minister of Christ, but held in esteem among his fellow citizens, as one of their first and ablest men. I have never been able to find any of his writings.

Very truly yours,

EDWIN HALL.

JOSHUA GEE.*

1721—1748.

JOSHUA GEE was a native of Boston, and was born in the year 1698. His father, Joshua Gee, was a respectable tradesman, and both his parents were members of the Second church, Boston, of which he himself also became a member in 1716. He was graduated at Harvard College in 1717, and was regarded as a young man of great promise. His early efforts in the pulpit commanded uncommon attention. He was a candidate at the New Brick church, Boston, with Mr. Waldron, in 1721; and in 1723, he had a call to settle at Portsmouth, which he declined. The same year he was invited to settle as a colleague with Cotton Mather, over the same church in whose bosom he had been born and educated, and of which he was a member. He accepted the invitation and was ordained on the 18th of December, Cotton Mather giving the Charge. In this relation he continued till the close of his life.

Mr. Gee distinguished himself especially by a vigorous and earnest defence of the great Whitefieldian revival. Not only did he cordially welcome Whitefield to Boston, and adopt in his own church the general system of measures which he recommended, but enlisted with much zeal in a public controversy which was called forth by the then existing state of things in the churches. The Convention of Congregational ministers, at its annual meeting in Boston in 1743, feeling themselves called upon to take notice of what they deemed the erratic tendencies of the times, published "a Testimony against several errors of doctrine and evils of practice, which have of late obtained in various parts of the land." Mr. Gee replied to this in a Letter to the Rev. Nathaniel Eells, Moderator of the Convention; complaining that the "Testimony" was deficient, in that it contained nothing in favour of revivals; and calling another meeting of ministers, for the day succeeding the Commencement at Cambridge, then held in July. The proposed meeting took place, and sent forth another "Testimony," representing in a favourable light the late revivals, but suggesting timely cautions against prevailing irregularities. This document was signed by sixty-eight ministers, and the separate testimonies of forty-three others were included in an Appendix; making the whole number of names one hundred and eleven. Mr. Gee's pamphlet attacking the Convention, was answered by Mr. Prescott[*] of Salem, and Mr. Hancock of Braintree; in which they maintain that several of Mr. Gee's statements were incorrect, and strongly defend the doings of the Convention. Dr. Chauncy, who had been personally assailed by Mr. Gee, published a Letter in his own defence in the Boston Evening Post of June 24; and Mr. Gee, according to Mr. Hancock, retracted. Another meeting of the Assembly was held in September, 1745, when a second "Testimony" in favour of the prevailing religious excitements was issued, signed by Mr. Gee and twenty-three others.

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* Prince's Christ. Hist. I.—Mass. Hist. Coll. X.—Ware's Hist. Disc.—Robbins' do.

Mr. Gee was, for many of the latter years of his life, an invalid. As early as 1731, he requested to have assistance in administering the communion, whenever he might be too feeble to perform the whole service; and also to have measures taken for the supply of the pulpit. The church readily agreed to his proposal; and the result was that, in June, 1732, Samuel Mather became his colleague. After he had continued in this relation nine years, a serious difficulty arose between himself and the majority of the church, as well as between himself and Mr. Gee, in consequence of which, in December, 1741, he was dismissed from his charge. Mr. Gee continued sole minister of the church till September, 1747; when Samuel Checkley[†] became his assistant. His health which had been declining for a long time, now failed more rapidly, and he died on the 22d of May, 1748, in the fifty-first year of his age, and the twenty-fifth of his ministry.

Mr. Gee was married to a daughter of the Rev. Mr. Rogers of Portsmouth,—a most amiable and accomplished woman. She died in 1730, aged twenty-nine. A Discourse was preached on the occasion of her death, by the Rev. Peter Thacher, and published.

Mr. Gee published a Sermon on the death of Cotton Mather, 1728; two Sermons on Luke XIII. 24, 1729; Trade and Navigation of Great Britain considered, 1729; Letter to the Rev. Nathaniel Eells, Moderator of the late Convention of pastors at Boston, 1743.

[*] BENJAMIN PRESCOTT was the son of Jonathan Prescott of Concord, and was born Sept. 16, 1687; was graduated at Harvard College in 1709; was ordained minister of Danvers, Sept. 23, 1713; resigned his charge, Nov. 16, 1756; and died May 28, 1777, aged ninety. He published an Examination of certain Remarks, &c.; a Letter to the brethren of the First church in Salem, 1735; a Letter to Joshua Gee, in answer to his addressed to the Rev. Nathaniel Eells, 1743; a Letter to the Rev. Mr. George Whitefield, 1745; a free and calm consideration of the unhappy misunderstandings and debates between Great Britain and the American Colonies, 1768.

[†] SAMUEL CHECKLEY was the son of the Rev. Samuel Checkley, who was born at Boston; was graduated at Harvard College in 1715; was ordained the first minister of the New South church in Boston, Nov. 22, 1719, and died Dec. 1, 1769, aged seventy-three. He published a Sermon on the death of George I., 1727; a Sermon on the death of the Rev. William Waldron, 1727; Little Children brought to Christ: a Sermon, 1741; a Sermon to Capt. Stoddard and his company on the occasion of their going against the enemy, 1755; the Christian triumphing over death: a Sermon on a mournful occasion, 1765.

Samuel Checkley, the son, was born at Boston; was graduated at Harvard College in 1743; was settled over the Old North Church, Boston, as colleague with the Rev. Joshua Gee, Sept. 3, 1747, and died March 19, 1768. The Rev. Henry Ware, in one of his Historical Discourses says of Mr. Checkley—"He is said to have been distinguished for a peculiar sort of eloquence, and an uncommon felicity in the devotional service of public worship. He published nothing except one sermon on the death of Mrs. Lydia Hutchinson, (1748,) and left the records of the church so imperfect, that little can be learned from them of its state and fortunes during his connection with it." I find another sermon of Samuel Checkley the younger, mentioned in the Catalogue of the American Antiquarian Society, entitled "A Sermon upon a mournful oc sion, 1766."

Dr. Chauncy, who knew Mr. Gee well, says of him,—

> "He had a clear head and a stronger one than common. Few saw farther or could reason better. His foible was a strange indolence of temper. He preferred talking with his friends to every thing else."

There is a tradition that Dr. Chauncy also said of him,—

> "It was happy Mr. Gee had an indolent turn; for with such fiery zeal and such talents, he would have made continual confusion in the churches."

Dr. Eliot's account of him is as follows:—

> "His genius was profound; his learning considerable; his theological attainments very superior. His sermons are well composed and argumentative, and they who were intimate with him, speak of his talents for conversation as very uncommon. He indulged a kind of literary indolence, and preferred to converse rather than to write. Yet he never delivered in the pulpit any thing like an extemporaneous address; and was reluctant to print his discourses, when urged, because he must finish them with some labour. He was bigotted in his opinions, which were in favour of high *supralapsarian* doctrines."

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JOHN GRAHAM.

1721—1774.

FROM THE REV. WILLIAM ALLEN, D. D.

NORTHAMPTON, April 19, 1856.

My Dear Sir: I cheerfully comply with your request for a brief notice of the Rev. JOHN GRAHAM, who occupied in his day a prominent place among the ministers of New England. I may add that my relations to his family have been such as to put me in possession of the leading facts in connection with his history, and thus render it easy for me to perform the service you have asked.

John Graham was a descendant of one of the marquises of Montrose. He was born in Edinburgh in 1694, and educated at Glasgow. If he had any high and honourable thoughts in consequence of his descent, he certainly did not inherit much property. He was educated as a physician. Emigrating to this country with the Londonderry people in 1718, he lived, at first, in Exeter, N. H.; but, after he became a preacher, he went to Stafford, Conn., and was ordained as the first minister of the place, May 25, 1723. The town received in 1719 its first settlers, who were probably few in number, and did not abound in wealth. If they were not poor, they were very illiberal and unjust; for their minister and his family were actual sufferers from the want of the necessaries of life. He was dismissed for inadequate support in 1731. After living a while in Lebanon, he was settled, January 17, 1733, having a house given him and a hundred pounds salary, as the first minister of the Second church in Woodbury, in a village on the Pomperang river, which is now the town of Southbury. The church was formed the same day: he and his wife, Abigail, were members. Here he lived more than forty years, passing the remainder of his life in usefulness, and much respected. He died December 11, 1774, aged eighty, in the fifty-fourth year of his whole ministry. He had admitted, in thirty-[illegible] years, three hundred church members.

In the remarkable revival of religion in New England, about the year 1740, he was one of the eminent ministers who zealously promoted it by his labours, co-operating with his neighbours, Mills, Farrand and Bellamy, and with Lockwood, Lord, Williams, Whitman,[*] Meacham, Humphreys,[†] Pomeroy and Wheelock. He was one of the eleven ministers in Fairfield county, who gave their attestation to the work in 1743. Some of the others were Anthony Stoddard, Jedediah Mills, Ebenezer White[‡] and Joseph Bellamy.

Mr. Graham had a colleague eight years,—Benjamin Wildman, who was graduated at Yale College in 1758, and died in 1812, having been a minister forty-three years. It is related of him that he once consulted Dr. Bellamy as to what he could do to persuade his people at Southbury to attend meeting more generally and punctually. When Dr. B. advised him to place a barrel of rum in the pulpit, he replied,—"I am afraid to do that, for I should have half the church of Bethlehem (Dr. Bellamy's church) down here on the Sabbath."

Mr. Graham was the head of a noted family. He was married in Exeter, to Love Sanborn; and there his son *John* was born in 1722. His second wife was Abigail, the daughter of the Rev. Isaac Chauncy of Hadley. His daughter, *Love*, married first Mr. Brinckerhoff, who lived on the Hudson river, and next the Rev. Jonathan Lee of Salisbury. She was the mother of the Rev. Dr. Chauncy Lee. Three of his sons were ministers:—*John* who was graduated at Yale in 1740, was settled at West Suffield, Conn., and died in 1796; *Chauncy*, who was graduated in 1747, was settled at Fishkill, N. Y., and died in 1784; and *Richard Crouch*, who was graduated in 1760, was settled at Pelham, Mass., and died in 1771. Mr. Graham's sons,—*Andrew* and *Robert*, were physicians. *Andrew* died in Southbury in 1785, and his son was John A. Graham, LL. D., of Vermont and New York, who died in 1841; *Robert* lived at White Plains, and was Judge of the Common Pleas and of the Admiralty Courts. The Rev. John Graham who died in 1796, was the father of the late *Sylvester Graham* of Northampton, who died in 1851, aged fifty-six,—for many years known as a public lecturer on temperance and health.

Mr. Graham was an earnest preacher, intelligent and faithful in all the duties of life. He was honoured by Yale College with the degree of Master of Arts in 1737,—the tenth person not educated there, thus honoured. He was regarded as a man of learning, and of prudence and power in polemical discussion. He published a pamphlet on Episcopacy against Dr. Johnson and Mr. Beach in 1732, and a Rejoinder to Dr. Johnson's Answer; also, a Sermon at Coventry at the ordination of Nathan Strong, 1745; and an Answer to Mr. Gale's pamphlet, entitled "A calm and full vindication,

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[*] Samuel Whitman was graduated at Harvard College in 1696; was employed in teaching the grammar school at Salem in 1699; was ordained pastor of the church in Farmington, Conn., December 10, 1706; was a Fellow of Yale College from 1724 to 1746; and died in August, 1751, aged seventy-five. His son, *Elnathan*, was graduated at Yale College in 1726; was a Tutor there from 1728 to 1732, and a Fellow from 1748 to 1774; was ordained pastor of the Second church in Hartford, Nov. 29, 1732, and died in 1776. He preached the Election Sermon in 1745, which was published.

[†] Daniel Humphreys was graduated at Yale College in 1732; was ordained pastor of the church in Derby, Conn., in 1733; and died in 1787.

[‡] Ebenezer White was graduated at Yale College in 1733; was ordained pastor of the First church in Danbury, Conn., March 10, 1736; and died in 1779.

&c., relating to Yale College, 1759. His son Chauncy published a Sermon preached at Albany, entitled "Children federally holy," 1765.

I am, dear Sir, very respectfully, your friend,

WILLIAM ALLEN.

WILLIAM WALDRON.*

1721—1727.

William Waldron belonged to one of the most respectable families in New Hampshire. He was grandson of Major Richard Waldron, an early settler of Dover, who, at the age of eighty, was horribly mangled and murdered by the Indians, in the year 1689. He was son of Capt. Richard Waldron of Portsmouth, whose first wife was a daughter of John Cutts, President of New Hampshire, and whose second (the mother of William) was Elinor Vaughan,—also a descendant from the family of Cutts. His brother, Richard, was Secretary of New Hampshire; and his sister, Abigail, was married to Colonel Saltonstall of Haverhill, Mass. He was born at Portsmouth, on the 4th of November, 1697; and was graduated at Harvard College in 1717.

Mr. Waldron became the pastor of the New Brick church, Boston, at the time of its formation. Having preached for some time, as a candidate, in connection with Mr. Joshua Gee,—afterwards minister of the Old North church, he was chosen pastor on the 26th of September, 1721, and was ordained May 22, 1722. Cotton Mather preached the Sermon, and Increase Mather gave the Charge. It was the last ordination that Increase Mather ever attended.

Mr. Waldron engaged in his duties with great zeal, and quickly succeeded in gaining, in a high degree, the affections of his people. As he advanced in his ministry, he seems to have had a constantly growing sense of responsibility, and a more humbling impression of his own unworthiness. On the 23d of May, 1726, he writes thus:—

> "This day begins a fifth year from my ordination to the work of a Gospel minister. Ah Lord, what an unfruitful Christian, what an unfaithful steward, have I been! Oh for the good Spirit of grace, that, for the time to come, I may abound in the work of the Lord, and be always ready for the coming of the Lord!"

On the 14th of August, 1727, he paid a visit to his friend, the Rev. William Cooper, minister of the Brattle-street church, where he met several of his brethren; but, after conversing a little while with them, he took his leave, saying that he felt too unwell to remain any longer. He immediately went to his own house, and never left it, till he was carried from it a corpse. His disease proved to be a slow fever of an intermittent type; but, in the early stage of it, little danger was apprehended. He had at first some painful apprehensions in respect to his spiritual state; but the clouds which had gathered around him quickly passed away; and he was enabled to submit quietly to his Heavenly Father's will. His church had frequent meetings for prayer in his behalf, in which they were joined by the ministers of the town; but the hopes of his recovery were gradually extinguished. As the time of his departure drew near, he repeated several times the words of his dying Lord—"Father, into thy hands I commend my spirit;" and, even after his speech failed him, he kept lifting his hands and eyes to Heaven, in token of the satisfaction he had in his Redeemer's gracious presence. He died on the 11th of September, 1727, in the thirty-first year of his age, and the sixth of his ministry. "He died," says Cotton Mather, "nobly. So to die is indeed no dying. 'Tis but flying away with the wings of the morning into the Paradise of God." Several of the Boston ministers preached sermons in reference to his death, which were published.

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* Ware's Hist. Disc.—Robbins' do.

Mr. Waldron was married, soon after his ordination, to Eliza Allen of Martha's Vineyard, who survived him, with two little children. One of them,—a daughter, became the wife of Colonel Josiah Quincy of Braintree, Mass.

The following testimony concerning Mr. Waldron is from the dedication of the Rev. Thomas Foxcroft's Sermon on his death, by the Rev. William Cooper:—

> "Piety is the most Divine part of a minister's character, * * * and this is that for which your deceased pastor was especially valuable. The grace of God (we have reason to think) took an early possession of his soul; and it afterwards governed in his life, adorned his conversation, and animated his ministry. Those of us who took knowledge of him from an intimate acquaintance with him, could'nt but discern a reverence for the Divine Majesty, a relish of spiritual things and a delight in religious duties, to live with him and to grow and increase. * * * * * *
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> "In the house of God he was a wise and faithful steward. In his preaching he fed you with wholesome and edifying truths, that might minister proper nourishment to your souls: the method plain and easy,—the manner grave and solemn,—the dress neither gaudy nor homely. * * * He insisted on the pecular doctrines of the Gospel, but did not overlook the great things of God's Law. He taught justification by faith in the righteousness of Christ, yet affirmed constantly that they which believe in God should be careful to maintain good works. And that you might know what is good, and what the Lord your God requires of you, he began a course of Sermons upon the Commandments; which I suppose were not finished when he died.
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> "He gave himself to prayer as well as the ministry of the word. In his early childhood, he began to call on the name of the Lord. A particular providence set the wheel of prayer a going, and I believe it never wholly stopped afterwards. This he once gave me an account of in a retired conversation I had with him; and I suppose I was the only person to whom he mentioned it. It was this—his dear parents were gone somewhere by water, and a storm or sudden gust of wind arose, when it was supposed they might be coming home. He heard the family speak of the danger they might be now in. This so alarmed his fear, that he went alone to seek God in their behalf, that they might be preserved and returned. They were so. And having begun thus successfully to pray for his parents, he afterwards continued to pray for himself. While at the College, I know, he was one of those young students, who used to meet on the evenings of the Lord's days for prayer and other exercises of private social religion. And his ministry was carried on very much with prayer. When he began his course of Sermons upon the Commandments, I find he, in a solemn and particular manner, begged of God direction and assistance therein. And he was very desirous to engage the prayers of others for him. He used to ask them, not as a compliment, but as one in earnest, who knew how to value them. His public prayers were serious and pertinent; and I have sometimes heard him pray with much affection and enlargement; particularly in the administration of the Lord's Supper, at which I was once present with him."

The Rev. Chandler Robbins, in his History of the New North church, writes thus of Mr. Waldron:—

> "As a preacher he was remarkable for soundness of argument, plainness and directness of speech, and gravity of manner. His temper was naturally obliging and his affections warm; whilst, at the same time, he was too independent to stoop to any little arts to conciliate favour, and too stern in integrity ever to prostitute his conscience. He was, like most of the clergymen of New England, a hearty patriot, and a steady friend and advocate of all the civil privileges which the people then enjoyed. He was also a strict and very zealous Congregationalist. If he had lived longer, there

doubt that he would have exerted a powerful influence in the community, and have left more conspicuous memorials upon the records of this Church."

OLIVER PEABODY.*

1721—1752.

Oliver Peabody was born of respectable parents in Boxford, Essex County, Massachusetts, in the year 1698. He lost his father when he was only two years old; in consequence of which, the care of his education devolved wholly on his pious mother. In his early youth, his mind became impressed with divine truth, and he resolved to devote his life to the service of his Maker, and the best interests of his fellow men. Having gone through the preparatory course of study, he entered Harvard College in 1717, and was graduated in 1721, in the twenty-third year of his age. As he had the ministry in view during his whole course, his studies, even in College, were directed somewhat with reference to it; though this did not prevent him from making highly respectable improvement in *all* the branches then included in a collegiate education.

Immediately after he was graduated, the committee of the Board of Commissioners for propagating the Gospel requested him to be ordained as an evangelist, with a view to becoming a missionary among the surrounding heathen. They had before made a similar application to a number of candidates, but they had all declined from the apprehension of an approaching Indian war; and it was urged upon him as a reason for consenting to the proposal, that if he declined, they should be obliged, at least for a time, to relinquish the object. The argument prevailed with him; and, though fully aware of the deprivations and sacrifices to which it must subject him, he entered cheerfully this dark and unpromising field of ministerial labour. The Honourable Board of Commissioners having determined to send him to Natick,—a place lying in the vicinity of the Society which employed him, and surrounded with settled ministers,—they did not immediately ordain him, but directed him to perform missionary service, until circumstances should render his ordination expedient.

He preached there, for the first time, on the 6th of August, 1721. At that period, there were but two families of white people in the town, though they were soon joined by several others. Among the Indians there was no church, nor member of a church, nor even a person known to have been baptized; for, though a church *had* been formed there sixty years before, by the labours of John Eliot, it had, some time previous to Mr. Peabody's going among them, become extinct.

He preached constantly at Natick, from the 1st of August, 1721, till the close of the year 1729; when a committee from the Board of Commissioners, joined by a committee from the Corporation of Harvard College, were directed to repair to Natick, and take into consideration the expediency of forming a church, and settling a minister. Their deliberations resulted in a conviction that it was expedient to gather a church, consisting partly of English and partly of Indians, and to constitute Mr. Peabody their pastor. Measures were immediately adopted in conformity with this recommendation. Three Indians were propounded, "after much pains taken with them," and the 3d of December was set apart as a day of fasting and prayer. Mr. Baxter* of Medfield preached on the occasion, and constituted a church, consisting of three Indians and five white persons. On the 17th of the same month, Mr. Peabody was ordained at Cambridge, a missionary, to take the pastoral charge of the church and society at Natick. Here he resided constantly during his whole ministry, with the exception of one season when he was employed as a missionary to the Moheagan tribe of Indians in Connecticut.

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* Panoplist, VII.—Allen's Biog. Dict.

About two years after his settlement at Natick, he was married to Hannah, daughter of the Rev. Joseph Baxter,—a lady distinguished for her excellent sense and fervent piety. They had twelve children, eight of whom lived to reach maturity. One of them *Oliver*, was graduated at Harvard College in 1745, was ordained at Roxbury, November 7, 1750, and died May 29, 1752.

Mr. Peabody's labours among the Indians were attended with very considerable success. He succeeded in inducing many of them not only to abandon their savage mode of living, and conform to the usages of civilized society, but also to cast away their degrading vices, especially that of intemperance, and, in instances not a few, he was instrumental, by God's blessing, of bringing them under the power of a living Christianity. Twenty-two persons were added to the church the first year after his ordination, a number of whom were Indians. In a letter to the Convention of ministers assembled at Boston from the New England Provinces in July, 1743, to record their Testimony in respect to the Revival of that day, he writes thus:—

> "Among my little people, (I would mention it to the glory of the rich grace, and of the blessed Spirit, of God,) there have been very apparent strivings and operations of the Holy Ghost among Indians and English, young and old, male and female. There have been added to our church, of such I hope as shall be saved, about fifty persons of different nations, since the beginning of last March was two years, whose lives in general witness to the sincerity of their profession."

During the period that elapsed between Mr. Peabody's ordination and his death, which was a little more than twenty-two years, there were baptized, within the limits of his society, one hundred and sixty Indians and four hundred white persons; and there were twenty-nine Indians and twenty-two English baptized, previous to his ordination. The whole number admitted into his church, after his ordination, was one hundred and sixty-five; of whom thirty-five were Indians, and one hundred and thirty were white persons. During his whole residence at Natick,—a period of thirty-one years and a half, two hundred and fifty-six Indians died, one of whom reached the age of a hundred and ten years.

Mr. Peabody was naturally of a delicate constitution; but he was always ready to task his energies to the utmost in the cause of his Master. Hence he consented, a few years before his death, to undertake a mission among the Moheagans; but such were the fatigues and hardships to which he was subjected, that his constitution received an injury from which it never recovered. From this time, he fell into a decline, which, though it was of several years' continuance, led to his dissolution. During his last illness, he was remarkably sustained by the gracious presence of the Saviour and the Comforter. He repeatedly observed to his family that his greatest concern was for the welfare of his flock; and he improved every opportunity that his waning strength allowed to him, to urge them to avail themselves of the merciful provisions of the Gospel. He lingered until Sunday, February 2, 1752, when he departed with Paul's heroic language on his lips—"I have fought a good fight" &c. He died in the fifty-fourth year of his age.

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* Joseph Baxter was born at Braintree, June 4, 1676; was graduated at Harvard College in 1693; was ordained at Medfield, April 21, 1697, and died May 2, 1745, aged sixty-nine. He published the Mass. Election Sermon, 1727.

During his last illness, the Indians testified their gratitude and affection towards him in every way in their power; and, at his death, they mourned for him as for a father. One of them in particular, by the name of Prince, would not leave the room by night or day, during the five days that the body lay unburied, even long enough to take refreshments, except as those around him absolutely forced him to do so. It would seem that few men have lived more beloved, or died more lamented.

The most satisfactory account of Mr. Peabody's character that I have been able to find, is the following, originally published in the Panoplist, and written by a clergyman who had been conversant with the scene of his labours as well as with many of his friends:—

"As a minister Mr. Peabody was faithful and laborious. He accounted the work of the ministry an honourable employment; and, by his unwearied diligence and exemplary life, he honoured it. From his first entrance upon the sacred office, he made it the business of his life to improve in the qualifications for it. He studied to 'show himself approved unto God, a workman that needeth not be ashamed. rightly dividing the word of truth.' He considered it to be the great design of preaching, to give men a realizing view of their guilt and danger, to show them wherein their true and substantial happiness consists, and to point out to them the method in which it might be obtained. It was not to him a trifling consideration to appear in the presence of the immortal beings who were committed to his charge, and deliver to them a message from the living God, in the name of the Lord Jesus Christ. He would survey the people of his charge with a deep interest, with a mixture of pity and solicitude, and in his addresses to them he was pungent plain and affectionate. He made it an object of importance to speak so plainly that the most ignorant might understand;* so seriously and impressively that the careless and stupid might feel; so convincingly *that gainsayers and those who opposed themselves might be put to silence*. Not thinking that he had discharged all his duty, when he had carried them to the throne of grace in humble and importunate prayer, and had taught them from the oracles of God on the holy Sabbath, he seized other opportunities to counsel, warn and admonish them, to catechise the youth, instruct the ignorant, use his exertions to reclaim the vicious, and to commend all to the care, guidance and compassion of the gracious and sovereign God.

"He was a friend and father to his people, and by his wise, prudent and manly deportment, he conciliated the esteem and affection of all. Among the Indians he was often called in as a mediator; and such was their confidence in his judgment, that his decision generally imparted satisfaction, and restored peace and harmony. A faithful discharge of duty, even in administering reproof, would not make them his enemies; and he so gained their confidence that he dwelt among them without fear.

"Amidst the multiplicity of cares, arising from a mixed society, he was not inattentive to a large family, composed of his own children and a number of boarders and domestics,—generally amounting in the whole to about twenty, all of whom he would collect morning and evening to hear the Scriptures read, join in singing a psalm of praise, and in the devout exercises of prayer. In his family he discharged the duties of the Christian minister, the affectionate husband, and tender companion, the kind indulgent parent, the humane and liberal master. His house was a welcome receptacle for the stranger, his heart was open to his friends, and his bounty was cheerfully administered to relieve the wants of the needy. His local situation in the vicinity of Boston, yet environed by Indian wigwams, drew the attention of strangers and distinguished foreigners, who often repaired to his hospitable mansion, where they were sure to find a hearty welcome. Among his friends was Governor Belcher,—a man whose heart was alive to the missionary cause, and who treated Mr. Peabody with something more than empty compliments and ceremonious visits. He made Mr. Peabody welcome to his house; and, by various acts of kindness, displayed a friendship that was founded on real esteem, and strengthened by a union of virtuous affections.

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* By the exertions of Mr. Peabody, the Indians were so improved in regard to their education, that many of them could read and write as well as understand the English language. Mr. Moody from York, in the Province of Maine, was at Natick and preached to the Indians; and in order to be understood by them, he supposed he must condescend to all low expressions; but he forgot that he was preaching to civilized Indians, who remarked upon his preaching "that if Mr. Peabody should preach in such low language, they should have concluded he was crazy, and would have gone out of the meeting house and left him."

"To his brethren in the ministry Mr. Peabody was friendly, social and obliging; and by them he was honoured and loved. In cases of difficulty he was a wise counsellor, so that great confidence could be placed in his judgment, and implicit reliance on his idelity. He was an able minister of Jesus Christ, a scribe well instructed in the Kingdom of God; a man of unaffected piety and gravity; prudent in his conduct as a minister and a Christian.

"He possessed a heart that was not only susceptible of all the impressions of virtue and religion, but was also the seat of exquisite sensibility. This sensibility was not merely a natural softness, but the genuine state of a heart softened by the spirit of Christ, and brought into conformity to him,—a heart warmed with Christian benevolence. Notwithstanding his temper was naturally grave and thoughtful, he could be cheerful, and accommodate himself to his company, to gain access to the heart, and to impart suitable instructions."

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SOLOMON WILLIAMS, D. D.*

1722—1776.

Solomon Williams was a son of the Rev. William Williams of Hatfield, by his second marriage. His mother was a daughter of the Rev. Solomon Stoddard of Northampton. He was born June 4, 1700; was graduated at Harvard College in 1719; was ordained pastor of the church in Lebanon, Conn., December 5, 1722; and died February 29, 1776, in the seventy-sixth year of his age, and the fifty-fourth of his ministry. His funeral sermon was preached by the Rev. (afterwards Dr.) James Cogswell of Windham, from Rev. ii. 10, of which there were published two editions. He was a Fellow of Yale College from 1749 to 1769, and received the degree of Doctor of Divinity from the same institution in 1773.

In 1741, Eunice Williams, daughter of the Rev. John Williams of Deerfield, who was taken captive by the Indians, and remained with them of choice after the rest of the family were redeemed, made a visit to her friends in New England; on which occasion there seems to have been a sort of family meeting at the house of her brother, the Rev. Eleazar Williams of Mansfield. A day of special prayer was observed, and Dr. Williams was called upon for a discourse appropriate to the occasion. He accordingly delivered one, which was published, and from which the following is an extract:—

"You may well think I have all along had some special eye to the uncommon occasion of prayer at this time; that person here present with us, who has been, for a long time, in a miserable captivity, with a barbarous and heathen people, now for more than thirty-eight years; yet among that people, bred up in Popish superstition, blindness and bigotry; who, by the providence of God came last year, and now again with her husband and two of her children, on a visit in New England. Some of you know well,—I am sure I do,—how long she has been the subject of prayer; what numberless prayers have been put up to God for her by many holy souls now in Heaven, as well as many who yet remain on earth. How many groans and fervent prayers can these ears witness to have been uttered and breathed forth, with a sort of burning and unquenchable ardour from the pious and holy soul of her dear father, now with God! I know not that

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* Cogswell's Fun. Serm.—Hist. of the Williams Family.

I ever heard him pray after his own return from captivity, without a remembrance of her; that God would return her to his sanctuary, and the enjoyment of the Gospel light and grace, in that purity and simplicity in which it shines in our land. But in this it seemed as if he never could be denied; that God would not let her perish in Popish superstition and ignorance; but let her place be where it would, that He would, as He easily could, find some way for deliverance from those snares and thick laid stratagems of the devil, to beguile and ruin poor souls, and make her a monument of his glorious and almighty grace. And this he was wont to do with such expressions of faith in God and holy fervour of soul, as seemed to breathe himself and her into the arms of the Covenant of Grace. God did not give him leave to see the performance of his wishes and desires for her, but took him to satisfy them in God himself, and make him perfectly know that not a tittle of the covenant should ever fail; and left her in the same state, to try the faith, and call forth the prayers, of his people still. We see now some dawnings towards her deliverance, and living hopes of it; though all endeavours of men to persuade her here have been heretofore tried in vain: it has pleased God to incline her the last summer, and now again, of her own accord, to make a visit to her friends; and seems to encourage us to hope that He designs to answer the many prayers which have been put up for her; and by the mighty power of his providence and grace, to give us one extraordinary conviction that he is a God hearing prayer."

Dr. Williams undoubtedly held a place among the most prominent of the New England clergy. His influence was felt among the churches, not only in Connecticut, but throughout New England; and his services were very often called for on important public occasions. In the course of his ministry, he was engaged in two controversies, which, at the time, attracted considerable attention:—one in 1746, with the Rev. Andrew Croswell,* on "the Nature of Justifying Faith;" the other in 1751, with his cousin, the elder Jonathan Edwards, on "the Qualifications necessary to lawful communion in the Christian Sacraments." He had an extensive correspondence in Europe as well as America, and among his correspondents abroad, he numbered one or more of the Erskines, and the celebrated Maclaurin, author of the well known Sermon on "Glorying in the cross."

The following is a list of Dr. Williams' publications:—A Sermon preached at Goshen at the ordination of the Rev. Jacob Eliot,† 1729. Election Sermon, 1741. A Sermon at Mansfield on occasion of the visit of Eunice Williams, 1741. Substance of two Discourses on occasion of the death by drowning of Mr. John Woodward, and of the deliverance of Mr. Samuel Gray, 1741.

* Andrew Croswell, a native of Charlestown, Mass., was graduated at Harvard College in 1728; was ordained at Groton, Conn. in 1736; and after remaining there about two years, was installed, October 6, 1738, over a society in Boston formed by persons from other churches. He died April 12, 1785, in the seventy-seventh year of his age. He published a Reply to the declaration of a number of the associated ministers of Boston, &c., with regard to the Rev. James Davenport, (2d edition,) 1742; A Reply to a book entitled "A display of God's special grace," 1742; A Letter to the Rev. Mr. Turell, in answer to his Direction to his people, 1742; The Apostle's advice to the Jailor improved; being a solemn warning against the awful sin of soul murder: a Sermon, 1744; What is Christ to me, if he is not mine? or a seasonable Defence of the Old Protestant Doctrine of Justifying Faith, 1745; Second Defence of the Old Protestant Doctrine of Justifying Faith; being a Reply to the exceptions of Solomon Williams, against a Book entitled "What is Christ to me if he is not mine?," 1747; Heaven shut against Arminians and Antinomians: a Sermon, 1747; Narrative of the founding and settling the new-gathered Congregational church in Boston, 1749; the Heavenly doctrine of man's Justification only by the obedience of Jesus Christ: a Sermon, 1758; A Testimony against the profaneness of some of the public disputes on the last Commencement day: with Letters to the President of Harvard College, on the occasion, &c., 1760; a Letter to the Rev. Alexander Cumming, 1762; Free Justification through Christ's Redemption: a Sermon, 1764; Free Forgiveness of Spiritual debts: a Sermon, 1766; Comfort in Christ: a Sermon, 1767; Observations on William Warburton's Sermon before the Society for propagating the Gospel in foreign parts; wherein our Colonies are defended against his most injurious and abusive reflections, 1768; Brief Remarks on the satirical drollery at Cambridge, Mass., last Commencement day, 1771; Mr. Murray unmasked,—in which, among other things, is shown that his doctrine of Universal Salvation is inimical to virtue, and productive of all manner of wickedness, 1775; A Discourse from I. Thess. II. 13,—in which is shown the cause and cure of all religious melancholy, horrors of conscience, &c., 1784.

† Jacob Eliot, a native of Boston, was graduated at Harvard College in 1720; was ordain-ebanon (Goshen) Conn., Nov. 26, 1729; and died in 1766.

The more excellent way: or the ordinary renewing and sanctifying grace of the Holy Spirit, more excellent than all extrraordinary gifts that can be coveted or obtained by men: A Sermon at Goshen, 1741. A Discourse at the funeral of the Rev. Eleazar Williams, 1742. The comfort or blessedness of being at home with God or dwelling with him, &c.: A Sermon, 1742. A Sermon at the ordination of Mr. Richard Salter, 1744. A Vindication of the Gospel doctrine of Justification by Faith; being an answer to the Rev. Andrew Croswell's book on Justifying Faith, 1746. The true state of the question concerning the Qualifications necessary to lawful communion in the Christian Sacraments; being an answer to the Rev. Mr. Jonathan Edwards' "Humble Inquiry," &c., 1751. A Sermon on the death of the Rev. Ebenezer Williams[*] of Pomfret, 1753. A Sermon on the death of the Rev. Joseph Meacham, 1754. A Thanksgiving Sermon on occasion of the smiles of Heaven on the British arms in America, particularly in the reduction of Quebec, 1759. A Half-century Sermon, 1772. A Sermon on the death of Mrs. Faith Huntington, 1775.

Dr. Williams' last days were marked by great suffering, but he sustained himself in the dignity of Christian faith and hope. I have seen a record in manuscript, made at the time, of his dying exercises, from which it would appear that he was raised above all painful apprehensions in respect to the future, and had his mind quickened almost into a state of rapture, in anticipation of the glory that was about to open upon him. His last words, as they are recorded, were,—"I shall soon be there; and a full blaze of glory will open upon my soul, and swallow it up in God and Christ. At present, we can't have any conception. I hope the time will come, but I must wait."

Dr. Williams was married about the time of his settlement at Lebanon, to Mary Porter of Hadley. He had ten children,—eight sons and three daughters. *Ezekiel*,—born May 4, 1729, and deceased February 12, 1818, held various important offices in the State, and was for many years, High Sheriff in the county of Hartford. *William*, born April 8, 1731, and deceased August 2, 1811, was graduated at Harvard College in 1751; read Theology under the direction of his father, but never entered the ministry; filled various civil offices of high responsibility, was a member of the Continental Congress in 1776 and 1777, signed the Declaration of Independence, &c., &c. *Thomas*,—born November 12, 1735, and deceased February 10, 1819, was graduated at Yale College in 1756, and spent his life as a practising physician in Lebanon.

Eliphalet, the eldest son of Dr. Williams, who reached maturity, was born February 21, 1727; was graduated at Yale College in 1743; was ordained minister of East Hartford, in March, 1748; and died June 29, 1803. His funeral sermon was preached by the Rev. Dr. M'Clure of East Windsor, and was published. He received the degree of D. D. from Yale College in 1782, and was a member of its Corporation from 1769 to 1801. He published a Sermon on account of the earthquake, 1755; a Thanksgiving Sermon, 1760; an Election Sermon, 1769; and a Sermon on the death of Gov. Pitkin, 1769. He was married to a daughter of his uncle, the Rev. Elisha Williams, Rector of Yale College; and, after her death which occurred June 28, 1776, to Mrs. Sarah Parsons, widow of the Rev. Mr. Parsons* of Brookfield. He had five children by the first marriage, and two by the last. Of the former, *Solomon* and *Elisha Scott* were clergymen. *Solomon* was born in 1752; was graduated at Yale College in 1770; was Tutor there from 1773 to 1775; was ordained pastor of the church at Northampton, in January, 1779; and died November 9, 1834, in the eighty-third year of his age. He published a Sermon preached at Lebanon, entitled "Jesus Christ the physician of sin-sick souls, opened and applied," 1777; Three Sermons in a volume on various important doctrines and duties of the Christian religion, 1799; a Sermon before an Ecclesiastical Convention to consider and ratify the constitution of a Missionary Society, 1802; Three Sermons at Northampton, one on the 30th of March, the other two on the annual State Fast, 1805; Thanksgiving Sermon containing an historical sketch of Northampton, 1815. *Elisha Scott* was born October 7, 1757; was graduated at Yale College in 1775; became a Baptist minister, and was for a while settled in Beverly, Mass., and died in 1845. He published a Sermon preached before a Baptist Missionary Society.

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[*] EBENEZER WILLIAMS, son of Samuel Williams of Roxbury, and nephew to the Rev. John Williams of Deerfield, was born at Roxbury, August 12, 1690; was graduated at Harvard College in 1709; was ordained pastor of the church in Pomfret, Conn., October 26, 1715; and died March 28, 1753, aged sixty-three. He was a Fellow of Yale College from 1731 to 1748. Dr. Williams, in his funeral sermon, represents him as a fine scholar; a sound and discriminating Divine; and as exerting an important influence among the ministers and churches in Connecticut. There is a tradition that in the latter part of his life, he became so extremely corpulent that he could not reach his feet.

FROM THE REV. TIMOTHY STONE.

CORNWALL, Conn., January 21, 1851.

Rev. and Dear Sir: I can of course have no *personal* recollections of my grandfather, the Rev. Dr. Solomon Williams; but my venerable mother, who was his daughter, and who died a few years since, in her ninety-second year,—having retained her faculties in a very unusual degree, has given me many interesting details in respect to him, some of which I will endeavour now to communicate, in answer to your request. I may state some things also that I have received from other sources.

His settlement at Lebanon was not without considerable opposition; but he contrived effectually to live it down, so that his opposers became ultimately his most ardent friends. Not only was he intensely devoted to his work, but he made himself familiar with his flock, and always evinced the deepest interest in both their temporal and spiritual welfare. He was exceedingly dignified in all his deportment, never saying or doing any thing that involved the least departure from clerical propriety; while yet he was so kind and friendly, so winning and accessible, that he secured the affections of all with whom he came in contact.

His physical constitution was not strong; but the regularity of his habits and his great prudence secured to him, for the most part, a tolerable degree of health. Much the larger part of his time he spent in his study. In the winter season, he was there at break of day, or before, when he regularly devoted a portion of time to reading the Scriptures in Hebrew or Greek. Indeed so familiar was he with these languages, that he read the Bible in one or the other of them, translating it into English, in connection with his family devotions.

Few ministers of his day accomplished so much for the promotion of literature and science among their people, as Doctor Williams. For a long course of years, Lebanon was distinguished for the best grammar school in any country town of Connecticut. It was taught by Mr. Nathan Tisdale, a native of Lebanon, and a graduate of Harvard College in 1749. So extensively and so favourably known was the school, that it numbered among its pupils, youth from almost every part of the country; and such was the confidence placed in Mr. Tisdale's recommendation of his scholars, by the authority of Yale College, that it was, in some instances, accepted in place of an actual examination. This school was established chiefly by the efforts of Dr. Williams; and the consequence of it was, that, for many years, Lebanon was not only remarkable for its intelligence, but furnished more ministers of the Gospel than perhaps any other town of its size in Connecticut.

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* JOSEPH PARSONS was a native of Bradford, Mass.; was graduated at Harvard College in 1752; was ordained at Brookfield, Nov. 23, 1757; and died Jan. 17, 1771, aged thirty-eight years.

Dr. Williams exemplified his remarkable prudence, not less than his truly Christian zeal, in connection with the great revival of religion which spread so extensively in New England about 1740. He was a decided friend to Mr. Whitefield, and repeatedly, and at different periods, welcomed him to his pulpit; but he was not at all insensible to his tendency to extravagance, especially in the early part of his career, nor was he slow to exert his influence in checking it. The consequence was, that while, in some of the adjacent towns and societies, many became extremely wild and fanatical, his own people manifested little disposition to depart from Christian order and propriety.

The last time that Mr. Whitefield preached at Lebanon, (my mother, who was about twelve or fourteen years of age, being present,) he was heard by a vast crowd of *Separatists* from abroad. His text was,—"Take not thy Holy Spirit from me." After Dr. Williams and Mr. Whitefield had retired, these boisterous spirits, from the adjacent parishes, remained in the meeting house, and became so perfectly frantic,—jumping,dancing, singing and praying, that the scene seemed to form a sort of Bedlam. Good Deacon Huntington,—Dr. Williams' right hand man, having continued in the church, as a witness to what passed, went straight to his pastor to see if he could not do something to quell the disorder. Dr. Williams and Mr. Whitefield both hastened to the church; and, on entering, such was the noise and tumult on every side, that the presence of the two ministers was not immediately observed. They went forward to the Deacon's seat, and Mr. Whitefield, stamping his foot with great violence on the floor, exclaimed with a voice of thunder,—"What means all this tumult and disorder?" Instantly there was silence through the house; but some of them quickly remarked that they were so much delighted to see and hear their spiritual father, and were so filled with the Spirit, that they could not forbear their demonstrations of joy. Whitefield replied to them with great mildness of manner,—"My dear children, you are like little partridges, just hatched from the egg. You run about with egg shells covering your eyes, and you cannot see and know where you are going." The effect of his gentle expostulation was that the disorder entirely ceased, and they withdrew quietly to their several homes.

A scene occurred at a private religious meeting at Lebanon during the revival, which showed the estimation in which Dr. Williams was held by the fanatics of the day. A boy and girl, of about ten or twelve years of age, were in different rooms of the house, and each sunk down instantaneously, at the same time, into a swoon, and continued apparently insensible for many hours. They emerged simultaneously from their trance; and, when they came to give an account of their experience, they declared they had been to Heaven, where they saw the Lamb's Book of Life. In it were the names of several of their acquaintances, and some of them in large letters; but the name of Solomon Williams was in such small letters as to be scarcely discernible, and was crowded down to the very bottom of the page!

Notwithstanding Dr. Williams adhered firmly to his honest convictions of duty in regard to the revival, he seems to have retained the good will of those who differed greatly from each other in their opinion of the work. Dr. Chauncy of Boston, who was perhaps its most able and earnest opposer, had a high respect for Dr. Williams; while Mr. Whitefield, on the other hand, who was the chief instrument in carrying it forward, was his affectionate and devoted friend.

As a preacher, Dr. Williams was grave, solemn, and impressive, but not a Boanerges in voice and manner, like Bellamy, Pomeroy, and Wheelock. Until Mr. Clap assumed the Presidency of Yale College, there had been no Theological Professor in the institution; and when such a professorship was meditated, Dr. Williams was the prominent candidate for it. President Clap, while minister at Windham, having been intimately connected with him, was exceedingly desirous that he should have the appointment; and so he doubtless would have had, but that Mr. Clap's leaving his people had produced no little dissatisfaction; and, as the people of Lebanon were greatly attached to their minister, it was thought rather a hazardous experiment to transfer two clergymen from the same vicinity to Yale College, especially, as the College was not, at that time, in good odour with a considerable portion of the people of the Colony.

Mr. Williams had little apprehension of the evils of African slavery, herein agreeing with his cousin President Edwards. He looked upon the captives brought hither, as rescued from immediate death, and considered it a mercy to the poor Pagans to have found a home, even as slaves, in this land of Gospel light. He bought an African boy and girl, and taught them to read the Bible; and the boy gave every evidence of being a sincere believer in Christ. He died in old age, in the full assurance of Heavenly joys.

The above is the substance of all that I remember to have heard concerning my grandfather, which you would not be likely to have received from other sources. I think you may rely upon the whole as entirely authentic.

I am, very respectfully and affectionately, yours in the Gospel,

TIMOTHY STONE.

THOMAS SMITH.*

1722—1795.

Thomas Smith was the eldest son of Thomas Smith, a merchant of Boston, and was born in that town, March 10, 1702. His mother's maiden name was Mary Curran. He entered Harvard College in 1716, when he was only fourteen years of age, and was graduated in 1720. Notwithstanding his extreme youth, he maintained a highly respectable standing as a scholar, during his whole collegiate course; though it was after he left College, and when his faculties had become more mature, that he prosecuted his studies with the greater zeal and to the best advantage. Having determined to devote himself to the ministry, he engaged, after leaving College, in a course of theological study; and, in April, 1722, received license to preach. His first efforts in the pulpit seem to have been at Malden and Sandwich, shortly after he was licensed; but, early in the next year, he received a call from the church in Bellingham, Mass., which, however, on account of his youth and inexperience in the ministry, he declined. He preached also frequently in Boston, and the adjacent towns, and attracted considerable attention from all classes. In the course of the year 1725, he paid two visits to Falmouth, (now Portland,) and preached there seventeen Sabbaths. This was then a new place,—the population consisting of only about fifty families. About the beginning of the next year, he took up his residence there, with a view

* Deane's Fun. Serm.—Extracts from Mr. Smith's Journals.

to act in the double capacity of Chaplain to the troops at the garrison, and preacher to the inhabitants of the town; and, notwithstanding the uninviting character of the place, especially in consideration of its exposure to the incursions of the savages, he cheerfully yielded to the solicitations of the people to devote himself permanently to the work of the ministry among them.

On the 8th of March, 1727, a church was constituted at Falmouth, and Mr. Smith was ordained as its first pastor.

In 1743, when the New England churches were so much agitated by the movements of Whitefield, Mr. Smith was by no means an uninterested spectator of what was passing. His sympathies were decidedly with the party that favoured the prevailing excitement; and he was one of the large Convention of ministers at Boston, who bore testimony to "the late glorious work of God in the land." In 1745, Whitefield travelled as far East as Falmouth, and preached in Mr. Smith's pulpit, and in some other places in the neighbourhood. As there was a division of sentiment and feeling in his congregation respecting Whitefield, he had no small anxiety lest his appearance among his people should be the occasion of serious disquietude; but it happened that, at the time of his visit, nearly all who opposed him were absent from the place, so that every thing passed off agreeably to his wishes.

Mr. Smith continued sole pastor of the church until 1764, when, in consequence of his having become too infirm to perform all the required service, he received the Rev. Samuel (afterwards Dr.) Deane[*] as his colleague. He continued, however, to preach in his turn till the close of the year 1784; and he occasionally took part in the devotional services of the sanctuary till within a year and a half of his death. He died May 23, 1795, in the ninety-fourth year of his age, and the sixty-ninth of his ministry. He had lived to see the wilderness around him gradually disappear, and a flourishing town come up in its place, and three or four prosperous churches growing out of the one which he was instrumental of establishing at the commencement of his ministry.

Mr. Smith had three wives. The first was Sarah Tyng, daughter of Col. Tyng of Dunstable, whom he married in September, 1728: she died in October, 1742. The second was a Mrs. Jordan of Saco, whom he married in March, 1743: she died in January, 1763. The third was Mrs. Elizabeth Wendall, whom he married in August, 1766: she died in March, 1799. By the first marriage he had eight children; by the other two, none. One of his sons, *Peter Thacher*, was graduated at Harvard College in 1753; was ordained pastor of the church in Windham, N. H., September 22, 1762; was dismissed in 1790; and died in October, 1826, aged eighty-six. The only publications of Mr. Smith are a Sermon at the ordination of the Rev. Solomon Lombard,[†] 1756; and a Practical Discourse to sea faring men, 1771.

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[*] SAMUEL DEANE was born in Norton, Mass.; was graduated at Harvard College in 1760; and was settled, as stated above, as a colleague with the Rev. Thomas Smith, Oct. 17, 1764. After preaching forty-five years, he received as a colleague the Rev. (now Dr.) Ichabod Nichols in June, 1809. The degree of Doctor of Divinity was conferred upon him by Brown University in 1790. He died Nov. 12, 1814, aged about seventy-three. He published an Oration on the 4th of July, 1793; the Election Sermon, 1794; a Sermon on the death of the Rev. T. Smith, 1795; a Thanksgiving Sermon, 1795.

[†] SOLOMON LOMBARD was a native of Barnstable; was graduated at Harvard College in 1723; was ordained minister of Gorham, Me., Dec. 26, 1756; was dismissed Aug. 15, 1764; and died in 1781.

Mr. Smith kept a journal consisting of a brief record of not only the events connected with his personal and domestic history, but of many things of a more public and important nature. This journal seems to have extended, without much interruption, from 1719 to 1788. In 1821, copious extracts from it were published in a duodecimo volume.

The following sketch of Mr. Smith's character is from Dr. Deane's Sermon occasioned by his death :—

> "This servant of God is a memorable and almost singular instance, not only of longevity, but of continued usefulness in his sacred employment, in which he acted with industry and zeal. As a star in the East to lead men to Christ, he shone in the pulpit with superior lustre; and, for a long course of years, has been considered as the most distinguished preacher in this part of the country.
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> "Though his voice was always feeble, the excellency of his elocution, accompanied with a venerable and becoming gravity, rendered his performances very acceptable. Possessing in high degrees the gift and spirit of prayer, devotion could not but be excited in the breasts of the serious part of his audience. In sermons. his composition was elegant, and his language chaste and correct. Nor was he wanting in animation and pathos in his pertinent addresses to different sorts of hearers. He was punctual and frequent in his pastoral visits to the sick and afflicted, to whom he was an important and able adviser and assistant. His visits were the more highly prized by the sick; as he was considered as skilful in medicine, which he practised *gratis* among his people, for a number of years, in the infancy of the settlement. Watchful against sectarism, and a steady and decided friend to the Congregational churches, he was a constant asserter of the doctrine of grace, according to the rational scheme of moderate Calvinism. He knew how to unite orthodoxy with candour and charity; like the late excellent Dr. Isaac Watts. whose theological writings he much approved.
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> "Constitutionally possessed of exquisite sensibility, he was convinced that his task was the more difficult to govern himself according to the strict rules of reason and religion; but this did not deter him from the undertaking. Blest with a singular strength of memory, which he retained with but little abatement to the last, and with a lively imagination, his conversation was at once instructive and entertaining. His course of life was not only regular and useful. but in many respects exemplary and alluring. Perhaps the most striking traits in his religious character were his spirituality in devotion and communion with God; and his most exact and scrupulous temperance in all things, which, under God, undoubtedly contributed to the long continuance of a constitution not naturally strong. His hearers can witness how often he enlivened their souls with the fervency of his addresses to the throne of grace in public, how ready he was in private to give a spiritual and heavenly turn to conversation; and what a faculty he had of doing it with dignity and ease.—in a manner not apt to disgust, but to attract and edify. They have observed his conversation enough to convince them that his mind was habitually turned to things of everlasting importance. They have seen how constant and well-directed his endeavours have been to promote the interest of religion; and how great and laudable his concern for the welfare of immortal souls."

JONATHAN EDWARDS.*

1722—1758.

JONATHAN EDWARDS, one of the great lights, not only of his country, but of the world, was born at East Windsor, Conn., October 5, 1703. His father was the Rev. Timothy Edwards, who, for more than sixty years, was pastor of the Congregational church in that place. His mother was a daughter of the Rev. Solomon Stoddard of Northampton, and was distinguished by uncommon powers of mind, by great intellectual acquirements, and by a deep and fervent piety. Both his parents were eminently qualified to aid in the development of a great mind, and in the formation of an elevated character.

The subject of this notice, while he was a mere child, exhibited powers of reflection that would have been remarkable, even at a maturer period; but this precocity, instead of indicating, as it often does, merely a mushroom growth of the faculties, was only the legitimate opening of a mind which had in it the elements of mighty power, and was destined to become one of the brightest glories of the age. When he was six years old, he commenced the study of Latin, under the direction of his father, and very quickly became a proficient in that and other branches of study. He evinced, from a very early period, a great relish for philosophical speculations; and, at an age when most boys would scarcely have betaken themselves to any thing more profound than "Robinson Crusoe," he read with interest Locke's "Essay on the human understanding." Indeed his thirst for knowledge seemed to be universal; and, if his inclination led him peculiarly into the region of profound investigation, he was delighted also in exploring the kingdom of nature, and saw nothing within this vast field of observation that he considered unworthy of his regard. Having been fitted for College under the instruction of his father, he became a member of the Freshman class in Yale College, in 1716, just before he had completed his thirteenth year. The College was, at that time, in its infancy, and, owing to various circumstances, furnished fewer advantages, or rather laboured under greater disadvantages, than at almost any subsequent period; but such a mind as his, bent on the highest possible degree of improvement, could not fail of making extensive acquisitions under any circumstances; and, accordingly, he maintained throughout his whole collegiate course, the highest standing in his class, and graduated with the highest honours. It is hardly necessary to add that his deportment, while he was in College, was of the most exemplary kind, and such as to secure the universal confidence of both his fellow students and instructors.

From his earliest childhood, he seems to have been a model of docility and filial obedience; but his first decidedly religious impressions he received during a season of uncommon attention to religion in his father's parish, at the age of about seven. Notwithstanding he seems, at this period, to have been deeply exercised in religious things, his impressions gradually wore away, and he was accustomed ever after to regard this as a spurious experience; but, towards the latter part of his collegiate course, his mind again became strongly excited on the subject, and this, as he supposed, marked the commencement of his religious life. For a considerable time, he endured the greatest inward struggles, but was at length relieved by a new and delightful apprehension of the truths of the Bible, and especially of the doctrine of God's absolute sovereignty.

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* Hopkins' Life of Edwards.—Dwight's do.

From his graduation in 1720, he continued his connection with College as a resident graduate, for about two years, during which time he was chiefly occupied in his preparation for the ministry. He was licensed to preach in June or July, 1722, a little before he had completed his nineteenth year; and almost immediately went to New York, by request of a small society of Presbyterians, to commence among them his ministerial labours. He supplied their pulpit for about eight months with much acceptance; but, finding the congregation too small to support a minister, he left them in April, 1723; and, though they subsequently sent him an earnest invitation to return, he thought it his duty to decline it. It was about this time that he formed and committed to paper his celebrated "Resolutions" for the government of his heart and life, which, though evidently not intended to be made public, have long since become the property, we might almost say, of the Christian world.

In June, 1724, Mr. Edwards entered on the duties of the Tutorship in Yale College,—an office to which he had been chosen in September preceding. This office he continued to fill with great dignity and ability until the summer of 1726, when he accepted an urgent invitation from the church in Northampton to settle over them, as a colleague in the ministry with his venerable grandfather, the Rev. Solomon Stoddard. Accordingly, he was set apart to the pastoral office in that church, February 15, 1727, when he was in the twenty-fourth year of his age.

On the 28th of July, 1727, he was married to Sarah, daughter of the Rev. James Pierpont of New Haven,—a lady of fine talents and accomplishments, and eminently fitted for the responsible station she was destined to occupy. She not only proved a model of Christian prudence, humility, and activity, but was in the largest sense a help-meet to her husband;—taking upon herself the oversight of every thing connected with the pecuniary interests of the family, and leaving him unembarrassed to devote himself to professional duties and pursuits.

In February, 1729, the whole charge of the congregation was devolved on Mr. Edwards, by the death of his venerable colleague and grandfather. In consequence of this additional weight of care and responsibility, his health soon became materially impaired, and he was obliged to withdraw temporarily from his public labours. After a few months, however, he regained his accustomed vigour, and was able to labour as usual; though, for two or three years succeeding, the state of religion in his congregation was low, and his labours were attended with little visible effect.

During the years 1734 and '35, there was, in connection with his ministrations, one of the most powerful religious awakenings, that have ever occurred in New England. His preaching, during this period, was eminently doctrinal; and was of the most pungent, heart searching, and often terrific, character. Among the subjects of the revival were persons of every class and character; and, for a while, the whole community seemed to have undergone a moral renovation. Towards the close of 1735, the work began gradually to decline; after which, there seems to have been no unusual attention till the early part of 1740, when there occurred another powerful revival.

Every one at all conversant with the religious state of things at that day, knows that the revival, which then spread so extensively through New England was greatly marred through the prevalence of certain extravagances, which were the offspring of a spirit of unbridled fanaticism. Edwards set his face like a flint against all these erratic movements: he talked against them, he preached against them, he wrote against them, with an ability and earnestness worthy of himself. He was peculiarly cautious in distinguishing between true and false experience, and his work on the "Religious affections," while it will always stand as a monument of the rarest intellectual endowments, as well as Christian attainments, will no doubt always be considered as one of the most important guards against a spurious religion.

Until the year 1744, Mr. Edwards' ministry had been not only eminently blest of God, but eminently esteemed and honoured by men. Not a small portion of his congregation regarded him as the instrument of their salvation; and even those who did not consider themselves as having been savingly benefitted by his labours, gloried in his extraordinary powers and his widely extended fame. But, at this period, an event occurred, which threw a dark cloud over his prospect of both comfort and usefulness in connection with his charge. He had been informed of some immoral practices which had been indulged in by some of the young people belonging to his church; and, after having preached a most impressive sermon on the general subject, he submitted the matter to the consideration of the church, and they, with great unanimity, appointed a committee of their own number to co-operate with the pastor in a judicial investigation. It turned out that, among the guilty persons, were some from nearly all the more respectable families in the town; and when Mr. Edwards read from the pulpit the names of the culprits without distinction, it produced a very general disaffection, and a majority of the church determined that it was not worth while to proceed with a matter that must give pain to so many families; and, accordingly, no further steps were taken in reference to it. This deliberate yielding up of the discipline of Christ's house proved the harbinger of a state of things yet more deplorable, to be realized in coming years.

The church of Northampton was originally constituted on the principle that a profession of real attachment to Christ, or a radical change of heart, is necessary to an acceptable approach to the Lord's table; and by this they continued to be governed until about the beginning of the eighteenth century, when, through the influence of their pastor, the Rev. Mr. Stoddard, they were brought to adopt a different principle of admission,—namely, that unconverted persons, provided they are not immoral, have a right, in the sight of God, to come to this ordinance. Mr. Edwards, from the commencement of his ministry among them, seems to have doubted the correctness of this doctrine; but his mind was never so settled in an opposite conviction, that he felt himself called upon publicly to avow it, and to enlist in its defence, until the year 1749; when he published his "Humble inquiry into the rules of the word of God, concerning the qualifications requisite to a complete standing and full communion in the visible Christian Church." This at once produced the most intense excitement in his congregation; and the purpose was quickly matured for forcing him away from his charge. At length, it was agreed to submit the case to an ecclesiastical council, consisting of the neighbouring ministers,—some of whom sympathized strongly with the people; and the result was that it was voted in the council by a majority of one, that his pastoral relation should be dissolved. Mr. Edwards immediately acquiesced in the decision, and, after a few days, preached his farewell sermon,—a sermon which was afterwards published, and which, for awful solemnity and deep pathos, has rarely been equalled. He continued to reside in Northampton for some time after this, and occasionally preached for them, when they had no other supply; but the parish at length had a meeting, and formally voted that he should not be permitted again to enter their pulpit.

Notwithstanding the majority of the church evinced towards him an exceedingly bitter spirit, there was, during all this time, a small minority, who were fully convinced of the rectitude of his course, and adhered to him with an unwavering confidence. Even after his pastoral relation was dissolved, they were still strongly bent on retaining him among them; and, with a view to this, proposed to form a new church of which he should become the pastor. He had strong inducements to listen to such a proposal, from the fact that he had then no prospect of finding a new charge in any other place; but, on the other hand, he feared that the effect of it might be to perpetuate dissension in the town, and thus accomplish more evil than good. He, however, so far yielded to their wishes, as to refer the matter to an ecclesiastical council, who, after mature deliberation, came to a decision in accordance with the opinion which he had previously expressed. The design for which this council had met, not being fully understood, and suspicion having got afloat that it was for the purpose of taking some measures to re-establish Mr. Edwards in his pastoral charge,—the council were assailed in an ungracious and offensive tone. His friends were constrained to acquiesce in the result to which the council were brought, however much they could have wished it otherwise; and they continued to testify their affection and gratitude towards him by every means in their power.

A large portion of those who opposed him, never, so far as is known, yielded their opposition; though there were some exceptions. One individual particularly, a lawyer of great eminence, and one of the leading civilians in the Colony, several years after, became deeply sensible that he had been in an error, and acknowledged it to Mr. Edwards in a letter still extant, which is full of the strongest expressions of self-condemnation. Mr. Edwards also addressed a letter to him in reply to this, which is perhaps as fine a specimen of Christian magnanimity, as has ever been exhibited since the days of Stephen.

In estimating the strength of principle that was indicated by Mr. Edwards' course in relation to the matters which led to his dismission, it is to be borne in mind that he was almost entirely dependant on his salary for the support of a large family, and that, being considerably advanced in life, he regarded his resettlement in the ministry as at best a matter of great uncertainty. But he could submit to any thing, rather than sacrifice a good conscience. He was, however, provided for by his friends, especially his friends in Scotland, who, on hearing of his trials, immediately sent him a liberal donation. But it was not long that he was without stated employment. Within less than a year from the time of his dismission, he received proposals from the church in Stockbridge to become their pastor; and, at the same time, proposals from the commissioners at Boston, of the "Society in London for propagating the Gospel in New England and the parts adjacent," to become the missionary of the Housatonnoc tribe of Indians, who, at that time, had their residence in Stockbridge and its neighbourhood. A mission among this tribe had been commenced in 1735, by the Rev. John Sergeant, who continued to be connected with it till his death in 1749. Mr. Edwards accepted the proposals of both the church, and the commissioners, and was accordingly set apart as a pastor and a missionary in July, 1751. Here he continued for six years; but his more important labours, during this period, were undoubtedly those that were performed in his study. It was at this time that he found leisure for writing those great metaphysical and theological works,—particularly his work on "Original Sin," and on the "Freedom of the Will," which must secure the transmission of his name, as a prodigy of intellect, to the end of the world.

The Presidency of the College of New Jersey having been vacated by the death of his son-in-law, Mr. Burr, he was induced, though not without great reluctance, to accept an invitation to that office; thus forming one of the most illustrious line of Presidents that perhaps any College can boast. He was accordingly dismissed from his charge at Stockbridge, in January, 1758, and was inaugurated as President at Princeton on the 16th of February following. But scarcely had he entered on the duties of the Presidency, when the College which had begun to rejoice in the prospect of his eminent services, was called to lament his sudden death. In consequence of the prevalence of the small pox in that part of the country, it was thought expedient that Mr. Edwards, who had never had the disease, should be inoculated for it; and, accordingly, by advice of the physician, and by consent of the Corporation, he *was* inoculated in the month of February. When it was supposed that all danger was over, and every thing indicated the prospect of a rapid recovery, he was seized with a violent fever, which resisted all medical skill, and in a few days terminated his life. He died March 22, 1758, in the fifty-fifth year of his age. During his last illness, he said but little, and seemed scarcely to have any other desire than to lie passive in the hands of his Heavenly Father. When he became satisfied that he was soon to die, he called his daughter to his bedside, (the rest of his family he had not removed to Princeton,) and charged her with a most affectionate message to his wife, and his other children, and requested that his funeral should be conducted with the utmost plainness and simplicity. Just before he expired, as some persons present were expressing their apprehensions for the welfare of the College, in view of the prospect of another bereavement,—supposing that they were not heard by him, and that he would never speak again, he said,—"Trust in God and you need not fear." His death was like the going down of the sun in an unclouded sky.

Mrs. Edwards did not long survive her husband. In September, she set out, in good health, on a journey to Philadelphia, with a view to bring back and take into her family, her two orphan grand-children, who had been there since the death of their mother, Mrs. Burr. She reached the end of her journey on the 21st of September, in her usual health. But, in a few days, she was seized with a violent dysentery, which terminated her life on the fifth day from its commencement. She died October 2, 1758, in the forty-ninth year of her age. She suffered greatly during her brief illness, but died in perfect peace. Her remains were carried to Princeton, and buried the next day.

As it would be impossible to do justice to the character of this illustrious man, without occupying a greater space than would consist with the general plan of this work, and as various delineations of his character,—some of which show a masterly hand, are easily accessible,—instead of attempting an original sketch, or adopting any already in existence, I shall simply quote a brief extract from a letter of Dr. Chalmers, addressed to the venerable Dr. Stebbins of Northampton. The remarks are almost precisely the same that Dr. Chalmers made to me in a private conversation:—

> "I have long esteemed him as the greatest of theologians; combining in a degree that is quite unexampled, the profoundly intellectual with the devotedly spiritual and sacred, and realizing in his own person a most rare, yet most beautiful, harmony between the simplicity of the Christian pastor on the one hand, and on the other, all the strength and prowess of a giant in philosophy; so as at once to minister, from Sabbath to Sabbath, and with the most blessed effect, to the hearers of his plain congregation, and yet in the high field of authorship to have traversed in a way, that none had ever done before him, the most inaccessible places, and achieved such a mastery as had never till his time been realized, over the most arduous difficulties of our science.
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> "There is no European Divine to whom I make such frequent appeals in my class rooms as I do to Edwards. No book of human composition which I more strenuously recommend than his Treatise on the Will,—read by me forty-seven years ago, with a conviction that has never since faltered, and which has helped me more than any other uninspired book, to find my way through all that might otherwise have proved baffling and transcendental and mysterious in the peculiarities of Calvinism."

The only individual with whom I ever conversed, who had intelligent recollections of Edwards, was my venerable colleague at West Springfield, Dr. Lathrop. He told me that, shortly after his settlement, and while he was yet a boarder in the family of Mrs. Hopkins, Mr. Edwards' sister, Mr. E. came to pay her a visit. On the very day that he came, and I believe on his way thither, he heard of the death of his daughter, Mrs. Burr of Newark. When the time for evening prayers in the family came, Mr. Lathrop asked Mr. Edwards to conduct the service; but he declined, giving as a reason that his feelings were so intense as to forbid his utterance. He made the same request of him in the morning, and he complied with it; and Dr. Lathrop told me that, his prayer, in respect to copiousness, appropriateness, tenderness and sublimity, exceeded any thing that he ever heard from mortal lips. He said that he was accustomed to look upon him even then, almost as belonging to some superior race of beings; though he mentioned one occasion,—an interview with an Arminian clergyman,—on which he so far forgot himself as to betray a good deal of impatience.

President Edwards had eleven children,—three sons and eight daughters. The eldest son *Timothy*, was born July 25, 1738; was graduated at the College of New Jersey in 1757; became a merchant and settled first at Elizabethtown, N. J., and afterwards in 1771, at Stockbridge, Mass., where he spent the rest of his life. He was a member of the State Council from 1775 to 1780; was Judge of Probate from 1778 to 1787; declined the nomination of Member of Congress in 1779; was for many years a deacon of the church; and died October 27, 1813, aged seventy-five. The second son, *Jonathan*, will form the subject of a distinct notice in the proper place. *Pierpont*, the youngest son, was born April 8, 1750; was graduated at the College of New Jersey in 1768; was an eminent lawyer, and afterwards Judge of the United States District Court for the District of Connecticut; and died at Bridgeport, Conn., April 14, 1826, aged seventy-six. His third daughter, *Esther*, was born February 13, 1732; was married to the Rev. Aaron Burr, June 20, 1752; and died April 7, 1758. She was the mother of the second Vice President of the United States. His fourth daughter, *Mary*, was born April 7, 1734; was married to Timothy Dwight of Northampton, November 8, 1750; and had thirteen children, the eldest of whom was the Rev. Timothy Dwight, D. D., President of Yale College. She died at Northampton in February, 1807, aged seventy-three.

The following is a list of President Edwards' publications:— God glorified in man's dependance: A Sermon, 1731. A Divine and supernatural light imparted to the soul by the Spirit of God: A Sermon, 1734. Curse ye Meroz: A Sermon, 1735. A faithful Narrative of the surprizing work of God in the conversion of many hundred souls in Northampton, &c., (London,) 1736. Five Discourses prefixed to the American edition of the preceding, 1738. Sinners in the hands of an angry God: A Sermon, 1741. Sorrows of the bereaved spread before Jesus: A Sermon at the funeral of the Rev. William Williams, 1741. Distinguishing marks of a work of the True Spirit: A Sermon preached at New Haven, 1741. Thoughts on the Revival in New England in 1740, 1742. The watchman's duty and account: A Sermon at the ordination of the Rev. Jonathan Judd,[*] 1743. The true excellency of a Gospel minister: A Sermon at the ordination of the Rev. Robert Abercrombie,[†] 1744. A Treatise concerning Religious affections, 1746. An humble attempt to promote explicit agreement and visible union among God's people in extraordinary prayer, &c., 1746. True Saints, when absent from the body, present with the Lord: A Sermon at the funeral of the Rev David Brainerd, 1747. God's awful judgments in breaking the strong rods of the community: A Sermon on the death of Col. John Stoddard, 1748. Life and diary of the Rev. David Brainerd, 1749. Christ the example of Gospel ministers: A Sermon at the ordination of the Rev. Job Strong,[‡] 1749. Qualifications for full communion in the visible church, 1749. Farewell Sermon to the people of Northampton, 1750. Misrepresentation corrected and Truth vindicated, in a Reply to Mr. Solomon Williams' Book on qualifications for Communion. To which is added a Letter from Mr. Edwards to his late flock at Northampton, 1752. True grace distinguished from the experience of devils: A Sermon before the Synod of New York, at Newark, 1752. Inquiry into the Freedom of the Will, 1754. The great doctrine of original sin defended, 1758. [Those which follow are posthumous.] Eighteen Sermons annexed to the Life of Edwards by Dr. Hopkins, 1765. The History of the Redemption, (Edinburgh,) 1777. Nature of True Virtue, 1788. God's last end in the Creation, 1788. Practical Sermons, (Edinburgh,) 1788. Twenty Sermons, (Edinburgh,) 1789. Miscellaneous Observations on important Theological subjects, (Edinburgh,) 1793. Remarks on important Theological controversies, (Edinburgh,) 1796. Types of the Messiah, 1829. Notes on the Bible, 1829. Charity and its fruits, 1852.

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[*] JONATHAN JUDD was born at Waterbury, Conn.; was graduated at Yale College in 1741; was ordained at Southampton, Mass., June 8, 1743; and died July 28, 1803, in his eighty-fourth year.

[†] ROBERT ABERCROMBIE was born in Scotland; was educated at the University of Edinburgh; was ordained at Pelham, Mass., Aug. 30, 1744; and was dismissed about the year 1755. He had the reputation of being an eminently learned man.

[‡] JOB STRONG was a native of Northampton, Mass.; was graduated at Yale College in 1747; laboured for a short time as a missionary among the Indians; was ordained at Portsmouth, N. H., on the 28th of June, 1749; and died, after a short illness, on the 30th of September 1751, at the age of about *twenty-seven*.

EBENEZER PEMBERTON, D. D.[*]

1724—1777.

Ebenezer Pemberton was the son of a distinguished clergyman in Boston, of the same name. He was born in Boston in the year 1704, and was graduated at Harvard College in 1721. His friends had intended him for a secular employment; but his inclination to a studious life prevailed, and he was distinguished during his collegiate course as a scholar, as he was in after life as a clergyman.

Soon after he commenced preaching, he was appointed by Lieut. Governor Dummer, Chaplain at Castle William. He found this a retired and agreeable situation, favourable alike to his comfort and usefulness. One of its chief attractions was, that it was the residence of the Lieut. Governor, in whom the polished gentleman was happily united with the devout Christian. Mr. Pemberton was admitted to the most intimate intercourse with him, and there grew up a friendship between them which continued to the close of the Lieut. Governor's life.

Mr. Pemberton's services in the fortress were only preparatory to his occupying a wider field. The Presbyterian church in the city of New York, having, in the summer of 1726, become vacant by the removal of their pastor, the Rev. Mr. Anderson, Mr. Pemberton was invited to pay them a visit; and so acceptable were his public services, that the congregation, though previously much divided, united in giving him an affectionate and urgent call to become their pastor. Mr. Pemberton accepted this call, and immediately returned to Boston, where he was ordained to the work of the ministry, by the Association which had licensed him,—with a view to his taking charge of the church in New York. Dr. Colman preached his ordination sermon. He entered on his pastoral charge in 1727, and, for a long time, held a conspicuous and honourable place among the ministers of the city.

The congregation to which he ministered in New York was, at that time, a comparatively small one; but, in the year 1739 and the two years following, there was an extensive revival of religion, in consequence of which, both the church and congregation were not a little increased and strengthened.

In 1740, Whitefield first visited New York, and Mr. Pemberton was the only clergyman in the city who invited him to his pulpit. In his succeeding visits he often preached for him, and drew to his place of worship multitudes of various denominations, some of whom remained there, and ultimately became members of the church, from their preference to Mr. Pemberton's ministrations.

The congregation at length became so large, that it was thought necessary to call and settle another pastor; and, accordingly in 1750, Mr. Alexander Cumming, a licentiate of the Presbytery of New Brunswick, was ordained as Mr. Pemberton's colleague. Soon after this, difficulties,—the embryo of which had existed for some time, appeared in the congregation; and, though neither of the pastors took the attitude of a partizan, they were not left unmolested, even in their neutrality. The result was that, in October, 1753, they both tendered the resignation of their pastoral charge.

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[*] Smith's Hist. of New York.—Mass. Hist. Coll., III.—Ware's Hist. Disc.—Robbins' do.

Mr. Pemberton, having been for twenty-six years minister of the congregation, and having endeared himself greatly to a large portion of them by his unwearied devotion to their best interests, was met, in the effort to remove from them, by a vigorous opposition and an earnest remonstrance. In consequence of this, the committee of the Synod to whom the matter was referred, determined not to comply with his request immediately, but advised him to remain one month longer with the congregation, with an understanding that if, at the end of that time, there should be no favourable change in his prospects of usefulness and comfort, he should have liberty to retire. He consented to make the experiment; but, when the month expired, he left the city to the great regret of a large portion of the congregation.

A little before this time, the New Brick church in Middle street, Boston, had become vacant by the death of their two pastors, Mr. Welsteed and Mr. Gray; and they immediately and unanimously extended an invitation to Mr. Pemberton to become their pastor. Indeed, they seem to have been in correspondence with him on the subject, previous to his leaving New York. He brought with him the highest recommendation from the Synod, as one who had "to an uncommon degree maintained the dignity of the ministerial character," as "eminently endowed with ministerial abilities," &c. His installation at Boston took place on the 6th of March, 1754. Here he continued to labour during the remainder of his life. He had three wives—one of them was named Penhallow of Portsmouth, and another, Powell. He died September 15, 1777, in the seventy-third year of his age, and the fifty-first of his ministry.

During his residence in New York, he was President of the Board of Correspondents commissioned by the "Society in Scotland for propagating Christian knowledge among the Indians in New England, and parts adjacent." In the year 1770, he received the degree of Doctor of Divinity from the College of New Jersey,—the first degree of the kind which that College ever conferred.

Dr. Eliot, who was contemporary with Dr. Pemberton during the latter part of his ministry, and, from being a resident of the same town, was doubtless personally acquainted with him, thus describes his character:—

> "His piety was of that fervent kind for which his father was remarkable. He had not his superior powers of mind, and, in his old age, grew unpopular in his delivery; though, in former times, he drew crowded assemblies by his manner. His reading, however, was extensive, and his sermons correct in diction and style. He was a Calvinist according to the principles of our fathers, and zealous against Arminianism, so as to provoke the satire of writers "who worshipped the God of their fathers, after the way which is called heresy;" but, in the latter years of his life, those who were conversant with him, observed a candour and charity to such as entertained different sentiments on some points of doctrine upon which great stress has been laid. He vehemently aspired after the spirit of the Gospel, and had the consolations of it during a long and trying sickness. Instead of suffering from the fear of death, he seemed to possess the peace which passeth all understanding."

The following is a list of Dr. Pemberton's publications:—Sermons on several subjects, preached in the Presbyterian church in New York, 1738. A Sermon at the ordination of David Brainerd, 1744. A Sermon at a public Lecture in Boston, 1756. Artillery Election Sermon, 1756. General Election Sermon, 1757. Dudleian Lecture, 1766. A Sermon on the death of the Rev. George Whitefield, 1770. A Sermon at the ordination of Isaac Story, 1771. Salvation by grace through faith: Eight Sermons, preached at Boston, 1774.

JOHN LOWELL.

1724—1767.

FROM THE REV JONATHAN F. STEARNS, D. D.

NEWARK, N. J., July 2, 1852.

Reverend and Dear Sir: I am happy to furnish, at your request, such notices of the life and character of Mr. Lowell as a residence of fourteen years in the field of his labours, and my relation as pastor to a church whose history is closely connected with that to which he ministered, have enabled me to collect. You are aware that the First Presbyterian church in Newburyport,—my former charge,—was formed in part by a secession, in circumstances of high excitement, from that of Mr. Lowell. In consideration of this fact, I have been especially cautious of trusting to any traditionary representations. My chief reliance has been placed upon contemporary documents, partly his own productions, which came to my notice some years since in searching for the history of my own congregation. I am also indebted to the kindness of the Rev. Charles Lowell, D. D., of Boston, for several important facts connected with the history of his esteemed ancestor. The results are contained in what follows.

John Lowell was born in Boston on the 14th of March, 1703–4. His supposed ancestor, Mr. Percival Lowle, came from Bristol in England, and settled in Newbury in 1638 or '9. He was the son of Mr. Ebenezer Lowell, a merchant in Boston, and his mother's maiden name was Elizabeth Shaler.

Mr. Lowell entered Harvard College, when a mere boy, at the age of thirteen, and was graduated at the age of seventeen, in the year 1721. He preached his first sermon for the Rev. Mr. Storer,[*] in Watertown, on the 19th of April, 1724, and on the 19th of January, 1726, was ordained as the pastor of the Third church of Newbury, then recently formed by a separation chiefly from the First church in that town.

Of an amiable disposition, accomplished scholarship, serious regard for religion, and a high sense of the importance of the sacred office, Mr. Lowell entered upon the duties assigned him with more than the ordinary enthusiasm. Under his guidance, the church early agreed to meet once in a quarter "and renew their covenant with God and one another," and a committee of seven brethren were appointed "to be joined with the pastor, and the honoured Justices belonging to the church," to meet once a month for the purpose of considering what might be done "to revive dying religion among us, suppress vice, and promote the peace and welfare of the church." Perceiving that the work of pastoral visitation, except in emergent cases, had fallen into neglect among the churches in that neighbourhood, he adopted a systematic arrangement for that purpose, resolving to let no visit pass, without letting fall "something of a religious nature which might minister grace to the hearers."

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[*] **Seth Storer**, a son of Colonel Joseph Storer, was born at Saco, Me., May 27, 1702; was graduated at Harvard College in 1720; was ordained pastor of the church in Watertown, July 22, 1724; and died November 27, 1774, in the seventy-third year of his age. Dr. Francis, one of his successors in the pastorate, says of him,—"The general impression which I have received of his character, is honourable to him as a man and as a Christian. He discharged the duties of his office for half a century, in a quiet, unobtrusive manner, but with scrupulous diligence and fidelity."

The early part of Mr. Lowell's ministry was, by no means, barren in spiritual fruits. Accustomed to avail himself of the special providences of God as occasions for impressing religious truth upon his people, he records as the result of his method, "Many have been the lively seasons which I have observed, when sickness has been prevalent, and awakened persons to a great concern for their souls." About a year after his settlement, commenced the well known series of terrific earthquakes which filled New England with alarm, and created in many an unsophisticated mind the apprehension that the day of final judgment was at hand. The event proved a powerful agent in arousing the fears and stimulating the religious susceptibilities of great numbers in Mr. Lowell's congregation. During the year following,—viz, the year 1727, as appears from the records of the church, one hundred and forty-one professed converts were added to its communion. The pastor speaks of it many years afterwards as a "happy season."

Mr. Lowell was a very decided Congregationalist, and had a high admiration of the privileges and order of the Congregational churches of Massachusetts. He saw, not without alarm, the advances which Episcopacy was making in those regions, and especially its introduction within the bounds of his own parish. Though a man of very catholic spirit, and averse to controversy, he did not hesitate to wield his pen, and employ his pulpit, in defending the cherished policy of the first settlers, and warning his flock not to "give in to such things as our fathers, for many weighty reasons, fled from." His procedure on this point gave, at the time, great satisfaction to his people, who "rejoiced and were thankful that they had a minister who was capable of so pleading the cause of these churches;" while "the fathers and principal brethren of the church gave him their public thanks for his care and faithfulness to guard against imposition from that quarter." When reproached afterwards by a party among them for this procedure, his noble defence was,—"All that I shall say is, that I abhor bigotry; yet I think these churches have some valuable interests to defend; that I heartily love all good men of all communions; but, as a minister of one of these churches, I am obliged to have a care for them and their privileges."

Mr. Lowell's public life lay in a very remarkable period of the religious history of New England. About fifteen years after his settlement, commenced that memorable religious impulse, spreading over a large part of the country, and bringing into the Kingdom of God vast numbers of careless and sinful souls, since known among us as "The Great Awakening." His relations to this movement were intimate, and form one of the most prominent features of his ministerial life and character. Immediately preceded by a long season of coldness and indifference, it broke upon the slumbering churches like a thunderbolt rushing out of a clear sky; and not a few of the respected clergy of the time, regarding religion much more as an affair of the manners than of the heart, at once set themselves against it in resolute opposition. Not so did Mr. Lowell. Not unaccustomed to what are now called "revivals of religion" from the experience of his earlier ministry, he welcomed the first beginnings of reviving sensibility, "cherished them and prayed for their increase," and "hoped," as he says, "it might be as happy a season as in the time of the earthquake." Under the influence of this hope, he threw himself with no little apparent heartiness into the work; established and maintained, during one winter, two weekly lectures, freely admitted to his pulpit the famous itinerants and other revivalists of the day, excused the irregularities, which, in some cases manifested themselves, hoping "it was only something of indiscreet zeal," and even yielded, as he afterwards found occasion to acknowledge with regret, to the desire of some, that he should relate publicly his own religious experiences. The warmest friends of the new movement began to regard him as a special favourite; and some from the neighbouring parish, dissatisfied with the opposition of their own minister, forsook the ministrations of the latter for those of his more zealous brother.

But, though a friend to religious fervour, and glad to see the general mind aroused to the importance of eternal interests, Mr. Lowell was, by no means, prepared for such a movement as was then beginning to agitate the entire community. Seeing the foundations of the great deep beginning to be broken up, and the sea and the waves roaring as if a coming storm was near, instead of a distilling shower, the heart of the mild and order-loving pastor began to fail him for fear. As the work went on, and the excitement grew more and more intense and pervading, his cautious and conservative spirit began to get the better of his zeal. Deplorable irregularities unquestionably discovered themselves; the rights of pastors, of which he had a high esteem, were disregarded by zealous itinerants and inexperienced youths; proprieties of all sorts were neglected by many, and in some cases, grossly outraged; and finding it impossible for him to run fast enough to keep ahead of the fierce velocity that was hurrying the church forward, he suddenly halted in his course as one out of breath, and turned aside to walk more quietly in a different path. The evening meetings were stopped, as tending to disorder; the pulpit was closed against the itinerants, because it seemed plain to him that they were preferred to regular pastors without any regard to character and capacity. The pastoral visits were omitted as not likely to be for edification, so long as the feelings of a portion of the people were so alienated from the pastor, or until the existing high state of excitement should have opportunity to subside; and, in the occasional interviews which took place between him and them, the subject of the "glorious reformation," which, to them, was the all-absorbing theme of thought, was, on his part, from prudential motives, carefully avoided. The friends of the movement, on the other hand, had gone too far to be willing to halt or slack their pace, and they pushed on against all his remonstrances. The pulpit was opened in his absence and without his consent. The perpetrators of the act, denounced in the public prints of the metropolis, became still more disaffected. Every day the breach grew wider and wider,—the pastor began to characterize as a "day of temptation," what the more zealous brethren thought, "in honour to the Holy Spirit," deserved to be called a "day of illumination,"—the style of his preaching became less and less satisfactory to them, and the result was that, in a short time afterwards, a body of thirty-eight male members of the church, with their families, withdrew from the public services of their own pastor, and united with others in establishing separate worship,—a monument of which act stands, at the present day, in the large and flourishing First Presbyterian church of Newburyport.

In his theological opinions, Mr. Lowell seems to have been a *moderate Calvinist*. The Rev. Dr. Tucker, his next neighbour, and a decided Arminian, speaks of him as differing in religious opinions from some of his brethren "in some matters of a disputable nature." His antagonists in the times above referred to, who were Calvinists of the straitest sect, expressly disavow the idea of charging upon him any doctrinal errors. They tell him, in vindication of their own position, as if they were confident he would be entirely satisfied with that assurance, "To your satisfaction, we think we can heartily and unreservedly subscribe and concur with the well-known Body of Divinity among you, called the Assembly's Catechism." His church, at a later day, reproaching the Separatists for having deserted his ministrations, speak of him as being "as orthodox, learned and pious a minister as theirs; blameless in doctrine and life; neither charged with immorality or *error* even by themselves." They had charged him with not preaching with sufficient *distinctness*, *pungency*, and *direct application*, such doctrines as man's native depravity and inability, the way of salvation by the merits of Christ, the work of the Holy Spirit, and "the bringing the sinner off from his own righteousness, to rely entirely on Christ's righteousness." But they expressly disclaim the intention of charging any error upon him, according to their own view of the truth; and in complaining of his want of explicitness, check themselves by the qualification,—"Nor do we now say that we have had nothing of all this kind; no, but we think we have had but *very little* of it to our satisfaction, especially considering the present day."

His manner of preaching seems to have been earnest, but never vehement or excited; rather polished than pungent, rather general than explicit or discriminating. Dr. Tucker speaks of him in this capacity, as "zealous for the honour of God, and the salvation of precious and immortal souls." "And under this character," he adds, "you who were the beloved people of his charge highly esteemed him, and to you his memory will still be dear."

"The Great Author of our being," says the same authority, "and Sovereign Disposer of our circumstances in life, endued him with good natural powers, which, being well improved by close study, under the advantages of a liberal education, and being early consecrated to the service of God, qualified him for great usefulness in the world.

"He was not only acquainted with those polite arts and sciences which distinguished him as a scholar and a gentleman, but was well furnished with that kind of knowledge which was requisite to forming his character, and enabling him, while young, to appear with advantage as a minister of the Gospel.

"In his domestic connections and behaviour, in his private conversation, both as a Christian and a minister, he maintained a good reputation. He appeared to have a serious sense of religion upon his own mind, in consequence of which, his general conversation was exemplary, free from every thing light and vain, and calculated, as became his office and character, to countenance and recommend sobriety and virtue.

"He was a lover of good men, though of different denominations and different sentiments; and being given to hospitality, his doors were open for their reception, and they were entertained with kindness and generosity. And as his great reading and extensive knowledge fitted him to bear a superior part in social converse, so his conversation was generally highly valued as being instructive and entertaining.

"He was far from bigotry and censoriousness, and as he advanced in life, and approached nearer to that state of perfect peace and love, into which we trust he is now entered, he evidently grew in a catholic and charitable temper."

Of his pastoral character, the address of Dr. Tucker to the people at his funeral, observes as follows:—"Many of you, I am well persuaded, cannot soon forget how ready he was to assist you in distress; to instruct, to counsel and to warn you, and to encourage and comfort you as there was occasion. As he rejoiced with you in your prosperity, so he was with you in your sorrows."

"His concern for you who were dear to him—in whose service he spent his days and strength, for whose salvation he laboured and prayed, his tender concern for you was with him to the last, and was manifested in a very affecting manner, when approaching near to his great change. For, though it pleased the great and wise Author of the world, so to order his sickness, that, from the nature of his bodily distempers, the proper exercise of his rational powers was greatly interrupted, which rendered him, probably, in a great measure, insensible of his approaching dissolution, aud deprived his relatives and friends of those religious advices, exhortations, &c. which might otherwise have been expected from him; yet some of his last expressions,—intelligible to those who attended him, declared his deep and affectionate concern for his people. He still bore you upon his heart, and with his expiring breath commended you to the care and blessing of a merciful God; and is now gone, as we believe and trust, to that gracious and Almighty Being who is able to answer his prayers, and accomplish all the ardent wishes of his soul for you."

Mr. Lowell was twice married; first, to Miss Sarah Champney, who died June 28, 1756; and afterwards to Mrs. Elizabeth Whipple, widow of the Rev. Joseph Whipple* of Hampton Falls, and daughter of Robert Cutts, Esq. of Kittery, N. H. By his first marriage, he had two sons, of whom one died in infancy, and the other was the late John Lowell, Chief Justice of the Circuit Court of the United States, and father of Hon. John Lowell, and the Rev. Charles Lowell, D. D. of Boston. Until near the close of life he enjoyed good health, and was seldom interrupted in his official duties. He died in Newburyport May 15, 1767, in the sixty-fourth year of his age. Mrs. Lowell survived her husband many years, and died at Portsmouth. having nearly reached her hundredth year.

Hoping the above notices may contribute, in some small measure, to the furtherance of your design,

I am, with great esteem,
Yours truly,
J. F. STEARNS.

The following is from Dr. Lowell of Boston:—

I have a great respect for the memory of my grandfather. Few, I believe, have magnified their office more than he. Those who remembered him, and those who had heard of him from his parishioners, have spoken to me of him in terms of the highest respect. If I may judge from his library, (a great part of which is in my possession,) as well as from the few written memorials he has left, I should think him more learned than most of his contemporaries.

In his theological opinions he was not an ultraist. His spirit was the spirit of Christ. On a panel in his house in Newburyport was a painting by one of his parishioners of a meeting of the "Association." The members are seated at the table, each one with a long pipe, apparently smoking with much satisfaction. My grandfather is at the head of the table, and over a part of the picture is this inscription, which delights me much—"In necessariis unitas; in non necessariis libertas; in utrisque charitas." It must have been suggested, I think, to the painter, by my grandfather, as I have understood he was a mechanic belonging to my grandfather's parish. As to smoking, it is a tradition that two of his parishioners laid a wager that if he was called up at any time in the night, he would appear with his pipe in his mouth. There was a loud knocking at his door in the night, and he arose from his bed, took his pipe, went into the kitchen, opened the ashes, lighted his pipe, and opened the door to know what was wanted.

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* JOSEPH WHIPPLE was born at Ipswich in 1701; was graduated at Harvard College in 1720; was ordained pastor of the church at Hampton Falls, N. H., January 15, 1727; and died February 17, 1757, aged fifty-six.

In regard to that state of things in which the secession from his church originated, I have always believed that his conduct was wise, judicious, and Christian-like,—such as became a minister of the Gospel of Christ, and the pastor of a Christian church. He was anxious, as he should have been, for a revival of religion among his people; and when there were symptoms of such a revival, he encouraged them, he laboured more abundantly than ever, and he invited others to labour with him in his vineyard. But when he perceived that things were tending to excess, and that persons, whom he deemed unsuitable, were attempted to be thrust upon him as co-labourers, without his consent, and against his will, he paused, he resisted, not the *work* but the *workers*, and the *manner* in which the work was performed. The "zeal of God" that was "not according to knowledge," the "strife and contention" he could not sanction, though, if the Gospel was preached, in *that* he *did* rejoice, yea and *would* rejoice.

C. L.

THOMAS CLAP.*

1725—1767.

Thomas Clap was a descendant in the third generation from Thomas Clapp, who was born in Dorchester, England, in 1597; came to New England in 1630; settled first at Weymouth, Mass., and in 1640 removed to Scituate, where he was a deacon in the church. He was a son of Deacon Stephen and Temperance Clap, and was born at Scituate, June 26, 1703. He was fitted for College, partly at least, under the Rev. James McSparran, a missionary to Narragansett from the Society for propagating the Gospel in foreign parts. He entered Harvard College at the age of fifteen, and was graduated in 1722.

The following account of his early religious exercises is from an unpublished "Memoir of some remarkable occurrences" of his life, written by himself:—

"When I was about seventeen years old, (being then in the College at Cambridge,) I read a Treatise concerning conversion by Mr. Stoddard of Northampton, upon which I thought I had never been really converted, and was under much concern and distress of mind for a month or two: after which, I thought I was enabled by the Spirit of God to lay hold upon Christ, and to trust and rely wholly upon his merits, and receive Him as my Saviour and Redeemer; and accordingly did seriously and solemnly give up myself to Him; promising by the help and assistance of Divine grace, to forsake all sin, and to live a life of holiness and obedience to God's commands. And some short time after this, I joined to the church in Cambridge, and found at times great delight and satisfaction in the ways of religion. I chose the work of the ministry, (which I was designed for by my parents,) for this end,—because I apprehended that in it I should have the best opportunity of communion with God, and promoting the salvation of my own soul."

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* Holmes' Life of Stiles.—Holmes' Am. Ann. II.—Millers' Retrospect, II.—Daggett's Fun. Serm.—Baldwin's Hist. Yale Coll.—Kingsley's do.—Peterson's Hist. of the Narragansett church.—Notice of the origin and history of the First church in Newport.—Emery's Taunton ministry.

At the close of 1725, he began to preach as a candidate at Windham, Conn., and was settled there as successor to the Rev. Samuel Whiting, August 3, 1726.

Of his ministry at Windham, the only record that I have been able to find is the following, made by himself in the memoir above referred to:—

"January 1, 1737. I have this last week finished my pastoral visitation of every family in my parish, and catechising the several children in them. And I have also taken down the names and ages of every one, so that I might have a more full knowledge and clear remembrance of every soul committed to my care and charge, and the circumstances and condition of each particular person. I find the number of them to be seven hundred and twenty-two. A great number of souls to depend on the care of one weak and sinful creature! May God direct and enable me rightly to perform and go through this great work and charge; that I may bear the names and circumstances of every one upon my heart at all times, and especially when I approach unto the throne of God, as Aaron bore the names of the children of Israel on the breast-plate upon his heart, when he entered into the holy place."

The Rev. Elisha Williams having resigned his office as Rector of Yale College, at the annual Commencement in 1739, Mr. Clap was, on the same day, chosen to fill his place. But so strong a hold had he upon the affections of his congregation, that it was no easy matter to gain their consent to part with him. It was, however, referred to an ecclesiastical council, consisting of a representation from the several churches in the county, and they advised to his immediate acceptance of the Rectorship.

In accordance with this result, he was inducted to office, with appropriate ceremonies, April 2, 1740. The Legislature, on this occasion, with commendable liberality, agreed to compensate the people of Windham for the loss of their pastor; and the sum to be given, it was left by the Trustees of the College and a committee of the parish to three members of the General Assembly to decide. These gentlemen were of opinion that "inasmuch as Mr. Clap had been in the ministry at Windham fourteen years, which was about the half the time ministers in general continue in their public work, the people ought to have half so much as they gave him for a settlement, which, upon computation, was about fifty-three pounds sterling." This decision was acquiesced in, and the above mentioned sum was granted by the General Assembly.

Mr. Clap brought with him to the College a high reputation for general scholarship, and particularly for a knowledge of the pure mathematics and of astronomy. He was also regarded as possessing uncommon energy of character, and remarkable qualifications for the transaction of business. Much was expected from his efforts as the head of the College, and much he actually accomplished. The first great object to which his attention was directed, was the forming of a new Code of Laws; for, until this time, the laws of Harvard College had been chiefly the rule, except in cases in which the Trustees were pleased to make some special provision. The Rector drew up a new Code,—the materials for which he gathered from several different sources; and this having been adopted by the Trustees, and translated into Latin, was published in 1748. This was the first book ever printed in New Haven; and the circumstance was regarded sufficiently important to be noticed on the title page. These laws continued substantially in their original form for twenty-four years, when they were published in English.

Important improvements were also made in respect to the College Library, particularly in the more convenient arrangement of the books, and in the furnishing of several catalogues to aid the student in finding works appropriate to the different subjects of his investigation. An additional Tutor was appointed, and there was more of diligent and successful study in the institution than there had been perhaps at any preceding period. A new and more liberal Charter, drafted by the Rector himself, was granted by the Legislature to the College, in which the "Trustees, partners or undertakers of the Collegiate school,"—as they had been denominated in the first Charter, were incorporated by the name of "The President and Fellows of Yale College in New Haven."

In 1747, the number of students had so far increased that the then existing accommodations afforded by the College edifice were found quite inadequate; in consequence of which, the President projected the plan of a new building, which was commenced soon after, and was completed in 1752. The expense was defrayed, partly by means of a lottery which the General Assembly authorized for the purpose, and partly from the sale of a French prize taken by a frigate belonging to the Colonial Government. Sometime after this, President Clap moved for the erection of a new College Chapel, and, accordingly, in 1761, the foundation of the building was laid, and, in 1763, it was completed and opened with appropriate ceremonies. The expense incurred by this enterprise was met, partly by an appropriation from the College treasury, partly by a Legislative grant, and partly by private subscription.

About the time that President Clap came into office, Whitefield made his first visit to New England, and by his preaching produced great religious excitement. President Clap had no sympathy with his peculiar movements, and apprehended that they would result greatly to the injury of true religion. Accordingly, he issued a declaration signed by himself and three Tutors, strongly condemnatory of what he deemed Whitefield's erratic course. In consequence of the divided state of public opinion which now existed in Connecticut, the College became, to some extent, an object of jealousy, and the declaration of the President, already referred to, served rather to aggravate than mitigate the evil. The Rev. Joseph Noyes, then pastor of the church in New Haven, was far from being a popular preacher, and, in addition to this, his orthodoxy was thought to be not after the straitest sect. The officers and students of College, up to this time, had been considered as forming a part of his congregation; but, in consequence of the prevailing dissatisfaction with his preaching, and some other matters of complaint, the President and Fellows, in 1746, voted "that they would choose a public Professor of Divinity in the College, as soon as they could procure a sufficient support;" and, in 1752, they voted "to get a support for such a Professor as soon as may be; by all such ways and means as prudence may direct." The General Assembly, in October, 1753, lent their countenance to the object by passing a "Resolve" in which, among other things, they said, "it was requisite that the students of the College should have the best instructions in Divinity, and the best patterns of preaching set before them; and that the settling of a learned, pious, and orthodox Professor of Divinity in the College, would greatly tend to promote that good end and design."

About this time, as a Professor of Divinity could not immediately be obtained, President Clap, by request of the Corporation, commenced preaching to the students in the College hall. This was regarded by the adverse party as a grossly irregular procedure,—it being maintained that the College formed a part of the First Ecclesiastical Society of New Haven; and legal measures were threatened to put an end to what were considered their schismatical Sabbath day assemblings. This gave rise to a controversy in which the President bore a vigorous and prominent part,—showing his deep abhorrence of what he regarded the prevailing errors of the times, and his strong conviction of the necessity of guarding against them with unremitting vigilance.

In 1756, the Rev. Naphtali Daggett of Long Island having accepted the Professorship of Divinity and entered on its duties,—President Clap conveyed to the College a lot of land for the use of the Theological Professor,—whoever he might be; and at the same time apprized the Corporation that. by the aid of some benevolent individuals in the Colony, he had commenced building on the said lot a house for the Professor's accommodation. This communication was received with a suitable appreciation of the President's generosity.

Notwithstanding the College was now in a state of considerable prosperity, the President, by the pertinacity with which he had insisted on his favourite measures, had rendered himself in no small degree unpopular with both clergy and laity. Another controversy was now carried on with no little spirit, chiefly between Dr. Gale of Killingworth and President Clap, designed on the part of the former to increase the public hostility against the President and his administration, and on the part of the latter to defend himself and the College against what he pronounced unfounded accusations. So deeply was the public mind now impressed with the idea that there were great abuses in the College that needed to be corrected, that several of the most influential gentlemen of the Colony,—clergymen and laymen, united in a memorial to the General Assembly, praying "that the said Assembly would immediately issue forth a *Commission of visitation*, enabling some suitable persons to inquire into all the affairs of the said College; and either of themselves rectify all abuses, which they may discover, or make a report of what they shall find, with their opinion thereon to the said Assembly at their next session."

To this memorial the President made an elaborate written reply,—denying most of the facts that were charged in it, maintaining that the Legislature had no right to interfere in the manner proposed, and producing the confessions of the students that they had been instigated to their improper courses by persons not connected with the College. Having read this document, he proceeded to examine, with great ability, and at considerable length, the arguments which had been urged in favour of the memorial, and especially of the appointment of Visitors; and he was understood to intimate that, if this offensive project was persisted in, the President and Fellows would make their appeal to the King. The result was, that the memorial was dismissed by the Legislature, without any measures being taken in respect to it.

But the clamours of the enemies of the College were by no means hushed. The institution continued unpopular, and it had to contend against the influence of many of the leading men of the Colony. About this time, two of the Tutors,—both of them eminently accomplished men, became converts to the opinions of Robert Sandeman; in consequence of which, the President insisted that they should resign their office; which they did in 1765. The remaining Tutor, unwilling to hold his place, after his colleagues had been virtually dismissed, resigned also. And their successors,—though they were gentlemen of highly respectable characters and attainments, yet found themselves placed in such embarrassing circumstances, that, after a few months, they too vacated their places. In July of that year, the President, aware of course that he had become extensively unpopular, signified to the Fellows his determination to resign likewise. The Corporation replied by expressing their "earnest desire that he would be pleased to continue in office as long as Divine Providence should permit, or at least till the next Commencement." He accordingly presided and conferred degrees at the Commencement in September, and then took his leave of the College in a Valedictory address, in which he dwelt at length on the improvements which had been made during his administration, and stated that "in consequence of his age and infirmities, and strong desire of private life, he resigned his office." The Corporation, on the same day, passed a vote expressive of their high estimation of his character and services, and of their best wishes for his future and eternal well-being.

President Clap lived but a short time to enjoy the retirement which he had coveted. He died in New Haven, after a short illness, January, 7, 1767, in the sixty-fourth year of his age. His funeral was attended the next day, in the College Chapel, and an appropriate sermon preached by the Rev. Naphtali Daggett, Professor of Divinity.

President Clap was married in 1727 to Mary, daughter of his predecessor in the ministry,—the Rev. Samuel Whiting of Windham. They had five children, only two of whom reached maturity. One of these was married to David Wooster, afterwards a Major General in the Revolution; and the other to the Rev. Timothy Pitkin* of Farmington. Mrs. Clap died greatly lamented, August 9, 1736, in the twenty-fourth year of her age. In an obituary sketch of her, it is said that her husband's "grief seemed inconsolable: he mourned sore like a dove." He left among his private writings a somewhat minute delineation of her character, from which it would appear that she was eminent in every virtue and accomplishment. In

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* TIMOTHY PITKIN was the son of Governor Pitkin of Conn., and was born at East Hartford in 1727. He was graduated at Yale College in 1747; was a Tutor in that College in 1750–51; was ordained pastor of the church in Farmington, in June, 1752; was dismissed on account of ill health, June 15, 1785; and died July 8, 1812, in the eighty-sixth year of his age. He was a member of the Corporation of Yale College from 1777 to 1804. His son, the Hon. Timothy Pitkin, is well known both as an historian and a statesman.

1740, he was married a second time,—to Mrs. Mary Saltonstall, the widow of Capt. Roswell Saltonstall of Branford, Conn. By this marriage he had no children.

The following is a list of President Clap's publications:—A Sermon at the ordination of the Rev. Ephraim Little,* 1732. An Introduction to the study of Philosophy exhibiting a general view of all the arts and sciences for the use of the pupils, 1743. A Letter to a friend in Boston, 1745. A Letter to the Rev. Jonathan Edwards of Northampton, expostulating with him for his injurious reflections in his late Letter to a friend, 1745. The Religious Constitution of Colleges, especially of Yale College, New Haven, 1754. A brief History and Vindication of the doctrines, received and established in the Churches of New England, with a specimen of the new scheme of religion beginning to prevail, 1755. An Essay on the nature and foundation of moral virtue and obligation, 1765. Annals or History of Yale College, 1766. Conjectures upon the nature and motions of meteors which are above the atmosphere, (posthumous) 1781.

President Stiles has left the following honourable testimony to President Clap in his Literary Diary:—

> "President Clap was possessed of strong mental powers, clear perception and solid judgment. Though not eminent for classical learning, he had a competent knowledge of the three learned languages. He was well versed in algebra, optics, astronomy, and the general course of experimental philosophy. In mathematics and natural philosophy, I have not reason to think he was equalled by any man in America, except the most learned Professor Winthrop. Many others indeed excelled him in the mechanic application of the lower branches of the mathematics; but he rose to sublimer heights, and became conversant in the application of this noble science to those extensive laws of nature, which regulate the most extensive phenomena, and obtain throughout the stellary universe. I have known him to elucidate so many of the abstrusest theorems and ratiocinia of Newton, that, I doubt not, the whole *Principia* of that illustrious philosopher was comprehended by him; a comprehension which, it is presumed, very few mathematicians of the present age have attained. Wollaston's Religion of Nature was the basis of his Moral Philosophy, and Westminster Calvinism was his Theology. He had thoroughly studied the Scriptures, and had read the most eminent Divines of the last two hundred years. In his peculiar manner, he had examined so many authors, through the tract of time from Jerome to the present day, as well as the three more primitive ages, that, on the fundamental doctrines of religion, I believe him to have been possessed of the sentiments of the whole Christian world. History, ancient and modern, political and ecclesiastical, he was well versed in. He had deeply studied the history of the Assyrian empire; that of Greece; that of the Roman empire, through all its periods, and particularly its mutation into an ecclesiastical State He studied the rise of Mahometism; the Saracenic conquests; the dominion of the Caliphs and Mamelukes; the extensive spread of this religion, and the final partition of the interest into several empires. He had formed an idea of the powers of Europe, their connections, balances, and leading springs of policy; and had arranged the principal events and revolutions of the several ages, from antiquity to the present day. He traced and considered with the closest attention the causes of greatest extent, and most forcible operation, in effecting public events, which, like the laws of nature, carry in themselves the certain futurition of their phenomena. He well understood the history and geography of the Bible; and took great pains to consider the verification which it naturally gave and received when compared with profane history. He was well read in the Fathers, and had examined all the remains of the antiquities of the Primitive Church. He studied the police, worship, and discipline of the Church, in the three first and two last ages. He greatly studied the councils, general and provincial, and in them was thoroughly versed. He was considerably read in the common law of England, and in the municipal laws of his country. He was also well versed in the *Jus Civile*, the Institutes of Justinian, the Pandects, the *Novellæ;* and from the canons, the decretals of the

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* Ephraim Little was a descendant of Thomas Little, who was settled in Plymouth shortly after the year 1630: was the son of David Little, a lawyer of Scituate; was graduated at Harvard College in 1728; was ordained at Colchester, Conn., Sept. 20, 1732; and died in 1787.

> 'opes, he had obtained such a general knowledge of ecclesiastical law, that he would ave honoured a Doctorate in both laws.
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> "The labours of his office left a most contemplative mind but a few hours for read- ig. But he had a happy and advantageous method of reading; he always studied n a system or arrangement with respect to some whole, and read to purpose. A oluminous library before him,—he treated, as a collection of reports, books deliver- ig the knowledge and reasonings of the learned world on all subjects of literature. le seldom read a volume through in course. Having previously settled in his mind ie particular subjects to be examined, and what on any subject he needed to ascer- ain, he then pitched directly on the book or books, and those parts in them which 'ould elucidate the subject of his enquiry. He would thus, with discernment and espatch, run over fifty volumes, if necessary, and select whatever they contained in oint, and thus proceed till he made himself master of the subject,—generally pass- ig unconcernedly over the rest, however attractive and interesting. He thus amassed nd digested a valuable treasure of erudition, having prosecuted almost all the variety f capital subjects in the whole circle of literature.
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> "He was indefatigable in labours, both secular and scientific, for the benefit of the ollege; there being proof of the one in his building a College edifice and chapel, nd of the other in his frequent public dissertations on all kinds of literature.
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> "As to his person, he was not tall; yet, being thick set, he appeared rather large nd bulky. His aspect was light, placid, serene, and contemplative. He was a calm, ill, judicious, great man."

Doctor Dwight, in his Statistical account of New Haven, thus speaks of 'resident Clap:—

> "His character was extensively given in a manner highly honourable to him, in an ppendix to the Life of President Stiles, from the Diary of that gentleman, by the Rev. r. Holmes of Cambridge. As President Stiles knew him intimately, the character 'hich he has given of him cannot be questioned. To him who reads his character, iere will remain little doubt that he was the greatest man who ever sat at the head f this institution.
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> "Mr. Richard Woodhull, who was five years under his administration, and was imself eminently distinguished for his learning and science, once gave me the follow- ig character of President Clap, in answer to some inquiries, which I made concerning his subject. 'If I were to give his character in concise terms,' said Mr. Woodull, 'I should give it in this manner: In whatever company he was, and whatever 'as the subject of conversation, he appeared evidently to understand it more clearly nd more comprehensively than any other person present.' As Mr. Woodhull had, ot long before, had a controversy with President Clap, he cannot be supposed to ave been prejudiced in his favour. The only serious defect in his Presidential char- cter was, that he was prone to consider boys as being men."

There were two other clergymen in New England, of the name of Clap, 'ho exercised their ministry chiefly during the first half of the eighteenth entury,—the Rev. Nathaniel Clap of Newport, R. I., and the Rev. 'homas Clap of Taunton, Mass.

NATHANIEL CLAP was a son of Nathaniel Clap, and grandson of Deacon 'icholas Clap, a settler of Dorchester in 1636. He was born in January, 668, and was graduated at Harvard College in 1690. He began to preach t Newport in 1695, and continued his labours there under many discourage- ients, till a church was formed, of which he was ordained pastor, Novem- ier 20, 1720. The church flourished under his ministry, and considerable dditions were made to it for about three years, when the pastor ceased to dminister the Lord's Supper, under the impression that the members were 'not of sufficiently holy conversation" to have the ordinance administered o them. About the same time, he refused to baptize an infant whose par- nts were members of the church, on the ground that he doubted whether hey had been the subjects of a genuine conversion. This gave great ffence, and kindled a fire that was not extinguished for many years. On he 20th of July, 1724, the church addressed a respectful request to their astor that he would consent to their having recourse to other churches for acramental privileges; but the application was unsuccessful. In July, 1725, they proposed to remedy the evil by providing him a colleague; but this too he virtually declined. The church and congregation being resolved not to submit longer to this state of things, obtained, for a short season, the services of Mr. Benjamin Bass,[*] and afterwards, of Mr. John Adams.[†] Mr. Clap, after a while, refused to permit Mr. Adams to preach. —occupying the pulpit himself both parts of the day. This exasperated the people to such a degree, that nearly half of both church and congregation withdrew, and met in a separate place, under Mr. Adams' ministry. In 1728, an *ex-parte* council was called, which met on the 3d of April, and recommended that, inasmuch as Mr. Adams had received a valid call to become colleague pastor, Mr. Clap and his friends should consent to his ordination; but if this was declined, they further advised that the aggrieved party should form a separate church under Mr. Adams' ministry. They recommended that both parties should use the same house of worship for the time being,—one in the morning, and the other in the afternoon, with their respective pastors. As Mr. Clap persisted in refusing to associate with Mr. Adams, a new church was organized, of which Mr. Adams was ordained pastor, April 11, 1728. This was the origin of the Second Congregational church of Newport. Mr. Clap continued his pastoral care over the First church till his death, though he abandoned the house of worship to Mr. Adams and his church. A little more than a year before his death, Mr. Clap received as a colleague, Mr. Jonathan Helyer,[‡]. He died October 30, 1745, aged seventy-seven.

In 1740, when Whitefield arrived at Newport from Charleston, he called upon Mr. Clap, and he speaks of him as the most venerable man he ever saw. "He looked like a good old Puritan, and gave me an idea of what stamp those men were, who first settled New England. His countenance was very heavenly, and he prayed most affectionately for a blessing on my coming to Rhode Island. I could not but think that I was sitting with one of the patriarchs. He is full of days, a bachelor, and has been a minister of a congregation in Rhode Island upwards of forty years." Dean Berkley, who esteemed him highly for his good deeds, said,—"Before I saw Father Clap, I thought the Bishop of Rome had the gravest aspect of any man I ever saw; but really the minister of Newport has the most venerable appearance."

THOMAS CLAP, a son of John Clap, and a cousin of President Clap, was born November 11, 1705; was graduated at Harvard College in 1725; and was ordained the fifth minister of Taunton in 1729. He resigned his charge in 1738, on account of some difficulty in collecting his salary, and returned to Scituate, his native place, where he spent the rest of his life.

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[*] BENJAMIN BASS was a native of Braintree; was graduated at Harvard College in 1715; was ordained pastor of the church in Hanover, December 11, 1728; and died in 1756, aged sixty-three.

[†] JOHN ADAMS was the only son of the Hon. John Adams of Nova Scotia, and was graduated at Harvard College in 1721. He was dismissed from his pastoral charge at Newport, on the 25th of February, 1729–30. He died at Cambridge in January, 1740, at the age of thirty-six. He was distinguished for his genius, learning, and piety. He is said to have been master of nine languages, and conversant with the most famous Greek, Latin, French, and Spanish, as well as English, authors. He published a Sermon preached at his ordination, 1728, and a Poem on the love of money. In 1745, there was published a small volume of his Poems, original and translated, which are distinguished for harmonious versification, and some of them for a devout spirit.

[‡] JONATHAN HELYER was a native of Boston; was graduated at Harvard College in 1738; was ordained at Newport, June 20, 1744; and died May 27, 1745. "He was a very ingenious and excellent man."

as a lay member of society. He was Colonel of the militia, Justice of the Peace, for many years a Representative of the town, and also a Judge of Plymouth county. He was struck with the palsy, while presiding on the bench in Plymouth Court, which was the commencement of a protracted decline that terminated in death. He died May 31, 1774, in the sixty-ninth year of his age.

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JOSIAH SMITH.*

1726—1781.

Josiah Smith was born in Charleston, South Carolina, in the year 1704. He was the son of George Smith, who died at the age of seventy-nine; and the grandson of Thomas Smith, who had been Landgrave and Governor of the Province. He was graduated at Harvard College in 1725; and was the first person from Carolina who ever received a degree from a College. Within about a year after his graduation, he began to preach; and, on the 11th of July, 1726, was ordained in Boston to the work of the ministry, the sermon on the occasion being preached by himself. He performed his ministerial function at different periods in Bermuda, in Cainhoy, and in Charleston.

In 1729, he maintained a learned disputation with the Rev. Hugh Fisher† on the right of private judgment.

In 1740, when Whitefield was forbidden to preach in the Episcopal churches in Charleston, Mr. Smith invited him to occupy his pulpit, and was willing to let the world know that he heartily espoused his cause. He even preached and published a sermon justifying his course,—on the text—"I also will show my opinion."

In 1749, after he had been actively engaged in the duties of the ministry about twenty-three years, he received a stroke of the palsy, from which he never recovered so far as to be able to articulate distinctly. He nevertheless continued to occupy himself in writing sermons, and many of them were published. So reluctant was he to give up preaching, that he requested as a favour that he might be allowed to deliver one sermon a month in the church in which he had been accustomed to officiate. His request was complied with; and his friends, from a regard to his feelings, listened patiently to him; though his tongue, from the effect of the palsy, performed its office so imperfectly that they could understand but little that he said.

Mr. Smith was an earnest friend to the cause of American independence. As he was seventy-two years old when independence was declared, and withal was labouring under great bodily infirmity, it was of course out of his power to render his country any active service; but his eyes were open to the signs of the times, and his heart was awake to every movement in favour of national freedom. On the surrender of Charleston, he became a prisoner of war, and as such was paroled. He observed his parole conscientiously and faithfully, showing that his principles were too strong to yield to any considerations of prudence or expediency that could be urged upon him. In the year 1781, when he was in his seventy-seventh year, he, with the family of his son, Josiah Smith,—then a prisoner in St. Augustine, were all ordered away from Charleston, and were landed in Philadelphia. He died, however, in October of that year; and his body was interred within the walls of the Arch-street (Presbyterian) church, between the remains of his two friends,—the Rev. Gilbert Tennent and Dr. Finley, late President of the College of New Jersey. He had always expressed the utmost confidence in not only the righteousness, but the ultimate success, of the American cause, even when the prospect seemed darkest; and he had a strong desire to live to witness its complete triumph. Though this was not permitted to him, he did live till after the surrender of Lord Cornwallis.

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* Ramsay's Hist. of South Carolina.—Hist. of the Circular Church, Charleston.

† Hugh Fisher was the second pastor of a Congregational church in Dorchester, South Carolina, and died Oct. 6, 1734.

Dr Ramsay writes thus concerning him:—

> "Mr. Smith was a respectable preacher, a learned Divine, and a writer of considerable reputation. * * * His venerable age, distinguished eminence in the Church as a man of learning and piety, his steady patriotism, and personal sufferings in the cause of liberty, excited a general sympathy in his behalf. Though he died a stranger in a strange land, he was particularly honoured."

The following is a list of his publications:—A Sermon preached at Boston, 1726. A Discourse delivered at his ordination, 1726. The Spirit of God a holy fire: A Sermon, 1727. The duty of parents to instruct their children: A Sermon, 1727. The young man warned: A Sermon, 1729. Solomon's caution against the cup: A Sermon, 1729. Human impositions proved unscriptural, 1730. Answer to a Sermon of Hugh Fisher, 1730. The Divine right of private judgment vindicated; in answer to the Rev. Hugh Fisher's Postscript, 1730. Character, preaching, &c., of the Rev. George Whitefield, impartially represented and supported: A Sermon, 1740. Jesus persecuted in his disciples: A Sermon, 1742. A Sermon on the death of Hannah Dart, 1742. Letters to W. Cooper, 1743. Zeal for God encouraged and guarded: A Sermon, 1745. A volume of Sermons, 8vo., 1752. The church of Ephesus arraigned: the substance of five short Sermons constructed into one, 1765.

Mr. Smith left two sons and two daughters. One of his sons, *Josiah*, upon whom, in his later years, he depended chiefly or entirely for support, was distinguished for an accurate knowledge of business, as well as for integrity, benevolence and patriotism. He died at Charleston in the year 1826, at the advanced age of ninety-five.

HABIJAH WELD.*

1727—1782.

Habijah Weld was born at Dunstable, Mass., September 2, 1702. He was graduated at Harvard College in 1723, and was ordained pastor of the First church and society in Attleborough, October 1, 1727.

In the revival of 1740, Mr. Weld engaged with great interest and untiring zeal. His own church shared largely in it; and, though the town was then but sparsely settled, not less than two hundred persons were added to his church. Among these was Naphtali Daggett, afterwards the Rev. Dr. Daggett, President of Yale College; and the father of the Rev. Dr. Jonathan Maxcy, who was President successively of Brown University, Union College, and Columbia College in South Carolina.

Mr. Weld continued the sole minister of the town until November, 1748, when a second church was organized, and the Rev. Peter Thacher † was constituted its pastor. Mr. Weld and Mr. Thacher were of kindred views and feelings, and co-operated in the exercise of a truly fraternal spirit, for the accomplishment of the great objects of the ministry.

Mr. Weld's ministry, though a highly favoured and successful one, was exercised in a quiet country place, and appears not to have been marked by many striking incidents. He laboured on from year to year with the same earnest and self-sacrificing spirit, in the midst of a people of simple tastes and manners, who yet knew how to appreciate his exalted worth. At length, after he had grown old in his Master's service, and had been, for some time, the patriarch of his region, he had a most gentle and gracious summons to enter into rest. The circumstances of his death, as they have come down in his family, were as follows:—He had often expressed a wish that, if it were God's will, he might be saved from a lingering death;—that he might die in his pulpit, or in his study, where he had so often been at home with his Heavenly Father, and felt himself on the borders of the world of glory. It was also frequently a subject of prayer with him, that he might retain the use of his faculties to the last, and might know when the momentous change was about to take place. On the Sabbath immediately preceding his death, he was in his pulpit and officiated as usual. The next day, his daughter accompanied him to Pawtucket, where she expected to remain a few days with her friends. He rode into Providence; and, on his return, called a moment at the house where she was, and, on leaving her, said with a cheerful smile,—"God willing, my dear, I will come for you at the time appointed: till then I trust you will be very happy in the society of your friends;" and bade her farewell. He rode directly home; but, contrary to his usual custom, passed immediately round to the back door of the house. His wife and servant, suspecting that he was ill, went out to meet him; and, on stepping from the carriage, he took Mrs. Weld's arm, and made out with difficulty to get inside of his dwelling. By his request, he was immediately led to his study, where he succeeded, with assistance, in laying himself upon his bed. Dr. Mann, who was the nearest neighbour of the family, was with him immediately; and as he seemed to linger a little in his preparation to bleed him, Mrs. Weld asked him with some impatience the cause of his delay. "Why, Madam," said the Doctor, "look at him,—he is doing his own work." He closed his own eyes, and clasped his hands, as if in prayer, and without the least convulsion, or any apparent suffering, passed to higher scenes. Within five hours from the time he left his daughter in his usual health and spirits, she stood a weeping mourner beside his corpse. He died May 14, 1782, in the eightieth year of his age, and the fifty-fifth of his ministry. A sermon was preached on the occasion of his death by his friend and neighbour, the Rev. Peter Thacher.

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* Thacher's Fun. Serm.—MSS. from several of his descendants, especially the Rev. O. A. Taylor.

† Peter Thacher was a son of the Rev. Peter Thacher of Middleborough; was graduated at Harvard College in 1737; was ordained minister of Attleborough, Nov. 30, 1748; was married, soon after his settlement, to Bethiah, daughter of Deacon Obadiah Carpenter; had his labours terminated by a stroke of paralysis; and died Sept. 13, 1785, aged seventy. He published a Sermon on the death of the Rev. Habijah Weld, 1782; and a volume of his Sermons was published after his death.

Mr. Weld was married, about the year 1727, to a daughter of the Rev. John Fox* of Woburn. They had fifteen children,—five sons and ten daughters; all of them born between September, 1729 and September, 1750. Three of them only died in infancy. Three of the sons studied medicine. Two of these died on their approach to manhood; and the youngest,—the only one who reached mature life, was settled in Pomfret, Conn., and had only one child, a daughter, who died in 1767. Eight of the daughters were respectably married, and one of them, *Anna*, was the wife of the Rev. Ezra Weld † of Braintree, Mass., who has many descendants in different parts of the country.

FROM THE HON. DAVID DAGGETT, L. L. D.

MEMBER OF THE UNITED STATES SENATE, CHIEF JUSTICE OF THE SUPREME COURT OF CONNECTICUT, &C.

NEW-HAVEN, May 4, 1850.

Dear Sir: The Rev. Habijah Weld, concerning whom you enquire, was the first clergyman of whom I had any knowledge. My parents were members of his congregation at the time of my birth, so that I was baptized by him, and spent my childhood and early youth under his ministry. I had the utmost veneration for his character then, and it has never lessened with advancing years; and my recollections of him now, at the age of nearly eighty-six, seem to me almost as vivid as ever. It is no burden to me to comply with your request, in recording my reminiscences of that truly great and excellent man; and I am happy to say that my own recollections are in most respects fully confirmed, and somewhat enlarged, and in one or two cases, slightly corrected, by a manuscript containing traditionary reminiscences by one of his descendants, that has lately been submitted to me.

Mr. Weld was, in his person, above, rather than below, the middle stature; and, towards the close of his life, somewhat inclined to corpulency. He had a noble, well proportioned form, and his personal appearance altogether was uncommonly attractive. In his intercourse with society, he was uniformly dignified and scrupulously polite, never omitting even the smallest attentions that propriety dictated towards those around him. His conversation was easy and agreeable, not unfrequently humorous and enlivened by entertaining anecdotes, but never descended to any thing that was inconsistent with the dignity of his character or station. He was naturally of an ardent temperament; but he had acquired, by rigid discipline, a remarkable self command, so that he rarely, if ever, uttered a word, or performed an act, that could give reasonable offence to any one. At the same time, he was a stern reprover of vice of every kind; and the profane, the intemperate, the idle, quailed before him; but his manner was always such as to leave a strong impression of the perfect purity of his motives. If he discovered in his brethren in the ministry,—as he sometimes did, any thing that seemed to him unclerical or unbecoming, he was sure to administer an affectionate but decided reproof; and in one case, after having done this in respect to a young clergyman, he received for answer,—"You are right, Brother Weld, in all that you have said; but it is hard to be reproved by one who will never give me a chance to reprove in my turn."

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* JOHN FOX is said to have been a descendant of John Fox, the martyrologist. He was the son of the Rev. Jabez Fox of Woburn; was graduated at Harvard College in 1698; was ordained as successor to his father, Oct. 4, 1703; and died Dec. 12, 1756, in his seventy-seventh year. He published the substance of two sermons soon after the earthquake, 1727. His father, *Jabez Fox*, was a son of Thomas Fox, (probably of Cambridge,) was graduated at Harvard College in 1665, was ordained pastor of the church in Woburn Sept. 5, 1679, and died of small pox, Feb. 28, 1703, aged fifty-six. His widow, *Judith*, married Col. Jonathan Tyng, and died June 5, 1736, in her ninety-ninth year.

† EZRA WELD was graduated at Yale College in 1759, and died in 1816. He published a Sermon at the ordination of Samuel Niles, Abington, 1771; a Fast Sermon on Christian union, at Wrentham, 1794; a Fast Sermon, 1799. He was a native of Pomfret, Conn.

Mr. Weld was distinguished for eminent piety, and the most exemplary devotion to his work. He laboured in season and out of season, with a singleness of purpose and a vigour of effort, which have never been surpassed within the circle of my observation. During a ministry of fifty-five years, he was never kept from the pulpit for a single Sabbath, by ill health, nor suffered any interruption in his more private pastoral duties. His prayers were uncommonly solemn and impressive, and were felicitously adapted to the circumstances of individuals, or of his congregation, or to the peculiar state of the times. He generally, if not uniformly, wrote his sermons at full length, and read from the manuscript; though he had good extemporaneous powers, and sometimes exercised them with very considerable effect. He adhered, with great tenacity of conviction, to the doctrines of the Assembly's Catechism, and preached them with corresponding boldness and earnestness. He often lifted up the voice of reproof in public as well as in private. No flagrant abuse in any of the departments of society could come to his knowledge, but that he made it the theme of fearless and unsparing rebuke from the pulpit; and even the indecency of going to sleep in the house of God, if he noticed it, was sure to draw from him a pointed expression of disapprobation.

He was most remarkable for his observation of the Sabbath;—remarkable to a degree which, at this day at least, has no parallel. If he had labourers at work for him on Saturday, no matter what might be the urgency of the case, they were uniformly dismissed at so early an hour as to enable them to reach home before sunset. The cows were milked, the cattle were fed, the vegetables for the next day prepared, and nothing left for the Sabbath, but works of necessity and mercy,—all before the going down of the sun; and when that hour came, he called his family together, and read and prayed with them until nine o'clock, when they severally retired to rest. And when the Sabbath morning came, not a room was swept, nor a bed made, nor any secular service that could possibly be dispensed with, performed, till after the hour of sunset, which he considered as closing the day.

In the management of all his domestic concerns, he was governed by the strictest method. He had certain rules to which his children, labourers, and servants, were required to submit, and the observance of which seems never to have been burdensome. Breakfast was always ready precisely at six, dinner at twelve, and supper at six in the evening. He never visited after supper, and never allowed his family to do so.

Mr. Weld might be considered, for that period, or perhaps any period, a wealthy clergyman. Besides his farm in Attleborough, which he purchased, he had a handsome property in the then District of Maine. His salary, which consisted of only $220 in money, was devoted sacredly to the poor, while he lived entirely upon his own private income. This fact was not, during his life, generally known; but his excellent wife knew it, and went hand in hand with him, in the accomplishment of his benevolent purposes. In his visits among his people, he was just as ready to accept of the proffered attentions and hospitalities of the poor, as of the rich; and after dining or taking tea with such a family, he would, in a delicate manner, send them a basket of comforts or luxuries,—the best that his house afforded; and Bristol, his man servant, who was usually the bearer of these benefactions, used to say,—"Master always sends the best chicken to thank folks for a dry crust." By this kind of intercourse with the humbler classes of his people, he secured not only their gratitude, but their affectionate confidence, and disposed them to attend with a greatly increased interest upon his public ministrations.

His *religious* intercourse with his people was characterized by the same method and fidelity, which he evinced in every other part of his duty. It was a rule from which he never departed, to visit all the members of his church within the two months that intervened between the communion seasons, and to learn from their own lips concerning their progress in the Christian life. This part of his pastoral economy was eminently blessed to the spiritual improvement of his people. Many a weak and timid Christian was thereby strengthened and encouraged, and many a one was arrested in an incipient stage of wandering, and saved from the pain and the shame of a confirmed backslider. His great object was to bring every Christian not only to feel his obligation, but to do his duty. Young Christians in whom he discovered the gift of prayer, he was especially careful to encourage, in a proper manner, to the exercise of it; and he was himself a fine model for them in pathos, appropriateness, and fervour.

Mr. Weld was a decided friend to the independence of his country. He felt that we had a right to our liberty, and was never slow to express his patriotic sentiments. I am not aware, however, that he had any direct agency in carrying forward our Revolution, other than by his fervent prayers for its success, and his encouraging addresses to those who were more immediately engaged in it.

He was early and zealously enlisted in the cause of negro emancipation. When his attention came to be seriously directed to the subject, his sensibilities and sympathies were strongly excited in behalf of the oppressed. He never owned but one slave, and that was Bristol, the servant before referred to. When he offered him his freedom, Bristol almost indignantly refused to accept it, declaring that he had done nothing to merit such an act from his master; and if *any body* was to be turned away, the geese and the sheep, and not himself, were the ones to go. He was a fellow of great shrewdness and humour, and many of his witty sayings are preserved in the Weld family to this day.

Mr. Weld was exceedingly fortunate in his marriage. His wife was a lady of uncommon personal accomplishments for that day, possessed a vigorous and well disciplined mind, and was ready to lend a helping hand to her husband in every good work. She was not only most exemplary in all her relations as a minister's wife, but was eminently a pattern of domestic neatness, order, and efficiency. He was doubtless the better man for having such a wife, and she the better woman for having such a husband.

Such are my recollections and impressions of this venerable friend of my early years.

I am, Dear Sir, truly yours,

DAVID DAGGETT.

DAVID HALL, D. D.*

1728—1789.

David Hall was a descendant, in the third generation, from John Hall, who came from Coventry, in the North of England, about 1630, and settled first in Charlestown, and afterwards in Yarmouth. He was a son of Joseph and Hannah (Miller) Hall; was born in Yarmouth, August 5, 1704; and was graduated at Harvard College in 1724. The first that we hear of him as a minister is that, in November, 1728, he commenced supplying the pulpit in Sutton, then recently vacated by the dismission of the Rev. John McKinstry.† Having supplied the pulpit during the winter, the church and the town united, in March following, in giving him a call to become their pastor. He accepted the call, and was ordained on the 15th of October, 1729. The ordination sermon was preached by the Rev. William Williams of Weston from 1 Thess. v. 12, 13; and was published.

At the time of his settlement, the church of which he became pastor, consisted of less than fifty members; and, while there was apparently little religion, there was much vice and immorality prevailing throughout the town. This state of things occasioned the pastor great anxiety, and led him to the most vigorous efforts for bringing about not only a reformation in morals among the people at large, but an improved tone of spirituality in the church. And it was not long before he was privileged to witness a favourable change. During the first five years of his ministry, eighty-one persons were added to the church,—most of them on a profession of their faith. In 1740, when so many churches in New England were awakened through the labours of Whitefield, Mr. Hall was unwearied in his efforts to enlist his own people in the great spiritual movement of the day, but with so little effect that he began to yield to discouragement, and even seriously to agitate the question whether it was not his duty to resign his charge, and labour in some destitute place. Subsequently, however, a favourable change took place, and in 1743, ninety-eight had been admitted to the church, on profession, as the fruit of a revival which he had been permitted to witness. During the first fifteen years of his ministry, the whole number added to his church was two hundred and sixty-one.

It was a sore trial to him that, after the great revival that had rejoiced him so much, a number of the members of his church became dissatisfied with the order of things to which they had been accustomed, and joined the fanatical sect which was known, at that day, as *Separatists*. After they had had things in their own way for a number of years, they became tired of their own irregularities, and most of them, acknowledging their error, were restored to the fellowship of the church.

While he is represented as having been an earnest friend to what he considered genuine revivals of religion, he seems to have been strongly set against the innovations and extravagances which prevailed so extensively at that day. His views both of Theology and of revivals were probably nearly the same with those of Jonathan Edwards, then of Northampton, whom he reckoned among his most intimate friends.

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* Tracy's Hist. Disc.—Blake's Hist. of Mendon Association.

† John McKinstry was a native of Scotland, and was graduated at the University of Edinburgh in 1712. He was the minister of Sutton, Mass., about eight years, and then became first pastor of the church in Ellington, Conn., in which relation he continued sixteen years. His son *John* was graduated at Yale College in 1746, was settled in Springfield (Chicopee parish) in September, 1752; and died November 9, 1813.

In 1748, after the death of Jonathan Dickinson, President of New Jersey College, Mr. Hall was one of the candidates for the vacant office, which, however, was filled by the appointment of Mr. Burr.

In 1750, Mr. Hall was a member of the council that dismissed Mr. Edwards from his pastoral charge at Northampton. He was, however, in the minority that remonstrated strongly against the measure. Ten years after, one of the most prominent men in the parish, who had a chief agency in the removal of Mr. Edwards, addressed a letter to Mr. Hall which was published in one of the Boston newspapers, and has since been included in Edwards' Life, humbly and bitterly bewailing the part which he had borne in what he then deemed a criminal and disastrous transaction.

In 1757, and again in 1768–69, Mr. Hall witnessed an increased religious interest in his congregation, that resulted in considerable additions to the church. But the revolutionary war now came on, and, for several years, all other concerns, not excepting even the concerns of the soul, were in a great measure forgotten in the all absorbing question of slavery or freedom. On the 24th of October, 1779, he preached a Half Century Sermon, in which he gives utterance to his feelings in such language as the following:—

> "Alas! how little attention is paid to the all important concerns of religion! It affects me with bitter grief to observe the apparent decay of it,—that so few are truly converted to God. * * * * My dear hearers, as I have often told you of late, so I am now constrained to say, without a speedy revival of religion, attention to sacred things, reformation of the minds and manners of men, we have the greatest reason to expect ruin. If this declining age will not diligently hearken to the Gospel of the grace of God, He will remove their candlestick out of its place. Who then. Oh who of you are on the Lord's side, and determined in prayer to seek the God of Jacob? The gates of Zion tremble. New England never saw such a day as this. The glory is departed. We are in fear, in jeopardy, in war, a war pregnant with the fate of thousands,—on the event of which much depends—the rights and liberties of America. But could I discover the clear tokens of piety and of a revival of religion, my joy would be great."

In 1777, he was honoured with the degree of Doctor of Divinity from Dartmouth College.

Dr. Hall continued to labour with great fidelity and acceptance till near the close of life. His labours during his ministry were by no means confined to his own parish; but he frequently went abroad, preaching for his brethren, as well as in destitute places. He died on the 8th of May, 1789, in the eighty-fifth year of his age, and the sixtieth of his pastorate.

Dr. Hall published a Thanksgiving Sermon on the Reduction of Canada, 1760; and a Half-century Sermon, 1779.

On the 24th of June, 1731, he was married to Elizabeth, daughter of Dr. Jonathan and Rebecca (Bulkley) Prescott of Concord, and great granddaughter of the Rev. Peter Bulkley of the same place. They had twelve children,—five sons and seven daughters. One of his daughters was married to the Rev. Aaron Putnam* of Pomfret, Conn., and another to the

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*Aaron Putnam was a son of the Rev. Daniel Putnam, who was graduated at Harvard College in 1717; was settled as the minister of Reading, where he died June 25, 1759. The son was born at Reading; was graduated at Harvard College in 1752; was ordained at Pomfret, Conn., March 10, 1756; resigned his pastoral charge in May 1802; and died Oct. 28, 1813, in the eightieth year of his age.

Rev. Daniel Grosvenor[*] of Grafton, Mass. Dr. Hall left a widow, who died in Sutton, August 7, 1803, aged eighty-nine.

The Rev. H. A. Tracy, one of the successors of Dr. Hall in the pastorate at Sutton, gives the following estimate of his character:—

> "As an able and faithful minister of the Gospel, he was excelled by few in his or any other age. It is only as a Christian and a minister that we can view him at this late day. From his first settlement in the ministry, he was peculiarly distinguished for the ardour with which he engaged in his Master's service. From the first, his determination seemed to be 'not to know any thing among men, save Jesus Christ and Him crucified.' As a Christian, his character was above suspicion as well as reproach. His piety was consistent, uniform, and fervent. There was no perceptible abatement at any time. It increased as the 'shining light that shineth more and more unto the perfect day.' When his labours were blessed, he was filled with joy; and when wickedness abounded, his closet and his couch witnessed his groans and his tears."

JOSEPH FISH.

1731—1781.

FROM THE REV. MYRON N. MORRIS.

North Stonington, Conn., April 11, 1850.

Reverend and Dear Sir: According to your request, I send you a sketch of the life and character of the Rev. Joseph Fish, who was, for nearly forty years, the pastor of the church to which I now minister. His parish was the North Society of Stonington, and in its geographical limits, was nearly identical with what is now the town of North Stonington.

Joseph Fish, son of Thomas Fish, was born at Duxbury, Mass., January 28, 1706, O. S. His parents were worthy, pious people, who had five sons and one daughter. Two of the sons were educated at Harvard College. Joseph was graduated there in 1728. He united with the church at Cambridge, under the pastoral care of the Rev. Nathaniel Appleton, the year preceding his graduation.

The church of North Stonington having become vacant in 1731, Mr. Fish was invited to preach there, as a temporary supply. He afterwards received a unanimous call to the pastoral charge of the church and congregation, which he accepted, and was ordained December 27, 1732.

The ministry of Mr. Fish in North Stonington covered an eventful period in the history of the New England Churches. It included the time of the great revival that occurred under the preaching of such men as Edwards, Whitefield, and Tennent; and probably in no part of New England were greater agitations and disorders introduced by misguided men, in connection with that revival, than on the field, and in the vicinity, of Mr. Fish's labours. This rendered his post an important and difficult one.

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[*] Daniel Grosvenor was born in Pomfret, Conn., April 20, 1750: was graduated at Yale College in 1769; was ordained pastor of the church in Grafton, Mass., October 19, 1774; was dismissed on account of the failure of his voice in 1787; was installed at Paxton, November 5, 1794; resigned his charge November 17, 1802; and died at Petersham, July 22, 1834, aged eighty-four years. He published a Sermon at the ordination of Isaac Bailey, Ward, Mass., 1784. His son, *Moses Gill*, was graduated at Dartmouth College in 1822, studied Theology at Andover, and entered the ministry.

The early part of his ministry was marked by uninterrupted harmony between himself and his people. His labours were entirely satisfactory to them, and they gave him frequent and substantial tokens of their esteem. They were ready to assist him in every emergency; and when, by the depreciation of the currency, his nominal salary fell short of his need, they were liberal towards making up the deficiency. Nor was his ministry without success. At the time of his ordination, the church consisted of thirty-nine members; and, during the nine succeeding years, sixty-five were added.

In the summer of 1741, a powerful work of grace commenced in the congregation of Mr. Fish; and, as the result of it, one hundred and four were added to the church. That year was marked by the prevalence of revivals in this region, as well as in other parts of New England. About the middle of the summer, the Rev. James Davenport of Southold, L. I., visited North Stonington. His peculiarities, as exhibited at that time,—his ardent zeal, his powerful preaching, and his wild enthusiasm, are well known. The people received him almost as an inspired Apostle, and were led by him into many and dangerous mistakes about religion. Mr. Fish was not, like some of the standing ministers of his day, unfriendly to the revival, or to the interests of spiritual religion. He was not a disbeliever in the "new birth," nor, as is believed, unacquainted with it by experience. But, at the same time, from the stress that the people had been taught by Mr. Davenport to lay upon violent agitations and outcries, ecstacies, visions, trances, and inward impressions, he greatly feared that many would be deceived as to the nature of true religion, and in consequence perish. He accordingly felt constrained to make a full exposition of his views on the existing state of things, from the pulpit; and this resulted in the secession of a large part of his church and congregation.

To set the religious character of Mr. Fish in its proper light, it ought to be stated that, about the commencement of the revival in his parish, he was led to examine with very strict scrutiny the evidences of his own piety. He set apart days of fasting and prayer, when he generally wrote a full account of the state of his mind at the time, evidently intended for no eye but his own. These records of his private experience to which I have had access, show that he was the subject of a deep spiritual depression; that he gradually lost his hold of all the Divine promises, and his confidence in all his previous evidences of a spiritual renovation; and finally became enveloped in the night clouds of despair. In this state of mind, he came to the deliberate conclusion that it was his duty to withdraw from the active labours of the ministry, lest he "should be knowingly guilty of the blood of precious souls." Accordingly, on the 20th of December, 1742, he made his people acquainted with his distressed condition, and of his purpose to retire from his office, and wait the further indications of the Divine will concerning him. At length he found relief to his troubled spirit, in a fresh surrender of his soul with its immortal interests into his Redeemer's hands; but he seems to have felt something of the joy and peace in believing, even before he admitted to himself his right to appropriate the promises. He speaks of having been favoured with "Christian conversation," from which he derived benefit, just before the change in his feelings. A letter from the Rev. David Brainerd to Dr. Bellamy, dated February 4, 1742, (and first published in the New England Puritan of October 12, 1848,) has the following:—"And last week I preached for Mr. Fish of Stonington. * * *

There was much false zeal among them, so that some began to separate from that dear man." Mr. Brainerd then was probably with him at the time alluded to. After a silence of five Sabbaths, Mr. Fish resumed his labours, preaching, February 7th, from Jeremiah I. 5, 6., "with freedom and some power." His life, after this, appears to have been "as the shining light that shineth more and more unto the perfect day." This experience of Mr. Fish eminently fitted him to be more effectually the spiritual guide of his people through the troubles that followed, and also to bear with meekness his own severe personal trials.

After the separation, Mr. Fish with grief and anxiety saw his church gradually dwindling away; yet he toiled with great ability and faithfulness for its welfare. In addition to his other trials, he suffered greatly from pecuniary embarrassment; and it was not strange that, under these circumstances, he should sometimes have yielded to despondency.

About this time, he received overtures of settlement from several promising fields of usefulness; but his people utterly refused to give him up. In 1750 or 1751, a messenger came from the congregation at Little Compton, R. I., to solicit his removal to that place. But his people "warmly repulsed the messenger, and sent him back." A similar proposal was received from the church and society at Newport, R. I. In reference to this he says, "The opening of such a berth, so full of inducements as this,—(had I been at liberty,) was such an event of Providence as, for one so afflicted as I, must needs administer fresh occasion for thought and reflection." In 1756, the First society of New London, having the preceding year in vain asked his assent to such a measure, gave him a call to become their pastor, and respectfully requested his Society to unite with them in calling a council to advise in the premises. Mr. Fish says, "my people were greatly moved with this salutation; frowned upon the motion of their New London brethren; refused to join them in calling a council, and settled the matter themselves without consulting their pastor or acquainting him with their returns." With these proceedings he was not altogether pleased. In 1764, he received a call to settle in New Haven. This was the residence of his two married daughters,—his only children. His people assented to convening a council, but opposed his dismission. He laid before the council an affecting account of his disheartening circumstances. They advised "that in view of the peculiarly difficult circumstances of the society, it would be by all means best that the Rev. Mr. Fish should continue his labours with this people, if it be in any comfortable measure practicable." He therefore struggled on with remarkable patience. May 20, 1770,—we find him in his closet, seeking, by prayer and fasting, higher attainments in the spiritual life, and a knowledge of his duty with respect to leaving his people and removing to Milford. But he remained with them until May 22, 1781, when he rested from his labours in the seventy-sixth year of his age.

Mr. Fish was extensively known abroad, and held in very high esteem. This appears from the numerous calls he received to important fields of ministerial labour. He kept up a friendly intercourse with his brethren in the ministry, and among those with whom he was on terms of particular intimacy, may be mentioned his class-mate, Rev. Nathaniel Eells,[*] pastor of the South society of Stonington, Rev. Messrs. Lord of Norwich, and Wheelock of Lebanon, the founder of Dartmouth College. In connection with Mr. Wheelock and others he was commissioned by the Society in Scotland for the promotion of Christian knowledge, to superintend and direct measures in their behalf for the education and evangelization of the Indians. The peculiar position of Mr. Fish involved him in considerable controversy touching the movements and doctrines of the Separatists. In 1764 he published a volume of nine sermons, in which, after setting forth the characteristics of Christ's Church, and the devices by which Satan would attempt to destroy it, he went into an examination of the doctrines and practices of those who had separated from the churches. This called forth a rejoinder by a Mr. Backus who had separated from a church in Norwich. Mr. Fish replied in a pamphlet entitled "The Examiner Examined." Besides these two works, Mr. Fish published a Sermon at the ordination of William Vinal,* 1746; a Fast Sermon at Westerly, R. I., 1755; and the Connecticut Election Sermon, 1760.

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[*] NATHANIEL EELLS was a son of the Rev. Nathaniel Eells, who was a native of Hingham; was graduated at Harvard College in 1699; was ordained at Scituate June 14, 1704; and died

As a preacher, Mr. Fish had few superiors. His sermons indicate a strong, logical, and well disciplined mind. They were rich in instruction, and many of them written in a style far superior to what was common in his day. His theological sentiments were Calvinistic, tempered with great benevolence. He was an affectionate pastor, a faithful friend, a wise counsellor. His letters are models of epistolary writing. As a subject of the King, he was loyal, but with a warm patriotism he espoused the cause of his country. In the last year of his life, and near the close of the war of independence, he was invited to address his fellow townsmen, assembled to meet the call of Gen. Washington for an immediate reinforcement; and in his speech he declared,—"Were it not that my nerves are unstrung, and my limbs enfeebled with age, on such a call as you have, I think I should willingly quit the desk, put off my priestly garments, buckle on the harness, and, with trumpet in hand, hasten to the battle."

Soon after his settlement, Mr. Fish was married to Rebecca Peabody of Little Compton, R. I. They had two daughters, who were carefully educated in the fear of God, and in all that was requisite to their becoming ladies of the highest intelligence and refinement. The eldest, *Mary*, was married to Mr. John Noyes, (son of the Rev. Joseph Noyes† of New Haven,) who was graduated at Yale College in 1753; became a preacher, but was prevented from settling in the ministry by imperfect health, and died greatly lamented in 1767. By this marriage, she had three sons who survived her,—two of whom afterwards became clergymen. One of these, *John*, was graduated at Yale College in 1779; was ordained pastor of the church at Norfield, Conn., May, 31, 1786; and died May 15, 1846, in his eighty-fourth year. He published a Half-century Sermon in 1836. The other son, *James*, was born August 4, 1764; was graduated at Yale College in 1782;

August 25, 1750, aged seventy-three. He published a Sermon at Taunton at the ordination of Thomas Clap, 1729: Massachusetts Election Sermon, 1743. He (the son) was graduated at Harvard College in 1728; was ordained at Stonington, Conn., July 14, 1733, and died in 1786. He published the Connecticut Election Sermon, 1748.

*William Vinal was a native of Boston; was graduated at Harvard College in 1739; was ordained pastor of the First Church in Newport, R. I., Oct. 29, 1746; was dismissed Sept. 21, 1768; and died in 1781, aged sixty-three.

† Joseph Noyes was a son of the Rev. James Noyes of Stonington; was graduated at Yale College in 1709, and was a Tutor there from 1710 to 1715; was ordained pastor of the First church in New Haven, July 4, 1716; and died June 14, 1761, aged seventy-three.

was ordained as colleague pastor with the Rev. James Dana, at Wallingford, May 4, 1785; was dismissed on the 5th of June, 1832; and died February 18, 1844, in the eightieth year of his age, being the eldest minister then in the county of New Haven. Both these brothers were highly useful and respected ministers. In 1775, Mrs. Noyes was married to Gen. Gold S. Silliman of Fairfield. By her second marriage she had two children—Gold S. Silliman, Esq., lawyer of Brooklyn, N. Y., and Professor Benjamin Silliman of Yale College. Mrs. Silliman, the mother, died, July 2, 1818, aged eighty-two. The younger daughter of Mr. Fish, *Rebecca*, was married to Benjamin Douglass, Esq., Counsellor at Law of New Haven, and died young, leaving no children.

The information contained in the foregoing account is derived from the records of the church and society, from the published and unpublished writings of Mr. Fish; from a manuscript sketch of his life, drawn up by Gurdon Trumbull, Esq. of Stonington, and from statements kindly furnished by Professor Silliman of Yale College.

With great respect, your obedient servant,

MYRON N. MORRIS.

FROM BENJAMIN SILLIMAN, L. L. D.

PROFESSOR IN YALE COLLEGE.

NEW-HAVEN, May 26, 1850.

My Dear Sir: As requested by you, I have looked over some of the papers of the Rev. Joseph Fish, who was my maternal grandfather, and also the manuscript autobiography and other writings of his daughter,—my mother, and with the aid of my recollection of many things related to me by her from my earliest childhood up to the thirty-ninth year of my life, when she died, I am enabled to send you the following items of information, in answer to your inquiries.

There is no portrait of Mr. Fish in existence. It has been stated by those who remember him, that his person was above the middle stature, his frame vigorous, and the expression of his countenance mild and benevolent. His manners were those of a Christian gentleman: affability and kindness were combined with the dignified suavity of a spiritual guide and teacher.

He enjoyed the best advantages for education, and he appears to have profited by them, as his writings exhibit a vigorous and cultivated mind. His class in College, consisting of forty-two members, was a large one for that period; and among his College contemporaries were men afterwards distinguished in Church and State. His early associations with persons of cultivated minds, naturally induced similar intimacies through life, and the result appeared in the enlargement of his own mind, and in elevation of feeling and sentiment.

While, as the humble pastor of a country parish, he sympathized and associated with the poor, the friendless, and afflicted people of his charge, he was also a familiar companion of people in elevated condition in society, not only in Connecticut, but in Rhode Island and Massachusetts, in Newport and Boston. His own lineage, as well as that of his wife, was from the pilgrims of Massachusetts. Mrs. Fish was only of the third generation from John Alden, one of the passengers in the May Flower, her grandmother having been his daughter. It was natural, therefore, that the religious sentiments, the social character, and domestic manners, of the Puritans should be transmitted to Mr. and Mrs. Fish, in whom they appeared distinct and pure, but softened and refined.

Both parents were anxious to give to their two daughters, who were their only surviving children, the best education attainable in those times. At home they were personally instructed by their father in the elements of knowledge, and by both parents they were carefully trained to industry, economy, self-government, filial duty and affection, and in reverence for religion and its Divine Author. They were carefully guarded from the contaminations of the world, and a high standard of moral purity and feminine delicacy was ever kept in view, while their manners were formed to the graceful proprieties of life, by that politeness, which is only the expression in word and action of feelings of real benevolence, taking a lovely and deferential form. Their studies and books, their domestic training in the duties of house keeping, their needles and their pens, and the rites of hospitality and of personal and family religion, filled their time, so that they were rarely without employment, and even casual idleness sometimes received a mild, paternal rebuke.

In Newport, under Mrs. Osborn, a celebrated teacher of young ladies of that day, (whose interesting biography has been since published,) both daughters enjoyed the advantages of superior instruction, and Mary Fish, the elder daughter, maintained an epistolary correspondence with her venerated friend during her long life.

The daughters of Mr. Fish having both been early married, in New Haven, his affections naturally centered there. The young ladies were both comely; and Rebecca, in addition to her beauty, was distinguished by brilliant wit and vivid sentiment, as appears in her letters still preserved. But she was cut off by the small pox, accidentally taken, at the early age of twenty-seven. Secluded from the society of all her friends, except that of her devoted husband,—Mr. Douglass, she died in a pest house, near New Haven. Her father's parting counsels and pious consolations, forwarded in a letter, were too late to cheer and comfort her departing soul, which, sanctified probably in early life, retained its moral loveliness, when the beautiful features through which it once shone with attractive radiance, were marred by that polluting disease. Emerging from a temporary hallucination, occasioned by her malady,—on being informed of her immediate danger, she uttered distinctly a prayer of twenty minutes in length, in exact method, with well chosen expressions, and without repetition, and perfectly appropriate to her situation and that of her husband's friends. She died in full faith and hope, and with perfect resignation. This was a severe trial of the faith of the absent parents.

The character of Mr. Fish appeared to the greatest advantage in his correspondence: he wrote frequently and fully, and most of his letters are preserved in the family, and being written in a fair hand, are quite legible after the lapse of seventy to one hundred years. Those that were occasioned by the death of Mrs. Douglass, are remarkable for tenderness, pathos, and heroic Christian resignation. One of the most remarkable of his letters is that addressed to my father, General Silliman, July 2, 1776, when he was on the point of taking the field in the great cause of the American Revolution. He decidedly enjoins it upon him, from the highest motives of Christian duty and patriotism, to leave his wife and his happy home, to encounter the hazards of war for the most noble of causes. The letter is well worthy of being published, as a specimen of the spirit which actuated the good clergymen of that day.

Reverting to an earlier period, it is proper to mention that, after the death of the Rev. John Noyes, the first husband of Mr. Fish's eldest daughter, he took the bereaved mother, and her three sons, and her domestic, to his own house in Stonington. Their New Haven home was still kept up; but the family generally passed the winters at Stonington, and Mr. Fish devoted himself assiduously to the education of his three grandsons, who were very young,—the eldest being only seven at the time of their father's death. He instructed them in the classics as well as in common learning, until they were fitted for Yale College, and the two elder were already graduated before their grandfather's death. Thus he supplied the place of their father, and sustained the spirit of his daughter in her early widowhood; and these grandsons through life cherished the memory of their ancestor with the greatest affection and veneration.

The published sermons of Mr. Fish, being in a measure controversial, and being drawn from him by the exigences of the times and of his personal trials, are perhaps less interesting, at the present day, than some of those that still exist in manuscript. Among them there is a very remarkable one preached in the presence of the young men who had been then recently drafted from among his people, to recruit the army of New England, of the line of Connecticut, in the French war of 1754–5, twenty years before the American Revolution, and it is believed immediately after the massacre at Fort William Henry, at the head of Lake George, in August, 1755. This sermon was preceded by the following text:—Jeremiah XLVI. 3, 4: "Order ye the buckler and shield, and draw near to battle. Harness the horses, and get up ye horsemen, and stand forth with your helmets; furbish the spears and put on the brigandines." The sermon was worthy of the text,—very solemn and impressive, full of holy and elevated patriotism; and as the young men were present, *clad in their armour*, and about to take leave of the friends who attended with them on that solemn Sabbath, and to march to the conflict,—perhaps never to return, the scene was eminently touching, and the discourse cannot be read, even at this distant day, without emotion, and without gratitude that our country is now at peace.

After the marriage of Mrs. Noyes to my father, a resident of Fairfield,—which occurred in May, 1775, Mr Fish of course extended his journeys to that place, twenty-three miles South West of New Haven; and as his son-in-law was, in consequence of the then impending crisis, early called into public military service, and continued in it during the whole of the Revolution, and was engaged in several of the battles of 1776 and 1777; and being charged with the defence of the Western frontier of Connecticut, was always on the alert,—a deep interest was of course felt by Mr. Fish, both from the position of his daughter almost on the exposed frontier, and from the personal dangers encountered by her husband. Although Mr. Fish was now more than seventy years old, he made a journey in 1776 to the American camp on Harlem heights, York Island, and remained several days with my father in his military quarters, the powerful armies of the British being in sight, and conflicts on the outposts not unfrequently taking place.

When my father was (May 1, 1779) captured in his own house by a party sent by the British General from New York, expressly for that purpose, and detained a prisoner of war for a year at Flatbush, Long Island,—Fairfield being, in the mean time, burned by the enemy, Mr. Fish came on again to comfort his daughter, who had retired to North Stratford to shun the dangers of war, and then, at the distance of eight miles, saw the flames of the burning town ascend, and heard the cannonade, a few weeks before the birth of her youngest son.

In May, 1781, my father and mother, with their two children, visited their aged parents at Stonington, and there were also present the three Noyes sons, then arrived at early manhood. Instead, however, of a visit of affection merely, as it was expected to be, it proved to be a scene of death. They found Mr. Fish very ill, and it soon became apparent that death was near. He exhibited great tenderness of affection, with much patience, resignation, and cheerful hope. His people eagerly resorted to his bedside, and he gave them his dying advice, and his last farewell. Among them came an aged squaw, an exemplary member of his church: it was his last day, but she said she must see her good minister once more:—"I must speak Mr. Fish;" and when he gave her his hand, she said,—"Oh, Mr. Fish, are you going to leave me in this wicked world?" He replied,—"Farewell, Esther, I hope we shall meet in Heaven." After this, he called for his three Noyes grandsons, and said,—"I am most of all concerned about leaving you, my dear grandsons, now just coming upon the stage in this wicked ensnaring world,—full of temptations to vice and folly;" and, after some very good advice and warning, he ended with these words:—"If you will fear God and serve Him, it shall be well with you; but if you forsake Him, He will cast you off forever." They rose from their knees bathed in tears, thanked him, and promised obedience.

My father then took his two little boys, my brother about three and a half years, and myself less than two years old, and led us to him, and putting the dying man's hands on our heads, the latter said,—"Why you make as if I was as good as old Jacob; I am not worthy to be named with him." He then prayed over us and blessed us, saying,—"May the best of Heaven's blessings rest on them in time and eternity!" His daughter now attempted to place his head in a better posture; but he said,—"Let my weary head rest where it inclines;" and these were his last words. He then fell asleep and departed without a struggle, and his features assumed the beautiful composure which often succeeds when all mortal agony is over. His funeral sermon was preached by his intimate friend and college classmate, the Rev. Mr. Eells of the South Parish in Stonington.

His venerated consort, after necessary arrangements, retired to Fairfield, where she lived nearly two years, revered and beloved, in the family of her son-in-law. She took the entire charge of my brother and myself, providing our food and putting us to rest with prayers and a blessing, and she is still remembered by us, after sixty-seven years, with veneration and love. When told that her disease, the bilious colic, would prove fatal, and in answer to her inquiry, being informed that she would probably die that night, she added with perfect calmness and resignation,—

"Come welcome death, the end of fears,
"I am prepared to die;
"Come death and some celestial band
"To bear my soul on high."

I was myself at this period about three years old; and having no knowledge of death, came in the morning as usual, to bid her good morning and receive her kiss; but as she was silent, I asked why grandma did not speak, and was told that she was dead. I still inquired what that meant, and was informed that an angel had come down in the night, and carried grandma's soul through the window to Heaven. This was my first impression of death: it was pleasing instead of being terrific, and has never been effaced from my mind.

Very respectfully, your friend and servant,

B. SILLIMAN.

LEMON AND AMMI RUHAMAH ROBBINS.

1731—1781.
1761—1813.

FROM THE REV. THOMAS ROBBINS, D. D.

HARTFORD, May 3, 1850.

ar Sir: You ask me for what I know concerning my venerable er and father, both of whom were, for a long time, ministers of ;ut. It may seem a delicate matter that I should speak of either and yet I am unwilling to return a negative answer to your request, m more than willing to pay a reasonable tribute to their memories.

ındfather, PHILEMON ROBBINS, was the grandson of Nathaniel who emigrated from Scotland to Massachusetts in 1670, and Charlestown, where he died in 1719, aged seventy. He was the athaniel Robbins who lived in the same place, and died in 1741, seventy. He was graduated at Harvard College in 1729. My n is, that he taught school for some time after his graduation, and 'heology under the Rev. Nathaniel Appleton of Cambridge. He ed preaching in the neighbourhood of Boston, and was invited to pastoral charge at Harvard, Mass.; but declined the invitation. fter this he went, in company with one of his class-mates, to Con- to attend Commencement at the "Wooden College," as Yale College often called,—this being the first visit that he ever made to the While he was at New Haven, a person came from Branford to ome one to preach as a candidate; and he, being recommended as person, consented to go in that capacity. The result was that he a call to settle there; in compliance with which, he was ordained h of February, 1732. Here he continued, experiencing more than ary vicissitudes of clerical life, to the end of his days.

ıe had been in the ministry about seven years, he was the subject ıt revolution of religious feeling, which he was accustomed to as marking the commencement of his religious life; though I ıis Christian friends, who had the best means of judging on the did not agree with him in this opinion. When the great revival 1740 commenced, in connection with the labours of Whitefield and utors, my grandfather was found among the most zealous of that He was, however, naturally of a remarkably mild and benevolent ıd reprobated many of the extravagances of the times: as an I remember to have heard that the celebrated Davenport was about for him, and on his way to the meeting house, broke out in loud erous singing, in the hearing of many persons; whereupon my ıer reproved him for being so regardless of Christian decorum.

egislature of Connecticut, with a view, if possible, to arrest the of New-Lightism, had, about that time, enacted the famous law g any minister to preach within the limits of any other minister's n penalty of forfeiting the privilege of collecting his salary by law. le in the outskirts of Wallingford,—a town bordering on Branford, ecome somewhat excited on the subject of religion, invited their pastor, the Rev. Samuel Whittlesey, to hold meetings during the week in their neighbourhood; but he, not sympathizing with the existing state of things, at least in some of its features, declined their request. They then applied to my grandfather, who, though reluctant to offend against the existing statute, as well as to wound the feelings of his neighbour, Mr. Whittlesey, still felt himself constrained to accede to their wishes, and actually went and preached among them. He was forthwith arraigned by the Consociation to which he belonged; and, after a long trial, which was continued through one or two years, and attended with great agitation, and considerable pamphleteering, he was formally deposed from his office,—several members of the Consociation, however, dissenting in the final issue. He felt that he could not conscientiously recognise the validity of the sentence, which was designed thus to separate him from the ministry; and, as the mass of his congregation adhered to him, he met them the next Sabbath as usual, and preached to them on the text,—"Wo is me, if I preach not the Gospel." There was some interference of the civil authority in the case,—in consequence of which, he appeared before the Legislature of the Colony, and made his own defence, and did it with so much address, as not only to gain his point, but greatly to increase his popularity. The result was that the civil penalty to which he had rendered himself liable was remitted; and though, for three years, he received his salary as a mere voluntary matter on the part of his people, yet he never had occasion to complain of them for the least delinquency, but, on the contrary, received his dues even more punctually than when he could claim the guardianship of the law. The ministers of the Consociation, who had favoured him on his trial, and who sympathized with him in his general views, I believe, never refused to exchange with him; and gradually the circle of his exchanges was enlarged, until it included all, or nearly all, of the ministers around him. He forebore, for a while, attending meetings of the Association, from which he had really been expelled; but at length he ventured to go, and was kindly received by his brethren, and without any action in the way of restoring him, he was tacitly considered a member, and lived on terms of Christian and ministerial fellowship with them ever afterwards.

I remember to have seen my grandfather in my childhood, though of course my knowledge of him is chiefly inherited from my father. In his person, he was about the middle height, but rather inclined to corpulency. He was distinguished rather for activity and readiness of mind, and for a quick and retentive memory, than for a taste or a talent for profound investigation. He had a strong and pleasant voice, and his manner was free and engaging, and breathed much of the natural benevolence of his spirit. He preached from short notes, and had a ready command of language in extemporaneous speaking.

He was married to Hannah, daughter of Isaac and Rebecca Foot, of Branford, December 24, 1735. She was a highly estimable person and a notable housekeeper. She died June 16, 1776: it was on the Sabbath, and my grandfather remained at her bed-side, while her son (my father) was supplying his pulpit. My grandfather was married October 21, 1778, to widow Jane Mills of Kent, a lady of excellent character and most devoted piety,—the mother of the venerable Samuel J. Mills of Torringford. She died July 30, 1798, aged eighty-six. By his first marriage he had nine children—three sons, one of whom died while a member of College, and the other two were ministers of the Gospel.

My grandfather was highly favoured in respect to his end. The Sabbath before his death, he preached with unusual animation, and closed his sermon with "*glory, glory.*" The next day, after dinner, he sat down in his arm-chair to take his usual indulgence with his pipe. His wife, having left the room, for a short time, on her return, found him apparently asleep; but when she sought to awake him, she got no response. Alarmed, she called to some one who was at hand, and he quickly procured the presence of the physician; and when he asked the doctor what he thought was the matter with his father, the reply was "It is death." The silver cord had been loosed, and the decisive transition had been made, probably without a pang. He died on the 13th of August, 1781.

His publications, so far as I know, are the following:—A plain Narrative of the proceedings of the Rev. Association and Consociation of New Haven county, against the Rev. Mr. Robbins of Branford, since the year 1741, and the doings of his church and people; with some remarks by another hand in a letter to a friend, 1743. A Sermon preáched at the ordination of his son, Chandler Robbins, at Plymouth, 1760. A Sermon preached at the ordination of his son, Ammi Ruhamah Robbins, at Norfolk, Conn., 1761.

My father, AMMI RUHAMAH ROBBINS, was born at Branford in September, 1740. He was fitted for College by his father, and was first entered at Nassau Hall, on account of the intimacy which existed between President Burr and my grandfather. As President Burr, however, died during my father's freshman year, he was then transferred to Yale, on account of being nearer home. I have heard him say that, when he entered at Yale, there was great indignation among the Sopohmore class to which he was admitted, that he should have escaped the degrading servilities of the freshman year, which were then in vogue; but, by the advice of his father, with a view to propitiate his classmates, he made a general entertainment for them one evening, at which, unfortunately, some participated so deeply, according to the custom of the times, that it might have been appropriately enough said or sung concerning them, "Io triumphe Bacche." However, the measure had its desired effect, and, so far as his classmates were concerned, answered the purpose of a regular freshmanship.

He was graduated in the year 1760; after which, he spent some time in teaching a school at Plymouth, Mass. He then engaged in the study of Theology, at the same time with his classmate, Mr. Levi Hart, afterwards Dr. Hart of Preston, under the instruction of Dr. Bellamy. He was licensed by the Litchfield Association, and was ordained at Norfolk, October 28, 1761, within thirteen months after his graduation.

When the Revolution came on, he was thoroughly awake to his country's interest, and volunteered to share the perils of that eventful period, by becoming a Chaplain in the army. In March, 1776, he joined Gen. Schuyler's brigade at Albany, went to Canada, and was with the army when it was so fearfully visited with the small pox. He was himself very unwell, but still attended faithfully to his official duties, having prayers regularly every morning, and ministering both temporal and spiritual relief to the sick, as he had occasion or opportunity. He returned home in feeble health, in August, after an absence of nearly half a year.

The church with which my father became connected, was new,—but, under his ministry, it grew into one of the largest and most prosperous churches in the State. He was privileged to witness an uncommon degree of harmony among his people, and though there were frequent instances in which the discipline of the church was put in requisition, it never subjected him to any serious trouble. He continued labouring with great fidelity, until disease disabled him, and finally death closed his career. There were four considerable revivals of religion in the course of his ministry, and one in 1798–'99, of unusual power. With his ministerial labours he connected those of a teacher, having almost always a greater or less number of students with him, fitting for College. He had naturally a good constitution, and, during nearly his whole life, vigorous health. He preached on the first Sabbath in May, 1813, and the next morning complained of pain in one of his eyes. Presently, something which looked like a stye appeared, which grew more and more painful, resisting all applications that were made to it; and it gradually matured into a cancer, and without the usual external development, worked its way to the seat of life. His latter days were days of great suffering, but he was enabled to sustain himself in calmness, in the faith of God's gracious promises.

In his person, he was short and thick; in his manners, affable and courteous. He had a fine, loud, mellow voice, and could make himself heard with ease by the largest congregation. He had a happy talent for extemporizing, and he exercised it pretty constantly, being subject to a nervous headache, which rendered it difficult for him to write. He was, however, very industrious in respect to all the great objects of the ministry. His religious views were substantially those which he imbibed from his intructor, Dr. Bellamy.

He was married, shortly after his settlement at Norfolk, to Elizabeth, daughter of Lazarus Le Baron, of Plymouth, Mass., of French extraction, and a descendant of the Huguenots.

They had thirteen children, five of whom died in infancy. Two of them were ministers of the Gospel. *Francis*, my younger brother, born Dec. 30, 1787, was graduated at Williams College in 1808; studied Theology chiefly with Dr. Austin of Worcester; was ordained pastor of the church at Enfield, Conn., April 24, 1816; and died in April of the current year.

My father's publications were a Sermon at the ordination of the Rev. Joshua Knapp,* 1772; an Election Sermon, 1789; a Half Century Sermon, 1811.

With these brief sketches of my revered ancestors,

I subscribe myself, faithfully yours.

THOMAS ROBBINS.

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* JOSHUA KNAPP was graduated at Yale College in 1770; was ordained first pastor of the church in Winchester, Conn. in 1772; was dismissed in 1789; and died in 1816.

SAMUEL MATHER, D. D.*

1732—1785.

Samuel Mather was the son of Dr. Cotton Mather and Abigail Phillips, his first wife, and was born in Boston, October 30, 1706. In his early youth he visited Europe; but no record remains of the length of his visit, or the extent of his travels. He entered Harvard College when he was only thirteen years of age, and was graduated in 1723, at the age of seventeen. Having studied Theology, probably under the direction of his father, he was licensed to preach, and soon obtained considerable reputation. On the 28th of January, 1732, four years after his father's death, he was chosen colleague pastor with the Rev. Mr. Gee, of the Second church in Boston, to which his father and grandfather had so long ministered, and was ordained on the 21st of June following. After he had sustained this relation about nine years, a difficulty arose between himself and a majority of the church, as well as between himself and Mr. Gee, which occasioned great agitation, and ultimately the resignation of his pastoral charge. The following account of the affair from the Rev. Chandler Robbins' History of the Second church, embodies all the important facts in relation to it that can now be gathered:—

> "It appears that many of the church, together with Mr. Gee, were dissatisfied with Mr. Mather, partly on account of what they considered the looseness of his doctrines, and partly on account of suspicions and charges of impropriety of conduct that were current against him. Mr. Mather, on finding that such a state of things existed, asked a dismission. The church refused to grant it, and proceeded to an investigation of the charges. Not being able to agree as to the truth of the accusations, or to bring about any satisfactory issue. they called in the aid of an ecclesiastical council. The churches invited to form the council were the Rev. Dr. Colman's, Dr. Sewall's, Mr. Webb's, Mr. Foxcroft's, and Mr. Checkley's. So far as can be ascertained from various sources,—for the matter is not clearly stated on the church records,—the council held two meetings. The result of the first was a letter of advice to the church on one part, and Mr. Mather on the other, as to their several duties, till the time to which the council adjourned; perhaps with the hope that, before the adjourned meeting, the difficulty might be healed. The tenor of this advice may be gathered from the agreement of both parties, as recorded on our books. The Church vote that, upon the supposition of the Rev. Mr. Mather's compliance with the advice given to *him*, they purpose, by the will of God, to comply with the advice given to *them*; that is, 'to attend upon his ministry, and strive to effect a reconciliation, until the time to which the council is adjourned.' Then the Rev. Mr. Mather gave in a declaration of his resolved endeavours for a compliance with the advice given to him by the said venerable council, in several articles as follows:—
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> "'1. I shall endeavour, according to the advice given, to use all proper means to get my mind further enlightened and settled in the important points mentioned by the council, and to discover the same in preaching and conversation.
>
> "'2. I shall endeavour to be more frequent and distinct in preaching on the nature, and pressing the necessity, of regeneration by the Spirit of grace.
>
> "'3. I shall endeavour to beware of any thing in my sermons or conversation which may tend to discourage the work of conviction and conversion among us. I shall be cautious and watchful in this respect; and, in public and private, encourage the said good work of God.
>
> "'4. With respect to the grounds of fear and jealousy concerning me, I desire to judge and humble myself before the Lord, and would with condescension and meekness endeavour the minds of my brethren may be reconciled and healed, and for the future would walk before my brethren with the humility required in the Gospel, and with becoming circumspection.
>
> "'Lastly. I resolve, by the Divine help, to comply with all the advice above mentioned.'
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> "But this prospect of harmony was soon clouded. The church voted that Mr. Mather had not satisfactorily performed his engagement to comply with the advice of

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* Mass. Hist. Coll., III.—Robbins' Hist. of the Second church, Boston.

the ministers. The adjourned meeting of the council was held. The church were advised to dismiss Mr. Mather, and to continue his salary for one year; the ministers very generously offering to *give* their services in preaching as often as they might be requested, in order to encourage and help the church to bear this pecuniary burden. Mr. Mather being dismissed, thirty men and sixty-three women, members of the church, who were his friends, withdrew with him; the number that remained with Mr. Gee being eighty men and one hundred and eighty-three women. The separated party, with Mr. Mather, afterwards sent a letter to the church, offering to return; or, if not allowed to do so, expressing their conscientious purpose to build a new meeting house. The church voted that their return and the resettlement of Mr. Mather, would not be consistent with the peace and edification of the church. Whereupon they proceeded immediately to erect a church in Hanover street, in the corner of North Bennet, where the Universalist church now stands. The fact that so many persons of good character supported Mr. Mather, and undertook the arduous and expensive work of building a new church to sustain him, would seem to afford good reason to doubt whether the charges of impropriety were well founded."

Mr. Mather's dismission took place on the 21st of December, 1741. During the rest of his life, he continued to be the minister of a separate congregation, though, at his decease, most of the members returned to the Second church. He received the degree of Doctor of Divinity from Harvard College in 1773. He died on the 27th of June, 1785, at the age of seventy-nine. The following is an extract from his will; and the requests contained in it are understood to have been scrupulously complied with:—

> "When, therefore, my body is to be deposited in the same tomb with the remains of my honoured father, and grandfather, and of many other esteemed relatives,—besides my most respectable and beloved wife,—I would have only one bell tolled just before sun-down, and that but for five minutes; for I am not willing that sick and infirm persons should be disturbed with a lengthy noise at the carrying of the body of my humiliation to the silent grave. And just after the ceasing of the bell, I would have my body in the coffin to be carried out by porters of the same clay with myself to the tomb ready for it, and only such of my own family as are well, to follow it, that they may see where it is deposited, and before night have it properly enclosed. And I should be glad to have no funeral encomiums."

He was married, about the year 1735, to Hannah, daughter of Thomas and Sarah (Foster) Hutchinson. They are known to have had at least six children. *Samuel*, the eldest son, born February 13, 1736–37, was a loyalist, and was in England at the time of his father's death. A provision in his father's will seems to imply that he was of a literary turn; for, after saying that his valuable library, manuscripts, &c., should remain as they were, until one of his descendants should be a settled minister, and then go "for his use and behoof," he reserved the French works for the said Samuel. *Thomas*, his second son, born August 13, 1738, was a surgeon in the Provincial Regiment, and died at Nova Scotia in 1782. *Increase*, the third son, and fourth child, born September 20, 1741, was lost at sea. The exact date of Mrs. Mather's death is not known; though it was before the date of his will,—May 24, 1785.

The following is a list of Dr. Mather's publications:—A Sermon on the death of Cotton Mather, 1728. Life of Cotton Mather, 1729. An Essay concerning Gratitude, 1732. Vita A. H. Franckii, cui adjecta est narratio rerum memorabilium in Ecclesiis Evangelicis per Germaniam, etc., 1733. An Apology for the liberties of the Churches in New England; with a Discourse concerning Congregational Churches, 1738. A Sermon on the death of Queen Caroline, 1738. Artillery Election Sermon, 1739. A Discourse on the death of the Hon. Thomas Hutchinson, 1740. A Discourse on the death of the Prince, Frederick Lewis, 1751. A Sermon on the death of the Rev. William Welsteed* and the Rev. Ellis Gray,† 1753. A Dissertation concerning the most venerable name of Jehovah, 1760. Convention Sermon, 1762. The Lord's prayer: A new attempt to recover the right version and genuine meaning of that prayer, 1766. A modest account of the salutations in ancient times (anonymous,) 1768. The sacred minister: a new Poem, in five parts, respecting his qualification for the ministry and his life and death in it. By Aurelius Prudentius Americanus, 1773. An Attempt to show that America must have been known to the ancients, 1773. All men will not be saved forever: or an attempt to prove that this is not a scriptural doctrine, and to give a sufficient answer to a pamphlet entitled, "Salvation of all men," 1782. Account of the first settlement of Boston, published in the first volume of the Massachusetts Historical Collections.

FROM THE REV. DANIEL DANA, D. D.

NEWBURYPORT, October 17, 1854.

My Dear Sir: You doubtless recollect that on your late visit at my house, I stated to you that I had both seen and heard the last of the Mathers; and that you expressed a wish for such a detail on the subject in writing as my memory might furnish. I now attempt a compliance with your request, only regretting that my statement must of necessity be so meagre.

The event occurred in May, 1776. At that time, my father took his family to Boston that, with himself, they might receive the small pox by inoculation. The malady was favourable with us all; and, as our lodgings were in the vicinity of Dr: Mather's church, I went on a certain Sabbath to hear him preach. Though I was less than five years old, the scene appears to me as real now as if it had occurred but yesterday. The Doctor appeared to me very old; though, if his biographers are correct in stating that he died in 1785, at the age of seventy-nine, he was, at this time, no more than seventy. His enunciation, as I remember it, was extremely ungraceful,—indeed scarcely intelligible. And the fact is that his people having generally deserted him, he preached to an audience of not more than twenty or thirty.

It is a noticeable fact that, though the Doctor's last publication was directed against Universalism, his church was sold, soon after his death, to an assemblage of Universalists, who placed in it the well known John Murray, the apostle of the doctrine, and its first preacher in New England.

As my own personal knowledge of Dr. Mather is so very limited, I beg to add the following brief extract from a small work entitled "The Mather family," by the Rev. Dr. Enoch Pond, containing the estimate he formed of the Doctor's character, as the result of all the information he had been able to gain concerning him:—

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* WILLIAM WELSTEED, the son of a magistrate in Boston, was born in 1695; was graduated at Harvard College in 1716; was a Tutor there for several years commencing with 1720; received a call to settle at Weston in August, 1722, which he declined; was ordained as successor to Mr. Waldron in the New Brick church, Boston, March 27, 1728; received Mr. Ellis Gray as his colleague after about ten years; and died on the 29th of September 1753. aged fifty-eight. His death was in consequence of a fit of palsy which came upon him in church just after the commencement of his first prayer in the morning service. He published the Election Sermon, 1751. He is represented as having been "an excellent Christian, an accomplished gentleman, and an exemplary minister."

† ELLIS GRAY, a native of Boston, was the son of Edward Gray, who came in early life from England to this country, and was distinguished as a successful merchant, a public-spirited citizen, and a devout Christian. He (the son) was graduated at Harvard College in 1734; was ordained pastor of the New Brick church in Boston, as colleague with Mr. Welsteed, Sept. 27, 1738; and died suddenly of palsy on the Lord's day, January 7, 1753, in the thirty-seventh year of his age. He published a Sermon on the design of the institution of the Gospel ministry, 1741; and a Sermon at the ordination of Thaddeus Maccarty at Kingston, 1742. The Rev. Chandler Robbins says of him,—"Mr. Gray is described as a man of candour, prudence, and sincerity; of solid judgment and warm heart; peculiarly fitted for the whole of his sacred office; of clear and pathetic elocution, and of uncommon command of devotional sentiment in his prayers; honest and firm in his principles; kind and obliging to all; and universally respected by the friends of piety and virtue."

"He was a man of learning, of piety and sound orthodoxy, though not a powerful, captivating preacher. His disposition was amiable and his habits retiring and unobtrusive. * * * He was disinclined to controversy, though capable of undertaking it, whenever he saw the interests of truth in danger."

Believe me, Dear Sir, as ever,
Very sincerely yours,
DANIEL DANA.

FROM THE HON. JAMES SAVAGE, LLD.

Boston, 27 October, 1854.

My Dear Sir: You will find in my young friend Robbins' History of the Second church a better account of Dr. Samuel Mather than is elsewhere to be seen. It happened to me to read, near thirty years ago, when Mr. Robbins was a little boy, the same records to which he refers, relative to the difficulty between Samuel Mather and the majority of his flock; and the impression is very strong on my mind that an unholy earnestness led to the origin and offering of the charge of improper conduct against the pastor; and the easy vulgarity of one or more canting black-guards or *black-guardesses* was adequate to diffuse the poison. You know he married a sister of Governor Hutchinson; and I fear that not a few of his hearers may have envied such exaltation, many years before any actual renown *befel* the brother-in-law, but for which the high rank and fortune of the father-in-law furnished occasion.

I think it is quite evident that Mather stood well (before, during, and after, the fiery trial,) with the religious world, outside of the Second church. In learning he was perhaps inferior to his father, yet making better use of it. Still, there was no doubt a disadvantage in his origin and connections, that derogated from his usefulness. A grandson of Increase, there may have been those who would visit on his head the revenge for overbearing or slights they had suffered from the imperious grandsire; whilst the extensive prejudice that existed against the father could hardly fail to shed a dismal dew on the son's reputation.

My old friend Mrs. Crocker, dead many years since, was daughter of Samuel Mather, and had many of his books, of which not a few derived value from former possession by *Cotton*, and even *Increase;* and through her, Isaiah Thomas obtained several very scarce works for his Antiquarian Society at Worcester. The kind hearted old lady aided Dr. Eliot and almost every body else with recollections of the days of old.

I remain, Dear Sir, your very obedient,
JAMES SAVAGE.

NOAH HOBART.*

1733—1773.

Noah Hobart was born at Hingham, January 12, 1706. He was a son of David Hobart, and a grandson of the Rev. Peter Hobart, the first pastor of the church in that town. He was graduated at Harvard College in 1724, and was ordained pastor of the First Congregational church, in Fairfield, Conn., February 7, 1733.

Within a few years after his settlement, a controversy arose in Fairfield county on the subject of Episcopacy, in consequence of what the Congregationalists considered the extravagant claims of some of the Episcopal missionaries. In this controversy Mr. Hobart enlisted with great vigour. At the close of the year 1746, he preached and published a sermon in vindication of the validity of Presbyterian ordination, which drew from Mr. Wetmore, an Episcopal clergyman, an able and spirited reply in vindication of the Church of England. Subsequently to this, he had for his opponents not only Mr. Wetmore, but Dr. Johnson, Mr. Beach, and Mr. Caner,—all justly reckoned among the lights of that day. He contended that it was in no wise obligatory upon the people of this country to conform to the Established Church of Great Britain; that it was not prudent to join the Episcopal communion; and that for members of the New England churches to separate from those churches, was schismatic and therefore unlawful. He also animadverted severely on the conduct of the Society for propagating the Gospel in foreign parts, and what he pronounced to be the misrepresentations of its missionaries. The pamphlets which he published in connection with this controversy are still extant; and they display a degree of skill and acumen that mark their author as one of the leading spirits of his time.

Mr. Hobart continued in the able and faithful discharge of the duties of his office forty years. The Sabbath immediately preceding his death, he preached twice, and with more than his accustomed animation. He continued in his usual health until the evening of the Tuesday following, when he was attacked with a disease which, before the next Sabbath, closed his earthly existence. In the prospect of his departure, he exhibited the utmost composure,—which was evidently the effect of an unwavering confidence in the promises of the Gospel. He conversed with great freedom, and in a most consoling manner, with his family and friends, just before he expired; and when one who stood by his bedside, remarked to him that he was going to receive his reward,—"I am going," said he, "I trust to receive the mercy of God through Christ." Scarcely had these words passed from his lips, when it was perceived that his spirit had fled. He died December 6, 1773, in the sixty-eighth year of his age. His funeral sermon was preached by the Rev. Noah Welles of Stamford, and was published.

Mr. Hobart lived to bury two wives, eight children, and a thousand and ninety-three parishioners. His first wife, whom he married September 22, 1735, was Ellen Sloss. His widow died at Plymouth, July, 1798, aged ninety-two. He was her third husband and she his third wife. One son,

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* Welles' Fun. *Serm.*—*Lincoln's Hist.* of Hingham.—Dwight's Travels, III.

John Sloss, survived him many years: he was one of the Judges of the Supreme Court of New York; then a Senator of the United States; and afterwards District Judge for the District of New York,—a highly respectable and worthy man.

The following is a list of Mr. Hobart's publications:—A Sermon at the ordination of Noah Welles, 1747. A serious Address to the members of the Episcopal separation in New England, 1748. A Sermon at the General Election, 1750. A second Address to the members of the Episcopal separation in New England, 1751. Principles of the Congregational Churches, &c., 1754. A Vindication of the piece entitled, The Principles of Congregational Churches, &c., applied to the case of the late ordination at Wallingford, occasioned by remarks made thereon by Mr. Hart, 1761. A Sermon on the execution of Isaac Frazier, 1768.

Dr. Dwight, who, in the earlier part of his life, was contemporary with Mr. Hobart, has left the following testimony concerning him:—

> "He possessed high intellectual and moral distinction. He had a mind of great acuteness and discernment; was a laborious student; was extensively learned, especially in History and Theology; adorned the doctrine which he professed by an exemplary life; and was holden in high veneration for his wisdom and virtue. Among the American writers of the last century, not one has, I believe, handled the subject of Presbyterian ordination with more ability or success."

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MATHER BYLES, D. D.*

1733—1788.

Mather Byles was born in Boston, March 26, 1706. He was descended in both lines from respectable families. His father emigrated from England to this country, and died within a year after the birth of his son. His mother was a descendant of John Cotton and Richard Mather. He early gave indications of a taste for literature, and was graduated at Harvard College in 1725. Having devoted considerable time to his studies in preparation for the ministry, he commenced preaching; and so acceptable were his services that he received a call from the Hollis Street church, Boston, to become its first pastor. This call he accepted, and his ordination took place December 20, 1733. The degree of Doctor of Divinity was conferred upon him by Aberdeen College in 1765.

At an early period of his ministry, he became extensively known, especially for his literary and poetical taste, and for his indomitable wit, which forsook him not even upon his death bed. He had also no inconsiderable reputation as a preacher, and the few sermons of his that remain in print, show that he well deserved it. Nothing seems to have occurred to affect unfavourably his relation to his people, until about the time of the Revolutionary war, when the open and indiscriminate avowal of his tory principles, brought him into collision with a large portion, not only of his own society, but of the community at large in which he resided. Though he never introduced his political opinions in the pulpit, he was entirely unreserved in the expression of them out of it: in the censures which he dealt out upon the rising spirit of resistance, he spared neither friends nor foes; and no one of his talents was brought into exercise in this cause more effectively, than his prodigious power of sarcasm. The consequence was that, in 1776, his connection with his congregation was dissolved; and, in May, 1777, he was denounced in town meeting as an enemy to his country, and afterwards was tried before a special court. The charges preferred against him were, that he prayed for the King, and that he remained in town during the seige, and received the visits of the British officers. He was sentenced to be confined with his family on board a guard ship, and to be sent with them to England, but, when the matter came before the Board of War, he was treated respectfully, and was ordered only to be confined for a short time to his own house. During the time that this latter sentence took effect, he had a sentinel placed over him, who was walking constantly before his door; and, on one occasion, the Dr. persuaded the sentinel to go on an errand for him, promising that he would take his place. Accordingly, he shouldered his musket, and performed the sentinel's service during his absence, keeping guard over himself, to the great amusement of all the passers by. He was restored to his liberty, after a few weeks, by the removal of the guard; but the guard was afterwards replaced, and soon after again dismissed. In reference to these circumstances he remarked that he had been *guarded*, *re-guarded* and *dis-regarded*. He never afterwards assumed any pastoral charge, but spent the latter part of his life in retirement, and for several of his last years was sinking under bodily infirmity. He was seized with paralysis in 1783; and died July 5, 1788, at the age of eighty-two. Just before he expired, his intimate friend, Bishop Parker, called to see him; and, as he entered the room and approached the bed side of the dying man, the Dr., by lifting his finger, signified that he wished him to bend over and place his ear near to his lips,—which the Bishop accordingly did. With the ruling passion strong in death, the Dr. said,—"I have almost got to that world where there are no bishops." Said the Bishop in reply, "I hoped, Dr., that you were going to the Shepherd and Bishop of souls."

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* Polyanthos, IV.—Tudors' Life of Otis.—Allen's Biog. Dict.

In person, Dr. Byles was tall, well proportioned, and altogether commanding in his appearance. His voice was at once melodious and powerful, and his manner of address, both in public and in private, highly popular. His literary merit gave him considerable distinction, even in England: Pope, Lansdowne, and Watts, were among his correspondents. Pope sent him a splendid quarto copy of the Odyssey; and Dr. Watts sent him his works as they were successively published. These memorials are still preserved with reverential care by his descendants.

The most remarkable feature of his character was his exuberant and exhaustless wit. This was often exercised without much discrimination; and, though it gained him many a laugh, it lost him many a friend. The following anecdotes, most of them contained in Tudor's Life of Otis, may serve to illustrate this striking peculiarity.

Directly opposite to his house, at the angle of Nassau street, which was formerly without pavement, there was a bad slough in wet weather. It happened one day that two of the select men who had the care of the streets, driving in a chaise, stuck fast in this hole, and were obliged to get out in the mud to endeavour to extricate their vehicle. Dr. Byles came out, and making them a respectful bow, said,—"Gentlemen, I have often complained to you of this nuisance, without any attention being paid to it, and I am very glad to see you *stirring in this matter now.*"

In the year 1780, a most extraordinary obscurity pervaded the atmosphere on a particular day, which is always designated as "the dark day." Whatever may have been the cause of it, it excited great speculation, and, for the time, no inconsiderable alarm. A lady, who lived in the same neighbourhood with the Doctor, sent her servant to inquire of him how the remarkable phenomenon was to be accounted for,—whether he really believed that the last day had come. "Give my compliments to your mistress," said he, "and tell her that I am just as much in the dark as she is."

A ship from London brought out three hundred street lamps for the town of Boston. It happened that, on the same day, a female neighbour, who was regarded as a *New-Light*, with a weak mind and whining manner, called to pay her respects to the Doctor. Not being particularly desirous to detain his visitor, he soon asked in a tone fitted to awaken curiosity, whether she had heard the news. "No, dear Doctor," said she,—"what news?" "Why three hundred *New-Lights* have come over in a ship that arrived this morning from London." "Bless me, I had not heard of it." "Yes, and the selectmen have wisely ordered them to be put in irons immediately." He accomplished his object; for she immediately hurried away to make further inquiries.

On one occasion Mr. Prince, the minister of the Old South church, had engaged, as Dr. B. supposed, to preach for him Sabbath afternoon; and the Dr.'s understanding of the case was that they were to meet in the pulpit. Dr. B. accordingly went at the usual hour of service, but Mr. P. had not come. With the confident expectation that he would be there in a few moments, and unwilling that the commencement of the service should be delayed, he began it himself; and had actually proceeded as far as the sermon, when Mr. Prince was still among the missing. He then arose, opened his Bible, and told his congregation how he had been disappointed in respect to his brother Prince; and as he had no sermon with him, and was unwilling that they should retire without at least a word of exhortation, he would address them for a few moments on an appropriate passage which they would find in the 3d verse of the 146th Psalm,—"*Put not your trust in Princes.*"

His preaching was generally solemn and impressive, though it was occasionally marred, as may be inferred from the anecdote just related, by some unseasonable sallies of wit. On being asked why he did not preach politics, he replied, "I have thrown up four breastworks, behind which I have entrenched myself,—neither of which can be forced. In the first place, I do not understand politics; in the second place you all do,—every man and mother's son of you; in the third place, you have politics all the week—pray let one day out of seven be devoted to religion; and in the fourth place, I am engaged in a work of infinitely greater importance. Give me any subject to preach upon of more consequence than the truths I bring to you, and I will preach it on the next Sabbath."

That Dr. Byles' wit did not prevent him from being sometimes very serious, is evident from the following letter which he addressed to his nephew, Mr. Jeremy (afterwards the Rev. Dr.) Belknap, who had asked his counsel, in a state of deep spiritual depression. The letter, written in 1765, is preserved in the Life of Dr. Belknap, by his granddaughter.

"My Dear Child: It is with a mixture of pleasure and sorrow that I read your letter. I am pleased to see your great care not to enter the ministry in a state of unrenewed nature; and I am grieved at your censure upon yourself. It is impossible for your uncle to write particularly to so general a state of the case; but I wish I could have a personal conference with you. That Divinity is undoubtedly true which Dr. Sewall gave you:—'He that consents to be saved by Christ in his own way, has saving faith.' 'He who hungers and thirsts after righteousness, has a right to the Lord's table.' Nor have you informed me how you are certain this was not your case. Perhaps you are conscious to the prevailing power of some temptation, which yet you abhor, and pray and watch against. But while your sin really is your burthen, the way to obtain strength under it certainly is not to turn your back upon the Lord's table. God, who sees your infirmities, sees also your resistance, your agonies, your repentances. But I talk at random. Could I see you, I might perhaps speak more to the purpose.

"I am pleased to see your regards to the work of the ministry. 'Tis what you choose. And why do you choose it? Perhaps answering this very question to yourself may relieve your anxious heart.

"May God bless you, my son, and sanctify and comfort you; and introduce you with the noblest preparation into the ministry.

"So prays your affectionate
"M. BYLES."

Dr. Byles was twice married. His first wife was the niece of Governor Belcher, and his second the daughter of Lieutenant Governor Tailer. His son, *Mather*, was graduated at Harvard College in 1751, and was settled as pastor of the Congregational church in New London, Conn., Nov. 18, 1757. He was dismissed in 1768, having become an Episcopalian; and in the same year was inducted into office, as the Rector of Christ Church, Boston. Here he continued to discharge his ministerial duties till April, 1775, when he accepted an invitation to the church in Portsmouth, N. H. He was there, however, but a short time; for in 1776, owing, no doubt, to his strong loyal sentiments, he left the country, and took up his residence for a time in Halifax. In 1778 he was proscribed and banished. After the war, he was settled as both Rector and Chaplain at St. Johns, New Brunswick, where he died March 12, 1814. He published a Thanksgiving Sermon at New London, 1760. The degree of Doctor of Divinity was conferred upon him by the University of Oxford in 1770. Dr. Byles' two daughters lived and died in the old family mansion at Boston: the one deceased in 1835; the other in 1837. They remained true to their loyal principles till the close of life,—acknowledging no allegiance except to the British Sovereign. Their house was full of antique curiosities and memorials of their loyalty. They seemed to live chiefly amidst recollections of the palmy days of their acquaintance with General Howe, Lord Percy, and other British officers, and talked with huge self-complacency of their having walked arm in arm with some of these distinguished men, on Boston Common. They would never consent either to sell their house or have it altered; and when it became necessary, in the progress of public improvements, that part of it should be removed, they regarded it as nothing less than sacrilege, which they could oppose only with unavailing remonstrances. The elder sister felt the shock so deeply, that there is some reason to believe that it hastened her departure from the world. "That," said the survivor,—"that is one of the consequences of living in a Republic. Had we been living under a King, he would have cared nothing about our little property, and we could have enjoyed it in our own way as long as we lived. But," continued she, "there is one comfort,—that there is not a creature in the States that will be any better for what we shall leave behind us." And she was true to her word; for the estate all passed into the possession of relatives in the Provinces. On the accession of William IV. to the throne, one of the sisters, who had known the sailor King during the Revolution, addressed to him a congratulatory epistle, assuring him that the family of Dr. Byles never had renounced, and never would renounce, their allegiance to the British Crown.

Dr. Byles published a number of popular Essays in the New England Weekly Journal, which are marked by one of the letters composing the word *Celoiza;* a Poem on the death of George I. and the accession of George II., 1727; an Elegy addressed to Governor Belcher on the death of the Hon. Daniel Oliver, 1732; a Poetical Epistle to Governor Belcher on the death of his lady, 1736; a Poem on the death of the Queen, 1738; Poems: The Conflagration; The God of Tempest and Earthquake, 1744. He published also a Sermon on the character of the perfect and upright man, 1729; a Sermon on the nature and necessity of Conversion, 1732; a Sermon entitled "The flourish of the annual Spring," 1739; Artillery Election Sermon, 1740; a Sermon on setting our affections on things above, 1740; a Sermon on the glorious rest of Heaven, 1745; a Sermon before an execution, 1751; a Sermon at the Thursday Lecture, 1751; a Sermon on the death of Mrs. Catharine Dummer, 1752; a Sermon on the Earthquake, 1755; a Sermon at the ordination of his son at New London, 1757; a Sermon at the Thanksgiving for the success of the British arms, 1760; a Sermon on the death of the Hon. William Dummer, 1761; a Sermon on the present vileness of the body, and its future glorious change, (second edition,) 1771.

FROM THE REV. SAMUEL J. MAY.

SYRACUSE, April 12, 1848.

Dear Sir: The parents of my father, the late Joseph May, Esq. of Boston, lived at the South end of the city, not far from Dr. Byles' residence. They were not members of the church to which he ministered, but always treated him, and instructed their children to treat him, respectfully, because he was a neighbour and a minister. My father went to his house frequently, and took pleasure in paying him such attentions as a lad could render. He treasured up many of his witticisms, and occasionally repeated them. But I find that most of them have escaped my memory, excepting those which Mr. Tudor has preserved in his Life of Otis.

Mr. Tudor states that "in 1776 his connection with his congregation was dissolved." My father,—then sixteen years of age, was the only witness of the last interview which the Doctor had with his church. I have so often listened to the account of what he then saw and heard, that I have a very vivid perception of the scene. It took place in the first meeting house that was built upon the spot where the Hollis street church now stands. During the occupancy of Boston by the British troops, this church had been used as a barrack. The pews had been torn up and piled away in one of the galleries, to be used for fuel as occasion might require. A box stove stood in the centre of the floor, the pipe of which went up perpendicularly through the roof. The floor had been littered all over with straw, some of which remained scattered about; although the house had been put in some order for the important occasion to which my narrative refers.

Dr. Byles, as Mr. Tudor states, had rendered himself obnoxious to the Revolutionists by his obvious inclination to the side of the King of England. His unpopularity on this account quickened the perceptions of the people, so that they discerned in his life and conversation much that was unbecoming in a minister of the Gospel. It was therefore determined by his parishioners that, as soon as practicable, measures should be taken to dismiss him. Accordingly, after the city had been evacuated by the British, and the people had returned from the country towns to which they had fled, and begun to "put things to rights," the members of the church in Hollis street mustered themselves, and prepared to deal with their minister, as they were in duty bound. Notice was given that, on a certain day, the church would meet their pastor, and show cause why a mutual council should be called to dissolve the relation of the parties.

My father went to the meeting house at the time appointed, to see and hear all that should transpire. The scene was a desolate one. Nothing was standing on the floor of the house but the pulpit and the stove. The male members of the church were already assembled, and seated in one of the galleries, awaiting in silence, and some evident trepidation, the approach of the great man against whom they were to "prefer charges." In due time, the door opened slowly, and Dr. Byles entered the house with an imposing solemnity of manner. He was dressed in his ample flowing robes and bands, under a full bush wig that had been recently powdered, surmounted by a large three-cornered hat. He walked from the door to the pulpit with a long and measured tread, ascended the stairs, hung his hat upon the peg, and seated himself. After a few moments, he turned with a portentous air towards the gallery where his accusers sat, and said,—"If ye have aught to communicate, say on."

Then arose one of the deacons of the church, a man of diminutive stature and feeble voice; and, having unfolded a manuscript, commenced reading—"The church of Christ in Hollis street"—"Louder," said the Dr. in his deep toned, sonorous voice. The deacon raised his voice and began again—"The church of Christ in Hollis street"—"Louder," said the Dr., in a higher key. The little man in the gallery exerted himself to throw out his voice with more force, and read the third time the same words. "Louder," shouted the Dr., "Louder, I say." At this the deacon strained himself to the utmost; and trembling with the effort and with dread of the angry man who sat before him, proceeded to read specifications of unministerial and otherwise improper conduct alleged by the church against their pastor. When the third or fourth had been read, Dr. Byles rose and shouted out upon the top of his stentorian voice,—"'Tis false; 'tis false; 'tis false; and the church of Christ in Hollis street knows that 'tis false." At the same moment, seizing his hat, he planted it upon his head, descended hastily from the pulpit, and walked out of the church never to enter it again; leaving the deacon and the members to manage the matter in their own way and their own time.

I will add two or three other anecdotes concerning Dr. Byles, which I remember to have heard from my father, of which Mr. Tudor has made no record.

Soon after the arrival of the British troops that first came to Boston, Dr. Byles was riding by the common on which they were encamped. "So, so," said he to the gentleman who accompanied him, "I perceive the American grievances are re-ddressed." "Ah," replied his companion, "that won't do, Dr., you have a double *d* there." "Well," cried the Dr., "I have a right to the double *D*, and have had this ten years."

You may remember the lower tier of the windows of King's Chapel in Boston are but half the size of those of the upper tier. The church was erected at a time when the prejudices against Episcopalians were very bitter, and the style of the building was not a little ridiculed. Dr. Byles was passing by one day with a friend—"Ho," cried the Dr., pointing to the low windows, "I had heard that the English Church was furnished with canons; but I did not know before that it also had port holes."

Joseph Green, Esq. was a contemporary of Dr. Byles, and a rival both in wit and poetry. I have, in a manuscript volume written by my father, several of Mr. Green's effusions, some of which are pretty good. It used to be said of Dr. Byles that, if he dared to cross the ocean, he would become an Episcopalian. This taunt Green sometimes would throw at him. On one occasion, Dr. Byles ventured to go by packet from Boston to Nova Scotia. He returned much delighted with his adventure, and poured out his emotions in a "Hymn to be sung at sea." It was by no means without poetic and devotional merit. But Joseph Green seized upon it as a subject for satire, and wrote a parody, excellent of its kind, which greatly provoked Dr. Byles, and called out a parody of the parody. My father used to repeat all three of these poetic effusions; but I fear they are now lost.

Very truly yours,

SAMUEL J. MAY.

FROM THE REV. JOHN PIERPONT.

TROY, March 14, 1848.

My Dear Sir: Since I received your letter, asking for something by which to illustrate the character of my witty predecessor, Dr. Byles, I have fallen, in my newspaper reading, upon the enclosed anecdotes,* which, supposing that they would be quite in your line, I cut out and herewith enclose to you.

One of the witticisms which has come down to this generation from the Dr., was connected with the very "guard" of which the accompanying scrap speaks. While that guard was standing in front of the Dr.'s house, some visitor asked him what that was standing out there so patiently,—"O," said the old gentleman, "*that's an observe-a-tory.*"

During the trial to which the enclosed refers, one of his parishioners whose Christian name was *Eben*, but who was familiarly called *Ebby*, and who withal was not remarkable for the brilliancy of his intellect, was giving in his testimony; and, not speaking very audibly, the party on trial, putting up his hand back of his ear, and leaning forward as if a little deaf, asked with great gravity, "What does that *Ebby-dunce* (evidence) say?"

The first President Adams gave me, one day that I was dining with him, one of the old Dr.'s pastoral salutations, which I will give you and close. Calling upon one of his parish, who was suffering from small pox, but able to sit up in his bed, the good Dr., as he entered the chamber, gave him, in Latin, the salutation, "Peace be with you;" but giving the first vowel the sound of the broad English *a* as in hall, and the second vowel the continental sound, to the great comfort of the patient, made it, "pox take 'em,"—(pax te cum.)

Well, my dear Sir, I think that will do. Peace be with you, and believe me,

Your friend and fellow servant,

JOHN PIERPONT.

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* The same given by Tudor.

JONATHAN TODD.[*]

1733—1791.

Jonathan Todd was a son of Jonathan and Sarah (Morrison) Todd, and was born in New Haven, March 20, 1713. He was graduated at Yale College in 1732. He commenced preaching after studying Theology a few months, and in May, 1733, was invited to preach with reference to a settlement, at East Guilford, Conn. On the 27th of August, he received a call to settle there; and, on the 17th of September, gave an affirmative answer. He was ordained on the 24th of October following,—the ordination sermon being preached by the Rev. Joseph Noyes of New Haven. The church and society of which he took charge, had then been vacant about two years and a half, in consequence of the death of the Rev. John Hart.

The years 1750 and 1751 formed a melancholy period in Mr. Todd's ministry, on account of a distressing pestilence that prevailed among his people, and swept away a large number of his most substantial friends and supporters. The burden of labour and affliction that rested upon him during this period, he endured with exemplary patience and fidelity.

Mr. Todd had an important part in the famous controversy that took place in 1758, relative to the ordination of the Rev. James Dana at Wallingford. Not only was he a member of the council that ordained him, but he subsequently published, in a large pamphlet, a "Narrative of the proceedings" in reference to it; and afterwards, a "Defence" of his "Narrative" in reply to "Serious Remarks" which had been made upon it by the Rev. Edward Eells.[†] These pamphlets are able, and spirited, and exhibit great zeal for the perfect independence of the churches.

Mr. Todd continued his labours, with little interruption, till the last year of his life. He outlived all in his parish who were heads of families when he was ordained; and, at the time of his death, he had held the sacred office longer than any other person then living in the State. He exhibited great tranquillity during his decline, and was found waiting in joyful hope for the hour of his departure. He died at East Guilford, February 24, 1791, in the seventy-eighth year of his age, and the fifty-eighth of his ministry. His funeral sermon was preached by the Rev. Amos Fowler[‡] of Guilford; and, on the two succeeding Sabbaths, sermons having reference to his death, were preached by the Rev. John Devotion of Saybrook, and the Rev. Dr. Dana of New Haven.

Mr. Todd was married to Elizabeth, daughter of Samuel Couch of Fairfield, Conn. She died on the 14th of December, 1783, at the age of seventy-five. They had no children.

Mr. Todd published a Sermon entitled "Young people warned," 1740; Connecticut Election Sermon, 1749; a Sermon on the death of the Rev.

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[*] Fowler's Fun. Serm.—Elliott's New Year's Serm.—MSS. from collateral relatives.

[†] Edward Eells was a son of the Rev. Nathaniel Eells of Scituate, Mass.; was graduated at Harvard College in 1733; was ordained pastor of a church in Middletown, Conn., Sept. 6, 1738; and died Oct. 12, 1776, aged sixty-four. He published the Connecticut Election Sermon, 1767, and a pamphlet or two in connection with the famous Wallingford controversy.

[‡] Amos Fowler was a native of Guilford; was graduated at Yale College in 1753; was ordained colleague pastor with the Rev. Thomas Ruggles of the First church in Guilford, June 3, 1758; and died Feb. 10, 1800, aged seventy-two. Besides the Sermon at Mr. Todd's funeral, he published one at the ordination of Timothy Stone, 1767.

Nathaniel Chauncy, 1756; Narrative of the Proceedings of the church in Wallingford, 1759; Reply to Eells' Remarks on the above, 1760; a Sermon on the death of the Rev. Thomas Ruggles, 1770; a Sermon on the death of Timothy Hill, 1781; a Sermon at the funeral of Amanda Redfield, 1783.

FROM THE REV. DAVID D. FIELD, D. D.

STOCKBRIDGE, October 3, 1851.

Dear Sir: The Rev. Mr. Todd, concerning whom you ask for my reminiscences, was the minister of my native parish at the time of my birth. He baptized me in infancy, and catechised me in childhood; and though he died before I reached mature years, I have a distinct recollection of his appearance, and I believe a tolerably correct impression of his character. I may add, that there was a more than common intimacy between him and my father's family, in consequence of his being related to my mother.

I remember him only as an old man; but he retained his faculties to an uncommon degree, and his frame was very little bowed by age. He was of a more than commonly spare habit, had a dark hazel, but bright, eye, and a countenance by no means wanting in intelligence, but yet specially marked by benignant and generous feeling. He had a great reputation as a scholar, and was pronounced by President Stiles, than whom a more competent judge could hardly be found, to be one of the most accomplished linguists of his day. Nor were his literary acquisitions confined to the languages merely—in history and other kindred branches, few clergymen of Connecticut probably could compare with him. As a preacher, he held a highly respectable standing among his brethren; though I think, if there was any prominent fault in his sermons, it was a lack of directness. This remark, if I mistake not, will be sustained by an examination of his printed discourses, of which there are a considerable number still extant; and yet these discourses cannot be read by pious and earnest persons, without profit. He did not belong to the stricter school of Calvinists, and it may be doubted whether, properly speaking, he was a Calvinist. He was involved in the famous Wallingford controversy respecting the settlement of Dr. Dana, and by the part which he took in it, rendered himself somewhat obnoxious to some of his Calvinistic brethren; and he is said to have had some misgivings, in the review, as to the expediency of the course which he adopted. He evidently felt a deep interest in the progress of religion, and I remember to have heard one of the deacons of the church,—a correct and godly man, speak of the great joy which Mr. Todd manifested, when he was made acquainted with the fact that he and some others were the subjects of serious impressions. He exhibited great loveliness in his private intercourse, and was, I believe, very exemplary in the discharge of his pastoral duties. He was a man of more than common sagacity. He was extensively known, and highly respected, as one of the leading clergymen in the State.

Very truly yours,
DAVID D. FIELD.

ROBERT BRECK, 2d.*

1733—1784.

Robert Breck was a son of the Rev. Robert Breck of Marlborough, Mass., and was born July 25, 1713. He was graduated at Harvard College in 1730, at the early age of seventeen. He is supposed to have studied Theology under the direction of his father. We hear of him as a preacher, first, about the close of 1733 or the beginning of 1734, at Scotland, a parish of Windham, Conn., where he seems to have supplied the pulpit a considerable time. In May, 1734, about six months after the death of their former pastor,—the Rev. Daniel Brewer,†— the first parish in Springfield applied to Mr. Breck to preach with reference to settlement. Shortly after he commenced his labours among them, reports unfavourable to his character, particularly his orthodoxy, reached some of the neighbouring ministers; and, upon making inquiry of the Rev. Thomas (afterwards President) Clap, then of Windham,—who was referred to as authority in the case, they received such confirmation of the reports as led them to believe that they could not conscientiously advise the people of Springfield to choose him for their pastor; and, if they should, that they could not assist in ordaining him. Their scruples were communicated to Mr. Breck by one or more of their number; and they were not unknown to at least a portion of the parish; nevertheless, on the 15th of August following, the parish proceeded to give him a call. He was not, however, satisfied with their proposals; and, as they were not disposed to amend them in accommodation to his wishes, the treaty, for that time, was closed, and Mr. Breck left them. Some individuals in the parish, apprehending that an undue influence adverse to Mr. Breck, had been exerted by the neighbouring ministers, moved in favour of repeating the call to him; and, accordingly, on the 24th of April, 1735, the call was actually renewed, though the terms of it seem to have remained the same. He then gave an affirmative answer, and was ordained July 26, 1736, being in the twenty-third year of his age. The greater part of the Hampshire Association earnestly opposed the ordination, on the ground not only of laxness in religious doctrine, but of alleged improprieties of conduct; while a portion of the church and society remonstrated against it as an irregular and unchristian procedure. So great was the opposition among both the ministers and the people, that the council, when they first convened for the purpose of ordaining him, did not think proper to proceed; and the ordination was actually put off; and, even during the time of their first session, he was arrested by a civil officer, and carried to Connecticut "to answer to such things as should be objected to him." The clergymen who composed the council that finally ordained him, were the Rev. Messrs. William Cooper, William Welsteed, and Samuel Mather, of Boston, the

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* Lathrop's Fun. Serm.—Osgood's Hist. Disc.—Verbal communication from Dr. Lathrop.

† Daniel Brewer was a native of Roxbury, and was the son of Daniel Brewer, who is said to have been born in England. He was graduated at Harvard College in 1687; was ordained pastor of the church in Springfield, May 16, 1694; and died Nov. 5, 1733, in the sixty-sixth year of his age. He published a Sermon entitled "God's help to be sought in time of war with a due sense of the vanity of what help man can afford," 1724.

Rev. William Cooke of Sudbury,[*] the Rev. William Williams[†] of Hatfield, the Rev. Isaac Chauncy of Hadley, the Rev. Ebenezer Devotion of Suffield, and the Rev. William Rand[‡] of Sunderland. The sermon was preached by the Rev. Mr. Cooper, and was published.

It seems difficult to reconcile the charges of heterodoxy that were made against Mr. Breck,—such as a denial of the doctrine of predestination, of the necessity of Christ's vicarious sacrifice, or of faith in Christ in order to salvation, with the creed which he presented to the ordaining council; and perhaps it should be added that it is equally difficult to reconcile with his creed his own previous admissions, or his subsequent acknowledged views.

The controversy above referred to was the occasion of three very spirited pamphlets; two by the Association of the county, and one by the ordaining council; and these pamphlets contain nearly every thing that is now known upon the subject. That Mr. Breck, previous to his ordination, acted with great indiscretion, and was chargeable with something that had at least the appearance of unworthy tergiversation, may be fairly inferred from his own statements; but, from the time of his settlement, he evinced the most prudent and conciliatory spirit, taking care to show special kindness to those who, he knew, were most opposed to him; and, by this means, he succeeded not only in uniting the parish under his ministrations, but in securing the good will of at least the greater part of the ministers of the Association. I heard Dr. Lathrop, who knew him well, and studied theology under him, say that, for some time after his settlement,—if he wished a favour from any of his parishioners, he was sure to ask it of some one of his opponents; that the request always excited astonishment, and that the individual applied to would say,—"Why I thought he knew that I was not friendly to him—well if he does not know it, he *shall* not,"—and henceforth was found in the number of his friends. It was by the practice of such ingenious devices, in a great measure, that he disarmed hostility, and rendered himself exceedingly popular throughout the whole community. He did not hesitate, in later years, to speak of the earlier part of his course in terms of strong disapprobation. He had through life the reputation of being thoroughly an Arminian. Jonathan Edwards and he belonged to the same Association; and sometimes shot barbed arrows at each other.

Mr. Breck was married, on the 28th of April, 1736, to Eunice, daughter of the Rev. Daniel Brewer, his predecessor in the ministry. They had four children. After the death of Mrs. Breck, he was married, November

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[*] WILLIAM COOKE was a native of Hadley, Mass.; was graduated at Harvard College in 1716; was ordained at Sudbury, March 20, 1723; and died Nov. 12, 1760, aged sixty-four. He published a Sermon at the ordination of Elisha Marsh; [who was born in Hadley; was graduated at Harvard College in 1738; was ordained at Westminster, Mass., Oct. 20, 1742; was dismissed in 1757; and died in 1784.] and a Sermon at the ordination of Samuel Baldwin, [who was born in Sudbury; was graduated at Harvard College in 1752; was ordained at Hanover, Dec. 1, 1756; and died in 1784. He published the Anniversary Sermon at Plymouth, 1775.]

[†] Invited, but did not attend.

[‡] WILLIAM RAND was a native of Charlestown; was graduated at Harvard College in 1721; was ordained pastor of the church in Sunderland, Mass., May 20, 1724; was dismissed in 1745; was installed at Kingston in 1746; and died in 1779, aged seventy-nine. He published a Sermon at the ordination of David Parsons at Hadley, 1739; a Sermon at the ordination of Abraham Hill; [who was born at Cambridge; was graduated at Harvard College in 1737: was ordained at Shutesbury, Mass., Oct. 27, 1742; was dismissed Feb. 27, 1778; and died at Oxford, June 8, 1788, aged sixty-nine.] a Sermon at the ordination of Abraham Williams; [who was born at Marlborough, Mass.; was graduated at Harvard College in 1744; was ordained at Sandwich June 14, 1749; and died August, 1784, aged fifty-eight. He published the Election Sermon, 1762.] Massachusetts Convention Sermon, 1757.

16, 1773, to Helena, widow of the Rev. Edward Dorr,* of Hartford. Mr. Breck died of consumption, April 23, 1784, in the seventy-first year of his age, and the forty-ninth of his ministry. The Rev. Joseph (afterwards Dr.) Lathrop preached his funeral sermon, which was printed.

Mr. Breck's publications are a Sermon preached in the Brattle street church, Boston, 1748; a Sermon preached at Springfield on the day which completed a century from the burning of the town by the Indians, 1775; a Sermon preached at Amherst, at the funeral of the Rev. David Parsons, 1781; a Sermon preached at Longmeadow at the funeral of the Rev. Stephen Williams, D. D., 1782; a sermon preached at Amherst at the ordination of the Rev. David Parsons, 1782.

The following is from Mr. Lathrop's sermon at Mr. Breck's funeral:—

"His intellectual powers which were naturally superior, were brightened by his education, and enlarged by an extensive acquaintance with men and books. As he accustomed himself to a close manner of reasoning and thinking, and filled up his time with diligent application, so he acquired a rich furniture of the most useful knowledge. History was his amusement,—Divinity his study: he excelled in the knowledge of both, especially the latter.

"His natural disposition was remarkably cheerful and pleasant, and his conversation was exceedingly instructive and entertaining,—sometimes enlivened with a little well-timed humour, but always consistent with the sobriety of the Christian, and the dignity of the minister.

"He was easy of access, given to hospitality, faithful in his friendships, tender and attentive in all domestic relations, compassionate to the distressed, and a lover of mankind. In a word, he was an accomplished gentleman and an exemplary Christian.

"As a member of society, he studied the things which make for the common peace and happiness. With a just sense of the necessity of subordination and good government, he abhorred all tyranny in State and usurpation in Church, and was a steady advocate for true, rational liberty in both.

"In the ministerial orb he shone the brightest. He knew how to move within his sphere and how to fill his circle.

"His attendance on the duties of his profession was constant; his preparations for the sanctuary were mature; his public prayers were deliberate and solemn; his sermons were filled with sentiment; his thoughts pertinent, naturally arranged, comprised within a narrow compass, dressed in the most proper language, and communicated in the easiest manner.

"His addresses were familiar and affectionate, and his reproofs plain and pungent, and delivered with such a happy mixture of boldness and tenderness, that they were often effectual,—never offensive.

"His religious sentiments were formed on a careful examination of the Scriptures, without servile attachment to sects or systems. His turn of thinking was liberal, yet scriptural; exalted, yet humble.

"His sense of human weakness and depravity led him to admire the gracious provision of the Gospel, which, in his public discourses, he was careful to represent, both in its suitableness to relieve the guilt and imbecility of fallen creatures, and in its tendency to promote real holiness of heart and life.

"The greatness and benevolence of his mind raised him superior to that bigotry which has sometimes dishonoured a Christian profession. Steady in his own principles, he was candid toward such as differed from him, and disposed to charitable thoughts of such as seemed to have the spirit of the Gospel, though they might err in speculation. If ever he was severe against opinions, it was when he apprehended them to be of licentious tendency.

"His knowledge of human nature enabled him to conduct with singular prudence, and contributed much to his uncommon usefulness in his station.

"As his judgment was highly valued, and his integrity unsuspected, so he was often consulted in cases of difficulty, and was often the happy instrument of preventing or healing dangerous contentions.

"In him the young minister and candidate, acting with becoming modesty and seriousness, was sure to find a patron and a friend. While he despised the assuming airs of vanity and self-confidence, he loved to encourage modest worth.

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* EDWARD DORR was born at Lyme, Conn.; was graduated at Yale College in 1742; was ordained pastor of the Second church in Hartford, April 20, 1748; and died Oct. 20, 1772, in the fiftieth year of his age. He published the Conn. Election Sermon, 1765.

"As he was a lover of mankind in general, so he had a most ardent affection for the people of his own charge, and from them experienced as warm a return.

"In the beginning of the last summer, he found his constitution, which was naturally slender, sensibly failing. Though his people and friends flattered themselves, they could not flatter him, with the hope of his recovery. He often, both in public and private, with the greatest imaginable composure, expressed his apprehension that the time of his departure was very near. Anxious for the welfare of his people, he protracted his public labours till weakness constrained him to desist; and then, on a small return of strength, resumed them again. It was his earnest desire that he might not long survive his usefulness; and Heaven was pleased to grant his request.

"Through the course of his lingering illness, he retained much of his natural cheerfulness, exercised the most exemplary patience, calmly noticed every new symptom of approaching death, to which, when it arrived, he resigned himself with the dignity of a Christian.

"He spoke in humblest terms of himself, but professed an entire reliance on Divine mercy through a Mediator, knowing whom he had believed, and conscious that through grace his conversation had been in simplicity and godly sincerity.

"The removal of Mr. Breck is a sensible loss to all of the neighbouring churches, but especially to the people to whom he was immediately related."

JOHN SERGEANT.*

1734—1749.

John Sergeant was born in Newark, N. J., in the year 1710. A wound in his left hand deprived him of the power of manual labour in early life, in consequence of which, he was led to seek a collegiate education. His father died while he was quite young, and he was educated by his step-father, Col. John Cooper. He was graduated at Yale College in 1729, and was Tutor there from 1731 to 1735. It was while he was an undergraduate in College, that he supposed himself to be the subject of a spiritual renovation, and formed the purpose of devoting himself to the Christian ministry.

In the Western part of Massachusetts, (now Berkshire county,) there was a small tribe of Indians, called the *Housatonnoc* tribe, probably because they lived upon a river to which they had given this name, and which retains it to this day. The word signifies *over the mountain.* Of these Indians the General Assembly, about the year 1720, purchased two townships on the river above mentioned, with the reservation of two small tracts, the one called *Skatekook*, which is now included in Sheffield, and the other *Wnahktukook*, in Stockbridge. At each of these places, there were a few Indian families, when the English commenced their settlement near them; and Kunkapot, the principal person at *Wnahktukook*, was soon discovered to be an industrious, worthy man, and favourably inclined towards Christianity. The Commissioners for Indian affairs at Boston, of whom Governor Belcher was one, having had these circumstances brought to their notice, despatched the Rev. Mr. Bull of Westfield, and the Rev. Mr. Williams of Springfield, (Longmeadow,) to confer with the Indians in respect to the establishment of a missionary among them; and, at the same time, the Governor was pleased to bestow upon *Kunkapot* the commission of Captain, and upon *Umpachanee*,—another Indian, well disposed towards the English, and the principal person at *Skatekook*, that of Lieutenant. The conference between the deputation and the Indians took place in July, 1734; and the result of it was that the Indians agreed to receive a minister, who should teach them to read, and instruct them in the truths of the Gospel.

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* Life by Hopkins.

The obstacles to the establishment of a mission being now all removed, the next thing was to find a suitable person to undertake the arduous work; and Mr. Sergeant was the one selected. He cheerfully consented to engage in it; and in October, 1734, left New Haven, and went in company with Mr. Bull of Westfield, to explore the field of his future labours. Immediately on his arrival there, he delivered a short discourse to the Indians through an interpreter,—an Indian by the name of *Ebenezer*. They listened to him with great attention; and the interpreter, who had before considerable knowledge of the principles of the Christian religion, now expressed a strong desire to make an open profession of his faith; and, accordingly, the next day, he was baptized by Mr. Bull at the wigwam of the Lieutenant. Thus the smiles of Heaven seemed to rest upon the mission in its very beginning.

Mr. Sergeant persuaded the Indians who lived at Skatekook and Wnahktukook, eight or ten miles distant from each other, to fix upon some intermediate spot, where they should live together for the greater convenience of assembling on the Sabbath, and having their children instructed. Here they erected a building, which answered the double purpose of a school house and a place of worship; and around it they constructed small huts for the accommodation of their families. This establishment, however, was only for the winter; for, in the summer, they separated and returned to their little tracts of land, to plant corn and beans,—the only vegetables which they cultivated. Their principal reliance for subsistence was upon hunting.

Mr. Sergeant, in addition to the difficulties which he had to contend with, arising from the ignorance and degradation of the Indians, had to encounter opposition to his benevolent designs from a quarter where he had not expected it. The Dutch traders from the Hudson river, who had supplied the Indians with rum at an extravagant price, and had taken advantage of their fits of intoxication to make dishonest bargains with them, saw, in the approach of Christianity, an omen of evil to their traffic; and hence they exerted themselves to the utmost to resist the establishment of the mission. Mr. Sergeant, however, succeeded in convincing the Indians of the treacherous designs of the traders, and thus effectually neutralized their influence.

In December, agreeably to his promise when he left New Haven, he returned to the College, to remain until Commencement with the class of which he had had the charge. He took with him two Indian boys, the sons of the Captain and Lieutenant; and left in his school at Housatonnoc Mr. Timothy Woodbridge of West Springfield, who rendered important service in aid of the mission. During his absence, he was, by no means, unmindful of his Housatonnoc friends; for, besides endeavouring to enlist in their behalf the sympathy and interest of some distinguished individuals, he addressed several letters to them, full of expressions of Christian good will, and of most appropriate instructions and counsels.

In January, 1735, deputies from the several clans which constituted the tribe of River Indians, met in council at Housatonnoc, to see whether they would approve the conduct of their Housatonnoc brethren in consenting to be taught the Christian religion. As this meeting was expected to be decisive of the fate of the mission, Mr. Williams of Longmeadow and Mr.

Hopkins of West Springfield made a journey thither to attend it. They found nearly two hundred Indians assembled, and among them *Corlaer*, the chief Sachem of the whole nation. Mr. Williams preached to a most attentive audience; and, after repeated conferences, the proceedings at Housatonnoc received the approbation of the council. They desired Mr. Woodbridge to continue in the school, and expressed a wish that Mr. Sergeant should return.

In May Mr. Sergeant made a short visit to the Indians, and in July left New Haven, intending to pass the remainder of his life at Housatonnoc. As he found some of the Indians desirous of being baptized, it was necessary that he should be ordained in order that he might administer that rite. Accordingly, his ordination took place in August following, at Deerfield, under circumstances of great interest. It was by direction of Governor Belcher, who was present with a large Committee of the Council and House of Representatives, who were at that time at Deerfield, holding a treaty with several of the Indian tribes. The Rev. Nathaniel Appleton of Cambridge preached the sermon, in the preface to which he says that "many of the Indians were grave spectators of the solemnity, and the Housatonnoc Indians sat by themselves, and attended throughout the whole service; and were much pleased to see one whom they had such a love for, so solemnly separated to the service of their souls."

Soon after Mr. Sergeant returned to the scene of his labours, he baptized the Captain and Lieutenant with their families, having first explained to them at large the nature of the rite, and "discoursed upon all the more important points of belief and practice in the Christian religion." His audience on the Sabbath gradually increased, and in a few months after his ordination he had baptized about forty persons,—adults and children, and about an equal number had been gathered into the school. About this time, he was not a little encouraged by letters from Governor Belcher, Dr. Colman, and Mr. Appleton, expressing the warmest sympathy in his enterprise, and the best wishes for its success.

In order to obviate the inconvenience occasioned by the circumstance of the Housatonnoc Indians living on two different tracts of land,—several miles from each other, the General Court, at the request of Governor Belcher, purchased of the Indians in 1736 all the land which they owned at Skatekook, and in return granted them a township six miles square, which is now called Stockbridge. Mr. Sergeant and Mr. Woodbridge were each made proprietors of one-sixtieth part; and four English families, carefully selected, were to be admitted, partly as company for the solitary missionaries, and partly to aid them in their benevolent work.

Before this arrangement took effect, however, the Indians went into the woods for several weeks, to make sugar from the sap of the maple; and Mr. Sergeant, unwilling that they should remain so long without instruction, accompanied them. He prayed with them morning and evening in their own language, and preached on the Sabbath. In the day time he taught the children to reàd, and in the evening taught the adults to sing. While he was in the woods, the snow was about a foot and a half deep; and his only bed consisted of a deer skin spread upon some spruce boughs, with two or three blankets.

The Indians having become settled in one village at Stockbridge in 1737, Mr. Sergeant found that his facilities for instructing them were greatly increased. He had now become well acquainted with their language, and translated into it several prayers and Dr. Watts' first Catechism for the use of children. By request of some Indians living at Kaunaumeek. eighteen miles northwest from Housatonnoc, he visited them and preached to them in their own language; and thus prepared the way for the establishment of a mission among them a few years afterwards by David Brainerd.

From this time till the close of his life, Mr. Sergeant continued to labour at Housatonnoc,—though his views were by no means confined to the small tribe with which he was more immediately connected. He was earnestly desirous that the blessings of the Gospel might be extended to the larger tribes, who were still in darkness. He preached occasionally to a number of Indians who inhabited an island in the Hudson river; and even visited the Shawanoos, who lived two hundred and twenty miles distant, on the Susquehannah.

Mr. Sergeant at length became convinced that there was little to be hoped from missionary efforts, in the way of securing to the Gospel its legitimate spiritual influence, until the Indians should become in some degree civilized, and should be persuaded to exchange their own barbarous language for the English. With a view to this, he formed the plan of a school for the education of Indian children,—designed to effect a thorough change in their habits of thinking and acting. He proposed that a number of children and youth, from ten to twenty years of age, and among them some from other tribes, should be placed under the care of two masters,—one to have the oversight of them in the hours of labour, and the other in the hours of study; that their time should be so divided between labour and study, that no part of it should be lost in idleness; that two hundred acres of land should be given them to cultivate; that they should be accustomed to obedience and restraint; that girls as well as boys should be received into the school, and should be trained to the duties of domestic life; and, at the same time, that every effort should be made to impart to them the knowledge, and bring them under the influence, of the great principles of Christianity. This plan, Mr. Sergeant was enabled, by great exertion, to carry into effect, a short time before his death.

Mr. Sergeant received an annual salary of about a hundred and twenty-five dollars from the Commissioners for Indian Affairs at Boston, which, however, was a very inadequate support for himself and his family. The General Court, besides building a school house and a house for public worship, made him a small grant, and the rest was made up by individual donations. Among the most prominent benefactors to the mission, were Isaac Hollis, Samuel Holden and Madam Holden, and Dr. Watts, in England, and Governor Belcher and Dr. Colman in this country.

The success which attended Mr. Sergeant's benevolent labours,—though not all that he could have desired, was still considerable. When he went to Housatonnoc in 1734, the whole number of Indians living there did not amount to fifty—when he died, in 1749, the number had increased to two hundred and eighteen. Of these a hundred and twenty-nine had been baptized, and forty-two were communicants—eighteen males and twenty-four females. The wives of both the Captain and Lieutenant died rejoicing in the Christian hope; and several others, while Mr. S. was living, left their dying testimony to the all-sustaining power of the Gospel.

At length, the time of his own departure arrived. During his last illness, which seems to have been a gradual decline, he visited the Indians, as he was able, enforcing the instructions he had given them, and charging them to live agreeably to the Gospel, as they would meet him at last in peace; and it was a striking testimony of their affection for him, that they met of their own accord, to pray that he might be spared to them. A short time before he expired, he was asked whether the grave had any terrors for him; and his reply was—"Death is no surprise to me. My acquaintance with the blessed world to which I hope I am now hastening, through the mercy of God in Christ, is not now to commence. I can trust Him in whom I have believed and long ago placed my everlasting dependence upon." On being reminded that his work was well done,—"I can call myself," he answered, "a most unprofitable servant, and say, 'God be merciful to me a sinner.'" He died on the 27th of July, 1749, in the thirty-ninth year of his age.

The account given of Mr. Sergeant's character, by his intimate friend, the Rev. Samuel Hopkins of West Springfield, is thus condensed by a writer in the Panoplist:—

> "Mr Sergeant has left an example, which, in many respects, is worthy of imitation. He was frequent in the duty of secret prayer. Morning and evening he worshipped God in his family, reading at the same time a portion of the sacred Scriptures, and making such observations upon it as he thought would be useful. He preached four sermons every Lord's day,—two to the English, and two to the Indians, and in the summer season, usually spent an hour with the latter, after the common services, instructing, and warning, and exhorting them in the most familiar manner. Besides this, during the week he kept his eye upon them, and continually endeavoured to promote the objects of his mission. He was very careful in the improvement of his time. He translated into the Indian language those parts of the Old Testament, which contain an account of the creation, of the fall of our first parents, of the calling of Abraham, of the dealings of God with the patriarchs and children of Israel, and those which relate to the coming of Christ, and the whole of the New Testament, excepting the Revelation. This was a work which cost him much labour, and the reading of it to the Indians, as their language abounded in gutturals, was extremely fatiguing.
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> "Mr. Sergeant was just, kind, and benevolent: compassionate to the afflicted, liberal to the poor, friendly to his enemies, and anxious to save the sinner from death. He was careful not to speak evil of any one. No envious or unkind word fell from his lips, and no resentment was excited by the injuries he received. His cheerfulness did not degenerate into merriment, nor his seriousness into melancholy; but he seemed always to have the quiet possession of himself."

Mr. Sergeant was married on the 16th of August, 1739, to Abigail, daughter of Col. Ephraim Williams of Stockbridge, and half-sister of Col. Ephraim Williams, the founder of Williams College. She was a lady of fine talents and acquirements, and an elevated Christian character, and corresponded extensively with persons eminent for their learning and piety, on both sides of the Atlantic. Mr. Sergeant left three children;—a daughter who was married to Col. Mark Hopkins of Great Barrington; a son *Erastus*, who was the first physician who established himself in Stockbridge; and a son *John*, who spent his life as a missionary among the Indians. Mrs. Sergeant was married in 1752 to General Joseph Dwight, and died February 15, 1791, leaving two children, a son and a daughter,—the latter of whom became the wife of the Hon. Theodore Sedgwick, Judge of the Supreme Court of Massachusetts.

JOHN SERGEANT, Jr., was an infant at the time of his father's death. He was educated at Newark, N. J., and, though without College honours, was judged qualified, after having studied Theology for some time under Dr. West of Stockbridge, to preach the Gospel. In 1775, the care of the Indian part of the Stockbridge congregation was committed to him; and from that time he received the salary of the missionary, which was then sent from Scotland. During the Revolution it was discontinued; but the arrears were subsequently paid. At a later date the station was partly supported by the Massachusetts Missionary Society.

When the Indians migrated to New Stockbridge, Mr. Sergeant, with his family, remained behind; but in 1786, he visited them at their new residence, intending to remain with them as their pastor, and leave his family at Old Stockbridge. Sampson Occum, in the mean time, had gone among them, and a portion of them wished to retain him as their pastor, while another portion preferred the ministrations of Mr. Sergeant. The result was the formation of two churches, to one of which Mr. Occum ministered until his death. Mr. Sergeant was ordained as an evangelist in 1788, with a view to his mission at New Stockbridge; and, after the death of Mr. Occum, a plan of union was formed between the two churches.

For some time, Mr. Sergeant kept his family in Massachusetts and spent a part of the time with them,—an Indian woman keeping house for him at New Stockbridge; but when his daughters were old enough to take charge of his family concerns among the Indians, two of them in turn spent a year with him, much to the satisfaction of his people. By the charity of some Eastern friends, together with contributions made by the Indians, he was enabled to erect a framed building for the accommodation of his family. A mission church was built, chiefly by the Missionary Society,—a neat building, handsomely fitted up and large enough to accommodate five hundred persons.

Mr. Sergeant was successful in teaching the Indians the art of singing; and there were not wanting instances of hopeful conversion among them. But the grand obstacle which he had to encounter in his efforts for their improvement was their unquenchable thirst for rum. One of his daughters established a Female Temperance Society.

This worthy missionary died after a protracted decline, on the 7th of September, 1824. He laboured with the Indians as long as his strength would permit; and when he was compelled to close his labours in the pulpit, they said that "they felt as if their sun was setting, and they did not know but darkness would succeed."

Mr. Sergeant was slight in his figure and of about the medium height; had black eyes, and a Roman nose, and was more than commonly winning in his address. I have conversed with several Indians who were once under his pastoral care, and they concur in representing him as a kind friend, an exemplary Christian, and a faithful minister.

Pomeroy Jones, Esq., of Lairdsville, N. Y., writes me thus concerning Mr. Sergeant:—

"Sixty years since I knew Mr. Sergeant, who, about that time, used frequently to call at my father's, and I knew him up to the time of his death. My boyhood recollections do not extend beyond his three-cornered hat and his somewhat dignified carriage, and after he removed to Stockbridge I but occasionally saw him. He was gentlemanly, polite, and courteous. A friend, who knew him well in his boyhood, writes me—'The anecdotes I have heard told of him, do not indicate much worldly wisdom; but his influence upon the Indians must have been good.' His services for many of the last years of his life were in the Indian language, so that none that I have inquired of can give any of his characteristics as a preacher. In my early life I attended a conference meeting in which he took a leading part. Many years have not effaced the impression that he was a man of piety, and liberal in his intercourse with other denominations around him. Before there was an ordained preacher in the town of Westmoreland, he solemnized the first wedding in town."

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BENJAMIN POMEROY, D. D.*

1735—1784.

Benjamin Pomeroy, the son of Joseph Pomeroy, was born at Suffield, Conn., in the year 1704. His ancestors emigrated at an early period in the history of the country, from Great Britain, and settled in Windsor, on Connecticut river, a few miles from the spot on which he was born. The family are said to have been highly respectable for several generations.

He evinced an uncommon desire and capacity for intellectual improvement, while he was yet a mere child. He entered Yale College somewhat late in life, but was distinguished for his scholarship, and was graduated in 1733, with the highest honours of his class. He and Eleazer Wheelock (afterwards his brother-in-law, and the first President of Dartmouth College,) were the first two persons to receive the bounty of Dean Berkeley for their superior attainments in the classics.

His mind having received a religious direction in early life, he devoted himself to the study of Theology for a short time after leaving College, and then became a licensed preacher. His ready utterance, his fervent spirit, and his popular address gave him great advantage; and, from the very beginning of his career, he attracted a much more than ordinary degree of public attention. He was ordained pastor of the church in Hebron, Conn., in December, 1735.

Soon after the great religious excitement of about 1740 commenced, he identified himself with it, and his labours to promote it were abundant, not only within the limits of his own parish, but elsewhere, as he could find opportunity. In this way he made himself obnoxious to the "Old Light" party; and, as the magistrates and leading men of the Colony belonged chiefly to that party, the General Assembly enacted a severe law, designed to arrest what they considered gross irregularities.

But the same year (1742) which witnessed to the enactment of this law, witnessed also to the arraignment of Mr. Pomeroy as a transgressor. He, with the celebrated James Davenport, was brought before the Assembly on the charge of "having committed great disorders:" the result of the investigation was that, though they found Davenport guilty of the things with which he was charged, yet they let him off, and sent him home, on the ground that, by reason of his "enthusiastic impressions and impulses," he was "disturbed in the rational faculties of his mind;" but, as for Mr. Pomeroy, there was no evidence of his having done any thing "worthy of stripes or death," or even materially wrong, and therefore he also was dismissed. He was, however, egregiously insulted on the occasion, and, from the multitude in attendance who had well nigh worked themselves into a mob, he barely escaped personal violence.

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* Trumbull's Hist. Conn., II.—M'Clure's Fun. Serm.—MS. from Ex. Governor Peters.

Subsequently, however, Mr. Pomeroy really did make himself obnoxious to the civil authorities, and actually incurred and suffered the threatened penalty. A lecture had been appointed for him at Colchester, an adjoining town, with the cordial concurrence, as he supposed, of the Rev. Mr. Little, the minister of the parish. But when he came upon the spot, he was surprised to find that Mr. Little was unwilling that he should preach, and even forbade him the use of his place of worship. As, however, a large number of people had assembled with the expectation of hearing him, he was unwilling that they should be disappointed, and actually preached to them in a grove, a little distance from the meeting house. On account of this violation of the law, he was deprived of his stated salary, during a period of seven years.

In May, 1744, he was brought before the Assembly to answer to the charge of having denounced the then recent enactments concerning ecclesiastical affairs as oppressive and cruel; and especially of having said, on Fast day, that "the great men had fallen in with those that were on the devil's side, and enemies to the Kingdom of Christ; that they had raised such persecution in the land, that, if there be a faithful minister of the Lord Jesus, he must lose his estate; that, if there be a faithful man in civil authority, he must lose his honour and usefulness; and that there was no Colony so bad as Connecticut for persecuting laws." Though Mr. Pomeroy made as many concessions as he conscientiously could, he could say nothing that was satisfactory; and, though there was a powerful influence enlisted in his favour, and every possible effort made to save him, the Assembly found him "guilty of the charges, ordered him to pay the cost of prosecution, and to be bound to his peaceable and good behaviour in a bond of fifty pounds until the session in next May; and then to appear before the Assembly, and, on condition of his peaceable behaviour till that time, to take up his bond."

During the period that Mr. Pomeroy was subjected to these great embarrassments, from the *guardian care* which the State exercised over the Church, he had the satisfaction of knowing that his people were greatly attached to him,—one evidence of which was that they cheerfully furnished him the support which the State had denied. It is said that so entirely harmonious were they in their general views of his character and movements, that not a family, or so much as an individual, became detached from his charge during the whole time.

He received the degree of D. D. from Dartmouth College in 1774. He was one of the original Trustees of that institution.

More than a year previous to his death, he was taken off from his labours by a severe asthma, and became also entirely blind; but he retained his mental faculties in a good degree of vigour to the last. He died on the 22d of December, 1784, in the eighty-first year of his age. The Rev. Dr. Huntington of Coventry preached his funeral sermon from Daniel XII. 13. Shortly after, the Rev. Mr. (afterwards Dr.) M'Clure, the son-in-law of Dr. Pomeroy, preached a sermon to the bereaved congregation in reference to the same event, which was printed, and dedicated to the widow, in 1792.

Dr. Pomeroy was married to Abigail, daughter of Deacon Ralph Wheelock of Windham, October 24, 1734. They had seven children, besides several who died in infancy. His son, *Benjamin*, a physician in the army died in 1760. Several of his daughters were married to gentlemen of great respectability, and were themselves ornaments of their sex.

FROM THE REV. DAVID PORTER, D. D.

CATSKILL, January 25, 1848.

My Dear Brother: You request me to furnish you with some reminiscences of the Rev. Dr. Pomeroy. I remember him well; for I spent my childhood and youth under his ministry. He was of middling stature and respectable appearance. He possessed considerable native talent, and more than ordinary attainments in literature and science. Nor was he less distinguished for wit and sarcasm, in which he sometimes indulged to a fault.

In the early part of his ministry, he was abundant in labour. During the great revivals in the days of Edwards and Whitefield, in the promotion of which they were so much distinguished, he preached with great zeal and considerable success, not merely in his own congregation but others near and remote. According to the best of my recollection, it was generally thought his zeal was not always regulated by sound discretion, and that it sometimes led him to say and do things, which diminished his usefulness. He was, however, undoubtedly an able and successful labourer in the vineyard of his Master.

At the commencement of hostilities between the American Colonies and Great Britain, he showed himself a warm friend to the cause of Independence. During a part of that arduous and long continued conflict, he was Chaplain to the American army, and made powerful appeals to the troops in favour of the vigorous prosecution of the war. His zeal for national liberty was very manifest in his pulpit performances among his own people. Many of them thought that both his sermons and prayers were too highly charged with politics. After the commencement of the war, my impression is that he exhibited less zeal in religion than he had previously done.

As a preacher, particularly in the earlier part of his ministry, he had an enviable reputation. He did not habitually bestow as much time and labour upon his preparation for the pulpit as most Congregational and Presbyterian clergymen do. He often preached without notes, and with great fluency and pathos. As an extempore preacher he held a very high rank. He often moved his audience even to tears by the tenderness and power of his appeals. He left a good many sermons in manuscript, some of which exhibited marks of decided ability. No man in this life is without faults. He had his; and they undoubtedly diminished his influence and usefulness. But it cannot be doubted that he was a truly godly man, and an honoured servant of the Lord Jesus. I saw him during his last illness; and his mind then seemed to be in an exceedingly solemn and devout state.

In the bonds of friendship and of the Gospel, I am,

Dear Sir, truly yours,

DAVID PORTER.

FROM THE REV. JOHN SAWYER.

GARLAND, (Maine,) August 30, 1855.

Dear Sir: I hope you will not impute my delay in answering your letter, to any unwillingness to comply with your request. The truth is, I am now within less than two months of having completed a century in this mortal existence; and the dimness of my vision, as well as other infirmities, embarrasses me not a little in the attempt to write. In addition to this, I have lately, while at Bangor, suffered a somewhat severe illness; but, through Divine mercy, have been able to return home, and am now nearly in my usual health.

It is but little that I can tell you from personal knowledge concerning Dr. Pomeroy; for, though my father and mother were both members of his church, I was quite young when our family removed from Hebron. His church was originally organized upon what was called, in that day, the Half-way Covenant. I always regarded him as a most venerable preacher, of the thorough Puritan stamp; and I well remember in what strong terms of approbation my mother used to speak of his preaching on the great doctrines of Christianity. I have a distinct recollection also of his solemn and earnest manner in the pulpit, and of seeing the tears flow down his cheeks, while he was exhorting sinners to be reconciled to God. When his sight had become so dim that he needed aid in looking out his text, I sometimes assisted him; and, on one occasion, I remember the text which he selected was—" There is no peace, saith my God, to the wicked." When I was at Hebron this summer, I went to the burying ground in what was formerly his parish, and stood with no little emotion by the spot where his remains have been slumbering for three quarters of a century.

Dr. Pomeroy was an earnest friend to the cause of education. He entered warmly into the original plan for establishing Dartmouth College. He took a journey with Dr. Wheelock into New Hampshire,—more than a hundred miles, with a view to find the most advantageous place for fixing the institution; and he always felt a deep interest in its welfare till the close of life.

As I can think of nothing further that will be likely to be of any use to you, I close by subscribing myself, with great respect,

Your brother in love,
JOHN SAWYER.

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ELEAZAR WHEELOCK, D. D.*

1735—1779.

FROM THE REV. WILLIAM ALLEN, D. D.,
LATE PRESIDENT OF BOWDOIN COLLEGE.

NORTHAMPTON, Mass. Nov. 8, 1849.

Rev. and Dear Sir: It gives me pleasure to comply with your request. You are aware that my beloved deceased wife, the mother of my children, was the only child of President John Wheelock. In consequence of this connection, I came in possession of all the papers of the Rev. Dr. Eleazar Wheelock, the first President of Dartmouth College, concerning whom, therefore, I may be able to give you some particulars not derivable from any other source. It is true that I have meditated and commenced an extended memoir of this excellent and remarkable man; but the finishing of it is a work of the uncertain future. In the mean time, I rejoice that, by your means, a brief account of him will soon be given to the public.

ELEAZAR WHEELOCK was born at Windham, Conn., in May, 1711. His earliest ancestor of whom any account has been obtained, was his great grandfather, Rev. Ralph Wheelock, who was born in Shropshire in 1600, and educated at Clare Hall, Cambridge. Being an eminent non-conformist preacher, and suffering persecution for dissenting from the Established religion, he came to New England for liberty of conscience in 1637, and settled in Dedham, Mass., where he was one of the founders of the First church in 1638. Thence he removed to Medfield, where he was one of the principal land owners. Of this town he was a Representative for several years. He also occasionally preached in Medfield, and the adjoining new settlements, but declined taking the charge of any particular church. He died universally respected in November, 1683, aged eighty-three years.

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* Wheelock's Narratives.—Life of Wheelock by M'Clure and Parish.

The grandfather of the subject of this notice, Capt. Eleazar Wheelock,—born in 1654, removed from Medfield to Mendon. He was a soldier as well as a Christian. In the Indian wars, he commanded successfully a company of cavalry. His house, converted into a garrison, was sometimes beseiged. In peace he was familiar with the savages, often joining them in their hunting expeditions, and treated them with great kindness. He died March 24, 1731, aged seventy-seven years.

The father of this venerable man was Deacon Ralph Wheelock,—born in 1683, who settled in Windham, where he lived a farmer, and died Oct. 15, 1748, aged sixty-six years. His mother was Ruth Huntington, the daughter of Christopher Huntington of Norwich. He was an only son. Of his five sisters, one married the Rev. Dr. Pomeroy of Hebron; his half sister, *Mary*, whose mother was Mercy Standish of Preston, married Jabez Bingham of Salisbury, and was the grandmother of the Rev. Dr. Kirkland, late President of Harvard University.

At the age of sixteen or seventeen, there is reason to believe that his heart was renewed by the Spirit of God. His grandfather, whose name he bore, having left him a legacy to defray the expenses of his education, he was sent to Yale College, in which seminary he was distinguished for his good conduct and proficiency in learning. He was graduated in 1733, and in March 1735, was ordained as the minister of the Second or North Society in Lebanon, called Lebanon Crank,—now the town of Columbia, where he toiled as a faithful labourer in the vineyard of his Lord about thirty-five years.

In 1735, soon after his settlement, by his faithful and earnest labours, great effects were produced among his people at Lebanon. They shared richly in the revival of religion, which, about that time, spread through various towns in Connecticut, and which, a few years later, became still more general, under the labours of Mr. Whitefield.

Mr. Wheelock entered into this state of things with great zeal and energy. Of his character as a preacher, the following account has been given by Dr. Trumbull, who was personally acquainted with him:—

> "He was a gentleman of a comely figure, of a mild and winning aspect; his voice smooth and harmonious,—the best by far that I ever heard. He had the entire command of it. His gesture was natural, but not redundant. His preaching and addresses were close and pungent, and yet winning beyond almost all comparison, so that his audience would be melted even into tears before they were aware of it."

So acceptable was the preaching of Mr. Wheelock and so fervent was his zeal, that in one year, "he preached a hundred more sermons than there are days in the year." Jonathan Edwards, who was then minister at Northampton, seems to have had the highest estimate of his character and labours, and several letters addressed to him by that eminent man still remain to show that there existed between them a warm and devoted friendship.

In the progress of the revival in which Mr. Wheelock had so important an instrumentality, not only at home but abroad, he had to encounter a formidable opposition both on the right hand and on the left. While he brought upon him the severe censure of those who thought that the parish lines were never to be invaded by itinerancy, he was no less violently opposed by the fanatical Separatists and lay exhorters of the day, who were disturbing the order of the churches. The following extract of a letter addressed to him by one of this latter class in 1744, may show the spirit of the times. After speaking of his afflictions and losses, the writer who lived in Plainfield, says,—

> "Yet all this never went so near to my soul as it does to hear and see the blessed work and ways of the glorious God called errors and delusions of the devil. Pray, Sir, let me deal plainly now, and don't be angry. Do you think you are out of danger of committing the unpardonable sin against the Holy Ghost? It would not surprise me much to hear that God had opened the flood gates of his wrath, and let out the horrors of conscience on you, and many more of your party who deny the truth, so that you should die in as great despair as Judas or Spira did."

After the period of religious excitement had passed by, Mr. Wheelock commenced his labours as a teacher of youth, by taking a few scholars into his own house. He found his salary, as a parish minister, inadequate to the support of his family, and probably the small profits of a school, as well as the hope of being useful to youth, furnished a reason for this additional labour.

Although settled, in 1735, on a nominal salary of £140, yet, as the amount was made up by reckoning certain provisions at high prices, and was to fall proportionally, he, in some years, received only about a third part of that sum, paid too for years in provisions. It may well be supposed that he could not live on one hundred and fifty or sixty dollars a year, and that his parish could have no claim to his whole time. In December, 1743, he was induced to receive among the boys of his school *Samson Occum*, a Moheagan Indian, aged about nineteen, and kept him in his family, and educated him, four or five years. This Indian, it is well known, became a preacher of distinction. Mr. Wheelock soon formed the plan of an Indian missionary school. He conceived that educated Indians would be more successful than white men, as missionaries among the red men, though he proposed also to educate a few English youth as missionaries. The project was new; for the labours of Sergeant and the Brainerds, as well as those of Eliot and the Mayhews, were the labours of missionaries among the Indians, and not labours designed to form a band of Indian missionaries. Two Indian boys of the Delaware tribe entered the school in December, 1754, and others soon joined them. In 1762, he had more than twenty youth under his care, chiefly Indians. For their maintenance, funds were obtained by subscription, of benevolent individuals, from the Legislatures of Connecticut and Massachusetts, and from the Commissioners in Boston of the Scotch Society for propagating Christian knowledge. Joshua Moor, a farmer in Mansfield, having, about the year 1754, made a donation of a house and two acres of land in Lebanon, contiguous to Mr. Wheelock's house, the institution received the name of "Moor's Indian Charity School." Of this school several gentlemen were associated with Mr. Wheelock as Trustees; but, in 1764, the Scotch Society appointed a Board of Correspondents in Connecticut, who, in 1765, sent out white missionaries and Indian school masters to the Indians on the Mohawk in New York.

In 1766, Mr. Wheelock sent Mr. Occum and Rev. Nathaniel Whitaker to Great Britain, to solicit benefactions to the school, that its operations might be enlarged. The success of this mission was great, and was owing chiefly to the labours of Mr. Occum. He was the first Indian preacher from America, that ever visited Great Britain, and he preached several hundred sermons, with great acceptance, to numerous assemblies in England and Scotland. The King subscribed two hundred pounds, and Lord Dartmouth fifty guineas. The amount of monies collected in England was about seven thousand pounds sterling, which was deposited in a Board of Trustees in London, of which Lord Dartmouth was President, and John Thornton Treasurer; and between two and three thousand pounds in Scotland, which was deposited with the Scotch Society for propagating Christian knowledge. To these Societies Mr. Wheelock presented his accounts, on the allowance of which, he drew for the monies voted. The expenditures related chiefly to the support of the scholars in the school, (of whom, in some years, there were thirty or forty,) of their teacher, and of missionaries, and schoolmasters among the Indians.

He received the degree of Doctor of Divinity from the University of Edinburgh, June 29, 1767.

After conducting Moor's school in Lebanon fourteen or fifteen years, Dr. Wheelock, in order to increase its usefulness, determined to remove it to some new country, and to obtain for it an incorporation as an academy, in which a regular and thorough education might be given to the youth, Indian and English, who should be assembled in it. At this period there were only two or three Colleges in New England,—those at Cambridge and New Haven, and an institution at Warren, R. I., which was afterwards transplanted to Providence. When the design was made known to the public, he received various offers from the owners of new lands, and from different towns. It being determined to plant the school in the Western part of New Hampshire, a charter dated December 13, 1769, was obtained for a College, which was endowed partly by Governor Wentworth, and partly by private individuals, with about forty thousand acres of land. In procuring this charter, there was a negotiation between Dr. Wheelock and Governor Wentworth, as appears from letters and papers in my possession. But the school was not merged in the College, as some have supposed, but remained distinct, with a separate incorporation, obtained, at a subsequent period, from New Hampshire. Of Moor's school the Earl of Dartmouth was a benefactor, but not of Dartmouth College,—to the establishment of which he and the other Trustees of the fund were opposed, as being a departure from the original design.

In August, 1770, Dr. Wheelock took leave of Lebanon, and proceeded to Hanover, in order to make preparation for the immediate reception of his family and his pupils in the wilderness. The pine trees on a few acres had been cut down. Without nails or glass he built him a log cabin, eighteen feet square, and directed the operations of forty or fifty labourers, who were employed in digging a well and building a house of one story for his family, and another of two stories, eighty feet long, for his scholars. As his family arrived, both these habitations were prepared; his wife and daughters lived for about a month in his hut, and his sons and students made them booths and beds of hemlock boughs. On the 29th of October he removed into his house, and the rooms in College were soon made comfortable. A school house was also constructed. The scholars engaged with zeal in their studies, in their new abode, finding "the pleasure and profit of such a solitude." But what he accounted a still richer blessing was, that almost immediately after they had become settled in their new habitation, they experienced a precious visitation of the Holy Spirit, which was followed by extensive and permanently happy effects upon their little community.

The first Commencement held at the College was in August, 1771, when four young men were graduated; one of whom, John Wheelock, the son of Dr. Wheelock, was his successor as the President of the School and of the College; and another, Sylvanus Ripley,* was the first Professor of Theology in the College. Dr. Wheelock lived to preside at seven other Commencements, and conferred the honours of College on seventy-two young men, of whom thirty-nine became ministers of the Gospel. Among them were the Rev. Dr. John Smith, Professor of the ancient languages in Dartmouth College, the Rev. Dr. M'Keen, the first President of Bowdoin College, and the Rev. Dr. Burton of Thetford, Vt.

Though Dr. Wheelock was afflicted for years with asthma, he yet ceased not to preach to his flock, composed of his students and the neighbouring villagers. When unable to walk, he was repeatedly carried to the chapel; and he sometimes conducted public worship, seated in his chair, in his own house. His prayer was granted that he might not outlive his usefulness. After his strength had been declining for about four years, he was seized with epilepsy in January, 1779. Though he recovered so as to ride on horseback, yet, as the spring advanced, he rapidly declined, and died on Saturday, April 24, 1779, in the sixty-eighth year of his age. In the morning he was able, with assistance, to walk his room. But, as he knew that his end was near, his family were summoned at his request. Being asked by his wife what were his views of death, he replied,—"I do not fear death with any amazement;" and soon afterwards repeated the exulting words of the Psalmist and of the Apostle,—"Though I walk through the valley of the shadow of death, I will fear no evil." "I have a desire to depart and to be with Christ." At his request, a minister who was present, now prayed, commending his departing spirit to God. He then uttered his final exhortation,—"Oh, my family, be faithful unto death;" and immediately closed his eyes on all the objects of the earth. His immortal spirit fled, leaving impressed on the countenance of him who slept in Jesus, a smile of peace.

Dr. Wheelock was "of middle stature and size, well proportioned, erect and dignified. His features were prominent, his eyes a light blue and animated. His complexion was fair, and the general expression of his countenance pleasing and handsome. His voice was remarkably full, harmonious, and commanding."

Dr. Wheelock was twice married. His first wife, whom he married in April, 1735, was Mrs. Sarah Maltby, relict of Capt. William Maltby of New Haven, and daughter of the Rev. John Davenport of Stamford, Conn. She died at Lebanon, November 13, 1746, aged forty-three. One of her daughters, *Ruth*, was married to the Rev. William Patten of Hartford. His second wife was Miss Mary Brinsmade of Milford, Conn. By this marriage he had five children:—*Mary*, who married Professor Woodward, the first Professor of Mathematics in Dartmouth College; *Abigail* who married Professor Ripley; *John*, the successor of his father, and President nearly forty years; *Col. Eleazar Wheelock* and *James Wheelock, Esq.* His descendants are scattered through various States of the Union, from Maine to Louisiana.

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* SYLVANUS RIPLEY was early ordained as a missionary among the Indians. He returned from his mission in September, 1772, and was preceptor of Moor's school from 1775 to 1779. He was also a Tutor in the College from 1772 till 1782, when he was appointed Professor of Divinity. He succeeded President Wheelock in the pastoral care, and regularly preached to the students of the College and school, and the inhabitants of the village on the Sabbath, and delivered to the students Lectures on Theology and various other branches. He was appointed a Trustee of the College in 1775, and held the office until his death. He died in consequence of an injury received while riding in a sleigh in 1787, aged about thirty-seven years.

Dr. Wheelock published a Narrative of the Indian Charity School at Lebanon, 1762; a Sermon at the ordination of Charles J. Smith,[*] 1763; Narratives in several numbers from 1763 to 1771; Continuation of the Narrative, 1773, to which is added an abstract of a mission to the Delaware Indians, West of the Ohio, by M'Clure and Frisbie;[†] A Sermon on Liberty of Conscience, or no King but Christ in the church, 1775. His Memoirs by Drs. M'Clure and Parish, were published in 1811, with extracts from his correspondence.

Very few of Dr. Wheelock's sermons were written out at length. His manuscripts in general exhibit only short notes of the heads of his discourses, especially after the first few years of his settlement, when the pressure of a multitude of cares gave him little leisure for writing sermons.

If it should be asked what success attended the efforts of Dr. Wheelock to communicate the Gospel to the Indian nations, it may be replied that he accomplished something for their benefit, and that great and insuperable obstacles in the providence of God prevented him from accomplishing more. It was soon after he sent out missionaries into the wilderness, that the controversy with Great Britain blighted his fair and encouraging prospects. During the last four years of his life, there was actual war, in which many of the Indian tribes acted with the enemy. Yet the Oneidas, to whom Mr. Kirkland was sent as a missionary, kept the hatchet buried during the whole revolutionary struggle, and by means of this mission probably were a multitude of frontier settlements saved from the tomahawk and the scalping knife. But even if nothing had been accomplished for the benefit of the Indians, yet the zeal which chiefly sought their good, reared up a venerable institution of science, in which many strong minds have been disciplined and made to grow stronger, and nerved for professional toils and public labours, and in which hundreds of ministers have been nurtured for the Church of Christ.

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[*] CHARLES JEFFREY SMITH of Long Island, was graduated at Yale College in 1757, and was introduced into the ministry by Dr. Wheelock, and ordained as a missionary at Lebanon in 1763. After being, for a while, with the Indians, he was induced to labour for the instruction of the slaves in Virginia. Having purchased some property in one of the Eastern counties of Virginia, he returned to Long Island to settle his affairs. Going out in the morning with a fowling piece, he was found dead, August 10, 1770, with the gun so situated as if he had shot himself. It was by some supposed that he was murdered. But he had been subject to a violent pain in his breast, passing to his head; hence his friends thought his death was occasioned by his disease. He died in the prime of life, and was eminent for his gifts and graces. He was especially known at the South. The Rev. Samuel Buell of East Hampton, his intimate friend, published a Sermon on the occasion of his death. His estate on Long Island, in lands and money, amounted to six or seven thousand pounds. A Sermon of his on Regeneration, preached in Virginia, was printed in 1766.

[†] LEVI FRISBIE was born in Branford, Conn., in April 1748; was placed in 1767, under the care of Dr. Wheelock, with a view to his becoming a missionary; entered Yale College in 1767, and remained there more than three years, but was graduated at Dartmouth in 1771. In 1772-73 he performed a mission among the Delaware Indians in connection with David M'Clure, and returned in October, 1773. He was ordained in 1775, and then continued his missionary career, until the convulsed state of the country compelled him to abandon it. He was settled as the minister of the First church in Ipswich, Mass., February 7, 1776, and, after a ministry of thirty years, died February 25, 1806, aged fifty-seven. He published an Oration on the Peace, 1783; an Address on the death of the Rev. Moses Parsons, 1784; two Sermons on a day of Public Fasting; Thanksgiving Sermon, 1795; Eulogy on Washington, 1800; Discourse before the Society for propagating the Gospel among the Indians and others in North America, 1804. His son *Levi* was graduated at Harvard College in 1802; was appointed Latin Tutor in 1805, and Professor of Moral Philosophy in 1807; and died July 9, 1822. He published his Inaugural Address, 1817.

For enlarged views, and indomitable energy, and persevering and most arduous toils, and for the great results of his labours in the cause of religion and learning, Dr. Wheelock must ever be held in high honour. He early placed one great object before him, and that object held his undivided attention for nearly half a century. It is not easy to describe the variety of his cares and the extent of his toils. In Lebanon, for thirty-four years, he had the charge of a parish. His school, in its various interests, required his incessant watchfulness and effort. Indians were to be drawn from the wilderness, and superintended in their daily conduct; a teacher procured; provision made for the supply of their wants from public or private charity, from year to year; accounts to be kept and submitted to the Trustees; missionaries to be educated, and sent out into the wilderness, and there supported. And when he removed to Hanover, his labours were doubled. The two institutions—the school and the College, were ever kept distinct; in both he was a teacher; of both he was the chief governor. He had houses to build, mills to erect, and lands to clear up and cultivate. He was also the preacher of the College and the village. It is no wonder that, under the weight of such labours, and amidst the vexations of a multitude of minute affairs, he should sometimes find himself heavily oppressed. Yet he wished not for repose in this world. He desired to toil, so long as it should please his great Master to continue him on the earth, and then to enter into rest.

Dr. Wheelock was of a cheerful and pleasant temper, and manifested much urbanity in his deportment. Yet the multitude and weight of his affairs, combined with the occasional gloom of hypocondria, sometimes extorted from him groans. He had a most delicate sense of propriety. His numerous acquaintances he always received in the most cordial and hospitable manner. His friends were bound to him by the strongest ties. He used to say that he abhorred that religious profession, which was not marked with good manners.

In the government of his school and College, Dr. Wheelock combined great patience and kindness with the energy of proper and indispensable discipline. It was no small labour to tame the ferocity of the Indian youth, and to reduce them to submission. When, for a flagrant fault, such a youth was to be corrected by his preceptor, Dr. Wheelock was usually present to witness the punishment, and to add his kind and solemn admonition. He was generally obeyed from affection; but he knew how, by severe rebuke, to overawe the offender. The incorrigible he removed, lest they should contaminate others.

I am, Dear Sir, with great respect,
Your old friend and Christian brother,
WILLIAM ALLEN.

JOSEPH BELLAMY, D. D.*

1737—1790.

Joseph Bellamy was born of reputable parents, at New Cheshire, Conn., in the year 1719. He very early discovered a decided taste for literature, and was graduated at Yale College in 1735, when he was only sixteen years of age. Shortly after the completion of his collegiate course, his mind became deeply impressed with the subject of religion, and, at no distant period, he cherished the belief, and gave evidence, that he had experienced "the renewing of the Holy Ghost."

From this time his purpose was formed to become a minister of the Gospel; and, having devoted himself, for a while, to theological studies, he was licensed to preach by the Association of New Haven county, about two years after his graduation. And notwithstanding his extreme youth,—being only eighteen years of age, his earliest efforts in the pulpit met with great acceptance, and were regarded as giving promise, if his life were spared, of a brilliant and eminently useful career. He supplied, for some time, an infant congregation in Bethlehem, then a parish in the town of Woodbury; and such was the effect of his preaching, that a large portion of his hearers became deeply anxious in regard to their spiritual interests, and many of them hopefully the subjects of a true conversion. So strongly were the regards of the congregation fastened upon him, that they not only gave him a call to become their pastor, but most importunately urged his acceptance of it; and, notwithstanding the field was small, yet, inasmuch as it was that in which he had gathered the first fruits of his labours, and as there seemed to open a prospect of increasing usefulness in connection with the surrounding country, he determined, on the whole, after much deliberation and consultation with his fathers in the ministry, to give to the call an affirmative answer. Accordingly, in the spring of 1740, he was, by the usual solemnities, constituted minister of the said congregation; and the relation thus formed terminated only with his life.

Being now quietly settled in his charge, he determined to avail himself of his retired situation to prosecute more extensively his theological studies, while, at the same time, he entered with great alacrity into all the appropriate duties of his office. About this time commenced the "great awakening," as it has been termed, which continued, in a greater or less degree, through several years, and extended over a very considerable portion of the land. Mr. Bellamy remained chiefly with his own people till some time in 1742; when he became so deeply impressed with the magnitude of the work, that he felt constrained to enlarge the sphere of his labours. Having made provision as far as he could, for the supply of his own pulpit, he went forth into different parts of the country, including not only Connecticut, but some of the neighbouring Colonies, preaching every where with remarkable power, and, for the most part, with corresponding effect. He adapted himself with great felicity to the state of the times; and, while he resembled Whitefield in the abundance of his preaching, he was not unlike him in respect to fervour and aptness, and he greatly exceeded him in discrimination and logic.

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* Benedict's Fun. Serm.—Life of Brainerd.—Trumbull's Hist. Conn., II.—Theological Magazine, I.—Life of Bellamy prefixed to the edition of his works, published by the Doctrinal Book and Tract Society.

But, notwithstanding his labours, in the capacity of an itinerant, seem to have been eminently blessed, his expectations in regard to the results of the revival were by no means fully realized; for, whereas, at one period, he had seemed to regard the signs of the times as indicating the dawn of millenial glory, he was afterwards deeply pained to notice the spread of a fanatical and censorious spirit, which seemed to put in jeopardy the best interests of the Church. He was especially concerned at the intrusion of ignorant and conceited men into the place of public teachers; at the disregard, and even contempt, of evangelical order, which was often manifested; and, above all, at the rapid progress of a spurious religion, under the guidance of pride, ignorance, and spiritual quackery.

Having become satisfied that his duty no longer required him to continue these itinerant labours, he returned to devote himself more immediately to his own people. And then it was, that he projected the work which is generally considered the brightest monument he has left,—namely, "True Religion delineated." There were several concurring circumstances that eminently fitted him for such a service. His mind was originally distinguished for the power of discrimination. His own religious experience, from the beginning, he had been accustomed to subject to the severest tests; and, by diligent and accurate observation of his own heart, he had acquired an intimate acquaintance with the remoter springs of human action. He had also carefully availed himself of the opportunities which his connection with the revival had given him, for increasing his stock of this kind of knowledge; while the appalling evidence of the growth of a spirit of delusion, which met him on every side, gave additional strength to his conviction that a work of the kind which he proposed, was eminently needed. And then he was on intimate terms with many of the ablest Divines of New England, especially Jonathan Edwards, who fully sympathized with him in his views, and from whom no doubt he received much encouragement in his work. How long he was occupied in preparing it for the press, does not appear; but it was printed first at Boston in the year 1750. It was subsequently reprinted in Scotland, and has had an extensive circulation in Great Britain as well as in this country. With the single exception of Edwards' work on the "Religious Affections," perhaps no book in the language, on the same general subject, has been more widely known, or more highly and generally prized.

Some time previous to 1757, (the exact date I have not been able to ascertain,) Mr. Bellamy received an invitation to become the pastor of the First (then the only) Presbyterian church in New York. It would seem, however, that neither the congregation nor the Presbytery, were very harmonious in respect to the matter; and, after the subject had occasioned considerable agitation both at New York and at Bethlehem, he returned a negative answer.

From the time that Mr. Bellamy resumed the stated charge of his flock, at the close of his labours as an itinerant, he commenced assisting young men in their theological studies preparatory to the ministry. And in this department of labour he soon became highly distinguished. Many of the most eminent ministers in New England, of the last generation, were trained, in a great measure, under his instructions. It was his custom to furnish his pupils with a set of questions covering the whole field of Theology, and then to give them a list of books corresponding to the several subjects which they were to investigate; and, in the progress of their inquiries, he was accustomed almost daily to examine them, to meet whatever difficulties they might have found, and to put himself in the attitude of an objector, with a view at once to extend their knowledge, and increase their intellectual acumen. When they had gone through the prescribed course of reading, he required them to write dissertations on the several subjects which had occupied their attention; and afterwards, sermons on those points of doctrine which he deemed most important; and finally, sermons on such experimental and practical topics as they might choose to select. He was particularly earnest in inculcating the importance of a high tone of spiritual feeling, as an element of ministerial character and success. His students are said to have formed the very highest idea of his talents and character, and, in some instances, to have regarded him with a veneration bordering well nigh upon idolatry.

Mr. Bellamy was married about the year 1744, to Frances Sherman of New Haven, a lady distinguished for her accomplishments and piety. She became the mother of seven children. *Jonathan*,—their second son, was graduated at Yale College in 1772, studied law, and was admitted to the bar as a practising attorney; afterwards entered the army, and, just as he was returning to his friends at the close of the campaign of 1776, was attacked with the small pox, and died at Oxford, Essex county, N. J., January 4, 1777, in the twenty-fourth year of his age. Mrs. Bellamy, who is represented as having shone pre-eminently in every relation that she sustained, died August 30, 1785, at the age of sixty-two. The next year he was married again to the widow of the Rev. Andrew Storrs,*—who survived him several years.

Mr. Bellamy received the degree of Doctor of Divinity from the University of Aberdeen in 1768. He was, for many years, a correspondent of Dr. John Erskine of Edinburgh, who had a high appreciation of both his character and writings, and who kept him constantly informed of whatever affected the interests of the churches, especially in Great Britain. He was also intimately associated with many of the greatest and best men of our own country, and with no one more intimately than Edwards, whose religious views, in nearly every particular, he adopted.

Dr. Bellamy had often, in the course of his life, expressed a desire, if it were the will of Heaven, that he might have a sudden death,—especially that he might drop dead in the pulpit at the close of a public service. But whether this was a presumptuous wish or not, it did not please his Heavenly Father to grant it: on the contrary, he was lingering on the threshold of eternity for more than three years before he finally took his departure. On the 19th of November, 1786, he was struck with a paralytic affection, which deprived him wholly of the use of his limbs on the left side, and gave a shock to his intellect from which it never recovered. Subsequently to this, there were occasional intervals of lucid and strong thought, in which he dwelt with his accustomed ability and earnestness upon the great truths of Christianity, upon the conflicts and triumphs of the Church, and especially upon that glorious and perfect state on which he believed that he was soon to enter. These intervals, however, became constantly more brief, in the progress of his disease, until at length the last gleam of consciousness upon earth seemed to have expired. His death was finally occasioned, immediately, by a severe cold, which seated itself upon his lungs, and produced ulceration. It occurred, after a painful struggle, on Saturday evening, March 6, 1790, when he was in the seventy-second year of his age, and in the fiftieth of his ministry. His funeral was attended by a numerous assembly, including the clergy and many other of the inhabitants from the neighbouring towns, on the succeeding Tuesday, and a sermon delivered on the occasion by the Rev. Noah Benedict[*] of Woodbury. It was afterwards published with an appendix in pamphlet form, and has since been republished in the first volume of Dr. Bellamy's works.

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*ANDREW STORRS was graduated at Yale College in 1760; was ordained pastor of the church in Northbury, Conn., in 1765; and died in 1785.

The following is a list of Dr. Bellamy's publications:—Early piety recommended in a Discourse delivered at Stratfield, 1747. True Religion delineated, 1750. The great evil of sin as it is committed against God: A Sermon preached in Goshen at a meeting of the Consociation of Litchfield county, 1753. A Sermon on the Divinity of Christ, 1758. A Sermon on the Millenium, 1758. The wisdom of God in the permission of sin: Four Sermons, 1758. The wisdom of God in the permission of sin vindicated, in answer to a pamphlet entitled "An attempt," &c. Theron, Paulinus, and Aspasio, or Letters and Dialogues upon the nature of love to God, faith in Christ, assurance of a title to eternal life, containing some remarks on the sentiments of the Rev. Messrs. Hervey and Marshall, on these subjects, 1759. A Letter to Scripturista, 1760. An Essay on the nature and glory of the Gospel of Jesus Christ, &c., 1762. An Election Sermon, 1762. The Law our Schoolmaster: A Sermon, 1762. Remarks on the Rev. A. Croswell's Letter to the Rev. A. Cumming, 1763. A Blow at the root of the refined Antinomianism of the present age, &c., 1763. The Half-way Covenant, 1769. That there is but one Covenant wherein Baptism and the Lord's Supper are seals, in reply to a pamphlet by the Rev. Mr. Moses Mather, 1769. A careful and strict Examination of the external covenant, &c., being a reply to the Rev. Mr. Mather's piece entitled "The Visible Church in covenant with God further illustrated, &c." Four Dialogues between a minister and his parishioner concerning the Half-way Covenant, 1769.

In 1811, a handsome edition of his entire works was published at New York, in three volumes octavo. They were prefaced by the following high recommendation from Drs. Rodgers and Miller of New York, Dr. Trumbull of North Haven, Dr. Morse of Charlestown, Dr. Backus of Bethlehem, Dr. Wilson of Philadelphia, Dr. Griffin, and Professors Woods and Stuart of Andover, the Rev. Asahel Hooker late of Goshen, Conn., and the Rev. James Richards of Newark.

"The character and writings of Dr. Bellamy have been deservedly held in high estimation, by the churches in New England, and by many friends of Evangelical truth, in other parts of the Christian world. His ability to illustrate the truths of the Gospel, and to trace them through all their connections and dependances, and to impress them on the conscience and the heart, has been possessed by few.

"We consider him as one of the most distinguished and useful writers of the last age. And, while men are found eager rather to obtain elevated views of the Gospel and Kingdom of Christ, and the feeling of enlightened and sublime devotion, than to gratify a mere literary taste, the writings of Dr. Bellamy will never be neglected. They appear to us eminently calculated to promote the knowledge of God in the world, and to make men wise, good, and happy."

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[*] Noah Benedict was born at Danbury, Conn.; was graduated at the College of New Jersey in 1757; was ordained at Woodbury, Oct. 22, 1760; was a Fellow of Yale College from 1801 to 1812; and died in 1813.

A second edition of Dr. Bellamy's works, in connection with a memoir of his life, has been published by the Doctrinal Book and Tract Society.

FROM THE REV. THOMAS ROBBINS, D. D.

HARTFORD, May 3, 1850.

My Dear Sir: I must begin my letter by telling you that I have no strictly *personal* recollections of Dr. Bellamy, as I do not remember ever to have seen him. He died when I was quite in my boyhood; and, for some years previous to his death, he was prevented, as you are aware, by bodily infirmity, from going from home, or mingling much in society of any kind. Nevertheless, I can hardly urge this as a reason for not complying with your request; for, as my father studied Theology under him, and maintained the most intimate and agreeable relations with him as long as he lived,—insomuch that his name was almost as a household word in our family, I have of course inherited, to some extent, my father's reminiscences concerning him. Perhaps there are few persons now living, who have had a better opportunity of appreciating his character than myself. You must expect, however, as I shall put down things just as they occur to me, rather a desultory and miscellaneous communication.

Dr. Bellamy's personal appearance I have always understood to be in keeping with his general character. He was an uncommonly large, stout man, of somewhat coarse features, but still of an expressive countenance, and his whole air and manner were indicative of authority. No matter into what circle he might be thrown, a precedence seemed to be conceded to him, almost as a matter of course; and he was never slow to admit it, or to act in view of it. There was undoubtedly a good deal of the love of dominion in his natural constitution, which made him sometimes appear ungracious and severe, and particularly impatient of contradiction or resistance. Indeed it is quite certain that there was much in his bearing in society, which, at this day, would not be tolerated; and, even in his own day, it was considered as abating somewhat from the general good effect of his character.

But he was by no means insensible to these constitutional defects, and, on some occasions, spoke of them with great freedom and apparent humiliation. Dr. Strong of this city, who was one of his intimate friends and great admirers, and with whom he was accustomed to stop on his visits here, related to me the following anecdote as illustrating perhaps, in some degree, his forwardness on the one hand, and his humility on the other. On one of his visits in Dr. Strong's family, soon after Dr. S.'s marriage, he turned to Mrs. Strong and said,—"Madam, I want to teach you what it is that constitutes the Christian character; for I am afraid that Mr. Strong does not and will not do it." She listened respectfully to his remarks, and he went on at considerable length, addressing her with great seriousness, and yet with a good deal of his accustomed air of authority. Dr. Strong, who had listened silently to the remarks, when Dr. Bellamy had concluded, observed,—"Well now I will give her *my* views of what constitutes the Christian character;" and, with great apparent seriousness, qualified however by his accustomed sarcasm, went on to describe just such a Christian as Dr. Bellamy was, throwing his most exceptionable peculiarities into bold relief, and then presented him after all as an abominable hypocrite. Dr. Bellamy heard it all with the utmost attention, and recognised it as a picture of himself; and his reply was,—"I understand you, Brother Strong; —much of what you have said is true, and I am painfully conscious of it, and unless infinite wisdom and mercy do a great work in my behalf, I feel that I must be lost forever."

Dr. Bellamy, notwithstanding his rigid exterior, was distinguished for natural kindness, as well as for eminence in practical godliness. My mother was married before she was seventeen; she had been educated in easy circumstances, and accustomed to move in a refined circle; and in coming from Plymouth, Mass., to Norfolk, she passed from a more cultivated to a much less cultivated state of society. Moreover, she was not, at the time of her marriage, a professor of religion. I have heard her say that the Doctor, soon after her marriage, was on a visit to my father's, and took occasion to speak to her on the subject of her higher interests, with an appropriateness and tenderness that she could never afterwards forget. Laying his hand upon her with paternal gentleness, he said,—"I cannot doubt that God has sent you hither for an important purpose;—to make you one of his own children, and to give you an opportunity of performing a good work for Him. I believe he loves you, and will sanctify you for his service and kingdom." My mother felt the power of his persuasive manner, as well as of his judicious and well-timed counsels.

The reputation which Dr. Bellamy had for saying severe things, often led people who were not acquainted with him, not only to stand in awe of him, but to regard him with a sort of terror; and sometimes he took special pains to remove this impression. A family had recently gone to live within the limits of his parish, who he was aware were looking at him as a sort of distant and unapproachable being. He rode up one day to their dwelling, and called for the lady, who immediately appeared at the door. "Madam," said he, "I should like to know whether you are going to have pudding for dinner to-day?" Her reply was, "We are." "Well, then," said he, "I propose to return and take dinner with you." The good woman, equally surprised and delighted, said they should be most happy to have his company. Accordingly, in due time, he appeared, dined with the family, was uncommonly sociable and affable with all of them, and completely accomplished his object in securing their confidence and good will.

Another trait of his character that seemed little in keeping with his rather rude exterior, was an excessive fondness for music. I am not aware that he possessed any remarkable musical powers; but he was susceptible of the highest enjoyment from listening to the performances of others. He used not unfrequently to visit his friend, Dr. West, at Stockbridge. I remember Mrs. West told me that he came there once during a revival of religion, which extended, in some degree, to the Indians, who resided in that neighbourhood, a considerable number of whom became hopefully pious. After preaching one afternoon, he had returned to the place where he stopped, and had just sat down to supper, when he heard some of the Indians in another room singing psalm tunes. He instantly left the table, and went into the room where they were to listen to their music. After thus regaling himself, for some time, he returned, and resuming his place at the table, said very pleasantly, "Do you think I can deny myself the pleasure of being in Heaven for the sake of eating?"

Dr. Bellamy, notwithstanding his usually lofty and independent manner, was subject to turns of great depression, and sometimes his courage seemed singularly to fail him. In certain moods, he was as likely to see a lion in the way as any other man; often exaggerated the importance of real evils, and as frequently, perhaps, worried himself with those which had no existence but in his imagination. He sometimes stood unduly in fear of the influence of men, whom, perhaps at other times, he would regard as of little account. Mrs. West used to say that it often seemed to her that he expected to be a martyr, and to be burnt on Litchfield Hill.

He was a man of very considerable address and management. At the time of my father's ordination, he was the leading member of the Council. There was not perfect unanimity in the parish, owing chiefly to the influence of one old

P. who was naturally somewhat ambitious and unmanageable. Dr. B. was aware of the opposition, and of the source whence it originated. Accordingly, some time during the session of the Council, he contrived to get by the side of this old gentleman, and remarked to him that he felt a deep interest in the welfare of the parish, as well as of the pastor elect, whom he knew to be a young man of great promise, but that he was sorry to hear that there was some little lack of unanimity in respect to his settlement. "Now," said he, "as you are an influential man here, and of course have the welfare of the society much at heart, I would suggest to you the importance of bringing your influence to bear upon this state of things, so as, if possible, to secure entire harmony." The old gentleman was caught by the device, actually set himself to the work of a peace-maker, and I believe my father never found him otherwise than a good parishioner.

I remember another anecdote that goes to illustrate the same trait in his character. A young minister who had more zeal than knowledge, and who rendered himself very offensive by the severity of his preaching, was complaining to the Doctor that his ministrations seemed to produce so little effect, and wondering why so few were converted under his labours. "Why," said Dr. Bellamy, "the reason is obvious enough ; and if you will correct your error, go and learn wisdom of the fisherman. He does not go boisterously to work, as if he expected to bring the fish to his hook by giving them a regular scourging beforehand; but he casts in his line silently, and waits patiently for a bite; and, whenever a fish comes to his hook, he is watchful to take advantage of the right moment for drawing it up; and he is thankful if he gets a few, and perseveres in the hope of getting more. If *you* would adopt this same course as a fisher of men, you would have less reason to complain of the want of success."

I am not sure but that to Dr. Bellamy belongs the honour of originating the system of Sabbath school instruction in this country. An old lady of my former charge in East Windsor, who was brought up under Dr. Bellamy's ministry, informed me that she distinctly remembered that he used to meet the youth of his congregation on the Sabbath, not merely for a catechetical exercise, but for a recitation from the Bible, in connection with which he communicated, in a way admirably adapted to the capacities of the young, much important instruction. The Rev. Mr. Langdon,* who was, for some time, settled in the same parish, assured me that he had reason to believe that they had never been without a Sabbath school from the earliest settlement of the town.

Dr. Bellamy's preaching was generally from short notes; was of a remarkably discriminating character, and was alike adapted to awaken the careless, and to keep before the minds of his hearers, what he regarded as the Scriptural test of Christian experience. He was a mortal enemy to Antinomianism; and, in the pulpit, as well as from the press, often made it the subject of impressive and pungent remark. In his manner of preaching, he was to be reckoned among the sons of thunder. With a prodigious voice, vivid imagination, great flow of language, and a deep sense of the importance of his message, he spoke like one having authority, and rarely failed to secure an earnest attention. On Fast days, he used to say that he took his people to task,—meaning by it, that he dealt with them in great plainness in respect to their moral obligations and delinquencies.

He was uncommonly instructive in conversation. He was familiar with the whole circle of theological science, and it cost him no effort to communicate from his ample stores of knowledge. I remember to have heard it said that old Mr. Roberts† of Torrington, a plain man, but a good substantial preacher, used to say that he could take his horse, and ride down to Dr. Bellamy's any time, and from one conversation with him, get more material that would serve him for his pulpit, than he could by studying at home a fortnight.

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*JOHN LANGDON was graduated at Yale College in 1809; was a Tutor there from 1811 to 1815; was ordained pastor of the church in Bethlehem in 1816; was dismissed in 1825; and died in 0.

THANIEL ROBERTS was graduated at Yale College in 1732; was ordained first pastor of rch in Torrington in 1741; and died in 1776.

Dr. Bellamy evinced much of the spirit of patriotism, especially amidst those scenes of conflict into which the country was more than once brought. His public prayers for the success of our arms were most fervent, and his general influence was exerted in various ways in the same direction. During the French war particularly, he maintained a correspondence with some of the officers of the army, and looked with the utmost interest to the issue of the contest, as having a vital bearing on the interests of Protestant Christianity.

I have heard my father describe with great interest the last interview he ever had with this venerable man. It was after disease had preyed for a considerable time upon his faculties, and he was reduced to comparative imbecility, while yet the striking characteristics of the man were still manifest. My father entered the room in which he was sitting in a chair, constructed especially for his accommodation. His locks which age had rendered nearly white, hung down about his shoulders, and every thing about him seemed fitted to inspire reverence. He slightly bowed his head, as my father approached him, but said nothing. My father then said, "Mr. Robbins of Norfolk." Said the Doctor, with the dignified and magisterial air of other days, "Your name is Ammi Ruhamah." My father then remarked to him that it was a dark dispensation that had thus taken him off from his labours, when the churches needed so much the benefit of his influence. With a deep and solemn emphasis, and seeming to dwell upon every letter of each word, he replied, "*Infinite Wisdom.*"—Thus closed the last interview of the revered instructor and the admiring pupil, previous to their meeting to mingle in other scenes.

I am, Dear Sir, truly yours,
THOMAS ROBBINS.

FROM THE REV. PAYSON WILLISTON.

East Hampton, Aug. 15, 1855.

Dear Sir: The first time that I remember to have seen Dr. Bellamy, was, I think, during my college course, when he paid a visit to my father. I heard him preach, not far from the same time, in Dr. Edwards' meeting-house in New-Haven. It was on a week-day; for such was his popularity that it could scarcely be known that he had arrived in any place, but that an arrangement must be made for him to preach—much as used to be the case in respect to Whitefield. While I was an undergraduate, he called at my room to engage me to go to Bethlehem to teach a school; and though I could not promise to go, I gave encouragement that I would consider the application. The result, however, was, that I did not accede to the proposal. A year or two after, when I happened to be travelling in that part of the State, I called to pay my respects to the Doctor, and he immediately took me to task for not having come to Bethlehem as a teacher. Said he to me, in a sort of jocose, but lordly, manner,—"I had a son whom I wished to send to College; and, because you did not come to assist him in his preparation, he could not go—now if he had gone, he might have been a Member of Congress, or a Foreign Ambassador, or some other distinguished personage; and whatever he *might* have been, you ought to hold yourself responsible for the failure." In the course of the conversation, he asked me whether I had not got some difficult passages of Scripture that I wished to have explained. I mentioned to him two or three; and, after he had explained them, he asked me if I had not any more; and when I told him that none occurred to me at that moment, he replied that I had better look up some more and bring with me when I came again. There was an air of magisterial confidence about his whole man ner, that showed that he did not need to be told what was his position either in the church or in the world.

I think I never saw him but once after this; and that was at Longmeadow, shortly after his second marriage, when he was on his return from a visit to his son-in-law, Dr. Hart of Preston. Having heard something that led him to suppose I might be at Mr. Storrs', he called there and inquired for me; and when I came into the room, he greeted me substantially as follows:—"And here you are—why are you not at Bethlehem? I wrote to you before I left home, and then I wrote to you again from Hartford, to go and supply my pulpit. And now I am going to be absent next Sabbath; and you will go on to Bethlehem this week, and preach for me as well as you can; and tell the people that, the Lord willing, I shall be at home before the succeeding Sabbath, when the Lord's Supper will be administered. You'll go," said he. I replied that I was going to Springfield, and if I did not find a letter there, requiring my services in another direction, I would endeavour to go to Bethlehem. I, however, on going to Springfield, did find the letter which I had partly expected; and, instead of going to Bethlehem, went to Derby. I never saw the Doctor afterwards to give him the opportunity of calling me to an account for my disobedience.

Mr. Bellamy's person was not only commanding but majestic; insomuch that if he were a stranger to you, you could not pass him without observation. His face indicated great strength of both intellect and passion,—in other words, it was a mirror that reflected his true character. He had great natural severity of temper, which, however, was in a good degree qualified by religious principle and feeling. His manners were direct and positive, rather than polished; and his natural impetuosity often led him to give offence, where a more urbane manner would have accomplished his end far better. He was a capital teacher; and yet I have heard of instances in which young men who went to study with him were so unpleasantly impressed by his abrupt and dogmatical manner, that they refused to remain with him a single day. He was never mealy-mouthed either in the pulpit or out of it. On one occasion, he was preaching on the subject of Temperance, and among other stirring remarks, he said, "I don't want any body who has the rheumatism to tell me what has brought it on—it is cider; and the way to cure it is to stop drinking." That very night the old gentleman was seized with a violent pain, which, before morning, had increased to such a degree that he was obliged to send for his physician. The physician accordingly came, and knowing, as he did, the temperament of his patient, as well as his method of accounting for rheumatism, said to him:—"Ah, Doctor, I see what ails you—it is the rheumatism—I'm afraid you've been taking a little too much cider." The Doctor never took up the subject of Temperance again—at least not in the same way.

He was undoubtedly one of the most powerful preachers of his day, or of any day. He had the most perfect self-command and freedom of utterance, and his thoughts always took on the most appropriate dress, and were uttered with a boldness of manner that was well nigh overpowering. He had a great deal of impassioned gesture, and there was every thing to show that his inmost soul was on fire. He was, as you know, a leader in the New School Theology of that day; though the views which he maintained have since become perhaps the popular Theology of New England.

Yours most affectionately,

PAYSON WILLISTON.

JAMES LOCKWOOD.*

1738—1772.

James Lockwood was the eldest son of James and Lydia Lockwood, and was born at Norwalk, Conn., December 20, 1714. He was graduated at Yale College in 1735, and was chosen Tutor in the same institution, two years afterwards, in which capacity he served one year. Having, in the mean time, studied Theology, and received license to preach, he was called to succeed the Rev. Stephen Mix, as pastor of the First church in Wethersfield, Conn. He accepted the call, and was ordained on the 28th of February, 1739.

Mr. Lockwood's settlement occurred just before the commencement of the great revival of 1740. Dr. Trumbull mentions him among the ministers most favourable to Whitefield's movements; and there is a tradition at Wethersfield, that the great itinerant made several visits there, and that, as the meeting house was inadequate to contain the multitudes who thronged to hear him, he held a meeting, at least on one occasion, in the open air. There is no doubt that Mr. Lockwood not only fully sympathized with him, but co-operated with him to the extent of his ability.

In 1760, he was chosen a Fellow of Yale College, and continued to hold the office till his death. In 1758, the Presidency of the College of New Jersey having been vacated by the death of Jonathan Edwards, Mr. Lockwood was chosen to fill the place; but he declined the appointment. After the resignation of President Clap in 1766, the same office was proffered to him in Yale College; but he declined this also. The reason given for his non-acceptance in both cases, was his strong attachment to the people of his charge, and his consequent unwillingness to separate himself from them. He continued their pastor, greatly respected and beloved, till the close of life. He died July 20, 1772, in the fifty-eighth year of his age, and the thirty-fourth of his ministry.

Mr. Lockwood was married, November 4, 1742, to Mary, daughter of the Rev. Moses Dickinson of Norwalk,—who died, December 23, 1794, aged seventy-four. One of his sons, *William*, was born January 21, 1753; was graduated at Yale College in 1774; was a Tutor in College in 1779 and 1780; was ordained pastor of the church at Milford, March 17, 1784; was dismissed on account of ill health, April 28, 1796; was installed pastor of the church in Glastenbury in 1797, where he continued his labours till 1804, when he was obliged again and finally to withdraw from the ministry on account of bodily infirmity. He passed the residue of his days at Glastenbury, greatly respected, and died June 23, 1828. He published a Sermon on the death of Mrs. Jerusha Woodbridge, 1799. Dr. Marsh, who succeeded the Rev. James Lockwood in the pastoral office at Wethersfield, in the sermon which he preached at the installation of the son, pays the following incidental tribute to the memory of the father:—

> "May you continue, through the whole course of your ministry, strong in the grace which is in Christ Jesus; exhibiting to a great degree of eminence, that spirit of wisdom and piety, benevolence and fidelity, for which the ascended prophet, your excellent father, was distinguished. His praise is still in the churches, and his name remembered in this vicinity, with particular affection, honour, and veneration."

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* Green's Hist. of Princeton Coll.—Hall's Hist. of Norwalk.—Kingsley's Hist. of Yale Coll.

The following are Mr. Lockwood's publications:—A Sermon at the General Election, 1754. A Discourse on the death of the Hon. Col. Williams, 1755. A Sermon at the ordination of Eleazar May,* 1756. A Sermon at the General Election, 1763. A Thanksgiving Sermon for the peace with France and Spain, 1763.

President Stiles writes thus concerning Mr. Lockwood:—

> "He was a man of small stature, a good classical scholar, and ingenious in mathematics and philosophy. Of a polite taste and a ready elocution, he performed the office of the ministry in the house of God and among his people with good acceptance. He was a man of caution and prudence, and avoided intermeddling deeply with any of the religious controversies. This caution and wisdom, together with the goodness of his public performances, made the world think him perhaps a deeper and greater man than he really was. He was, however, an ingenious man; was formed for usefulness, and was an honour to the ministry. He was a Calvinist, and more lately has been inclined to the New Divinity. He was a gentleman of sober deportment, carrying rather a grave severity in his countenance, and yet far from moroseness: there was vivacity in his manner; his cheerfulness was regulated by prudence and circumspection. He was one of those good natured persons, who, through proper cultivation, soon come to maturity. Besides the academic sciences, he applied to systematic Theology, and Ridgley and Willard were his favourite authors. He spent his ministerial life in a large parish of perhaps three hundred families, who are said to be as well instructed in religion, as any church in Connecticut. He has had the prudence to lead that flock in great peace and love through his ministry. As a singular fact he preached and printed two Election sermons, both of which I heard him deliver. I was intimately acquainted with him twenty-four years ago,† and occasionally all along since."

CHAUNCY WHITTELSEY.‡

1740—1787.

Chauncy Whittelsey was a son of the Rev. Samuel Whittelsey, and was born at Wallingford, Conn., October 28, 1717. From both parents he inherited fine intellectual powers, which were highly cultivated by education. He was graduated at Yale College in 1738, and subsequently resided there, for some time, as a student on Bishop Berkeley's foundation. On the resignation of Rector Williams in 1739, he was chosen a Tutor in the College, which office he held six years. He was concerned in the immediate instruction of four classes, and among his pupils were a considerable number who afterwards attained great eminence in the different departments of public life. President Stiles says of him,—

> "He was an excellent classical scholar, well acquainted with the three learned languages, the Latin, Greek, and Hebrew, but especially the Latin and Greek. He was well acquainted with geography, mathematics, natural philosophy and astronomy, with moral philosophy and history, and with the general Cyclopedia of literature. He availed himself of the advantages of an academic life, and amassed, by laborious reading, a great treasure of wisdom; and for literature he was in his day oracular at College; for he taught with facility and success in every branch of knowledge. He had a very happy talent at instructing and communicating the knowledge of the liberal arts and sciences."

In 1740, during his connection with College as a Tutor, he was licensed to preach the Gospel,—just at the period when the great religious excitement pervaded nearly the whole of New England. In the first year of his Tutorship, he was invited by a neighbouring parish, (Amity,) to become a candidate for settlement; but he declined, partly on the ground that he was not duly prepared for the ministry, and partly from an unwillingness to relinquish, at that time, his engagements in College. Some extracts from his diary, which are preserved, show that he was governed in this decision by the most conscientious considerations; that he was afraid to enter the ministry without some more satisfactory evidence of having been the subject of a radical spiritual change; and that he was resolved to serve his Redeemer with more fidelity and zeal.

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* Eleazar May was a native of Wethersfield; was graduated at Yale College in 1752; was ordained pastor of the church in Haddam, Conn., June 30, 1756; and died April 14, 1803, aged seventy.

† This was written immediately after Mr. Lockwood's death.

‡ Bacon's Hist. Disc.—Dana's Fun. Serm.—MS. from his granddaughter.

Mr. Whittelsey was the man concerning whom David Brainerd said, in reference to a prayer he had just offered in the College hall,—"He has no more grace than this chair,"—a remark which led to Brainerd's expulsion from College. Those who read the extracts from Mr. Whittelsey's diary at that very period, which are still extant, will be more likely to set this down as a rash expression made in a moment of great excitement, than as a rational judgment of the character to which it refers.

In 1745, Mr. Whittelsey resigned his office as Tutor, and, for reasons not now known, relinquished the idea of devoting himself to the ministry, and settled as a merchant in New Haven. He continued in business ten years; and, during this time, was an active member of the church, held several important civil offices, and occasionally supplied a vacant pulpit. At length, the church to which he belonged, after a protracted scene of controversy which had resulted in the formation of another ecclesiastical society, called him to settle over them as colleague pastor with the Rev. Joseph Noyes. He now relinquished his secular and civil engagements, accepted their call, and was ordained March 1, 1758,—being then in the fortieth year of his age.

Mr. Noyes was far advanced in life at the time of Mr. Whittelsey's settlement; and, owing to this and some other causes connected with the previous controversy, he withdrew now almost entirely from public service. His death, after a little more than three years, left Mr. Whittelsey sole pastor of the church; and thus he continued till his own death, which occurred on the 24th of July, 1787, after a ministry of nearly thirty years, and a life of nearly seventy. His funeral sermon was preached by the Rev. Dr. James Dana, and was published.

He was married in September, 1745, to Elizabeth, daughter of Col. Whiting of New Haven, well known in the war of 1755, by the name of "the Christian soldier." They had three sons, only one of whom lived to mature age. Mrs. Whittelsey died October 17, 1751.

The following is a list of Mr. Whittelsey's publications:—A Sermon addressed to a graduating class in Yale College, 1745. A Sermon on the death of Mrs. Abigail Noyes, 1768. A Sermon at the ordination of the Rev. John Hubbard, Meriden, 1769. A Sermon at the funeral of Mrs. Mary Clap, 1769. A Sermon before the General Assembly of Connecticut, 1778.

FROM THE REV. PAYSON WILLISTON.

East Hampton, Mass., Aug. 3, 1855.

Dear Sir: My recollections of the Rev. Chauncy Whittelsey go back to my early youth. My father resided within three or four miles of him, and they were in habits of familiar intercourse, and sometimes exchanged pulpits. I can not say, however, that I have a distinct recollection of hearing him preach more than once; and then, I well remember, his text was,—"Why art thou cast down, O my soul," &c. I was probably at that time fourteen or fifteen years of age; but, though I remember nothing of the sermon, I have a tolerably distinct recollection of his appearance and manner. He was of rather a full habit, somewhat above the middle stature, with a face inclining to be round, and expressive of thought and intelligence. His voice was full and clear, and he used gestures but sparingly, though he possessed a pretty good share of animation. In private intercourse, he was very social and agreeable, and his manners indicated what was really the case,—that he had been accustomed to refined society. He was an old minister from the time that I first knew him, but I always considered him venerable as well for character as for age. He had the reputation of possessing a very vigorous mind, and of being an accomplished scholar. He undoubtedly exerted a commanding influence in the various circles in which he moved.

Of the character of Mr. Whittelsey's preaching, except so far as manner is concerned, I am incompetent to render, from personal knowledge, any testimony worthy to be relied on. I suppose there is no doubt that the unhappy affair of Brainerd's expulsion, which originated in,—to say the least, an *indiscreet* remark that he made concerning Mr. Whittelsey, has always operated, in the view of many, to the injury of the latter; though I am inclined to think, without any good reason. It is certain that Mr. W. did not sympathize with all the measures that were adopted in the Whitefieldian revival; but if the testimony of President Stiles and several others is to be relied on, he was a true friend to what is commonly called evangelical religion. I am confirmed in this opinion by a conversation that I remember once to have had with the late Gov. Treadwell—he stated that he had early conceived a prejudice against Mr. W., regarding him as an Arminian, and that, in consequence of this, he would not attend his preaching while he was at New Haven, as a member of the General Court; but that, having been induced to go to hear him once, he became satisfied that his previous judgment of him had been incorrect, and he afterwards sat under his preaching with great pleasure. He lived during the time when, through the influence of Edwards and others, the type of Theology in New England underwent considerable modification; and I suppose that nothing more can be laid to his charge, than that he did not fall in with what were regarded, at that day, as innovations upon the common orthodox belief.

As Mr. Whittelsey was approaching the age of seventy, he proposed to his people in "Society meeting" to take measures for giving him a colleague; assigning as a reason that he must expect to be the subject of increasing infirmities, and he thought it likely that they could settle a minister with greater unanimity then, than they could hope to do, if they should wait till his failure had become quite obvious to them. Within a year after, however, they found that their good minister was right in his conjectures, and without suggesting to him the idea of renewing his proposition, they chose a committee to confer with him in reference to a plan for the settlement of a successor. Instead of finding him ready to accede to their proposals, and to carry out his own previous suggestion, the answer they received from him was, that he was not conscious of any failure in his attempts to perform public services, and that he never composed or delivered sermons with more ease than he did at that time. He, however, ultimately yielded to their expressed wishes; but it was not long before he went to his grave in peace.

Affectionately yours,

PAYSON WILLISTON.

ANDREW ELIOT, D. D.*

1741—1778.

REW ELIOT was a son of Andrew Eliot, a merchant of Boston,
ıth (Symonds) his wife. He was a great grandson of Andrew
, (as the orthography of the name then was,) who came from Somer-
in England, and settled at Beverly about 1683, and was a Repre-
e to the General Court from 1690 to 1692. The subject of this
was born at Boston, December 25, 1719, (O. S.) He had the rudi-
f his education at the grammar school in his native town, under Dr.
ıs and Mr. Lovell. He was graduated at Harvard College in 1737.
become early impressed with religious truth, he went through a
of study preparatory to the ministry, and, in due time, was licensed
h the Gospel. In August, 1741, he commenced preaching in the
orth church in Boston, as a candidate for settlement as colleague
with the Rev. Mr. Webb. In January, 1742, the church gave him
r call,—having previously, by a committee appointed for the pur-
bjected him to a severe examination with a view to satisfy them-
f his orthodoxy. He accepted their call, and was ordained on the
April following. He preached on the occasion of his ordination,
sermon was printed.

Eliot's introduction to the ministry occurred at a period of great
s excitement, attended by violent controversy. As Whitefield was
ıt bone of contention in the Church, the position which Mr. Eliot
relation to the controversy may be inferred from the following
of a letter which he addressed to the Rev. Richard Salter of Mans-
onn., dated April 15, 1745.

> o Mr. Whitefield's being the ringleader of those things of bad and dangerous
> which have prevailed among us, I am really at a loss what to say. In one
> seems to be the *accidental cause*, as he was an instrument of stirring up a
> concern in the minds of great numbers, which concern the devil has unhap-
> roved to lead many astray, and give them a false and enthusiastical peace.
> 'll say, has he not been the *direct cause?* Has not a vein of enthusiasm run
> his writings, his preaching, and his conduct? I must needs say there has
> much in all these which has appeared to me to border at least upon enthusi-
> l which I always thought had a very dangerous tendency, and I fear has had
> ıappy effects. And I could heartily wish Mr. W. was more sensible of this,
> more disposed openly to acknowledge wherein he has mistaken nature for
> nd imagination for revelation, as I think he owns he may have done. I wish
> see light to own that he has done this in many instances, and would guard
> he unhappy tendency of many passages in his life and journals. I am per-
> hat, in doing this, he would please God and serve religion.
>
> o Mr. W.'s account of his conversion, I must confess that he has not express-
> elf in a way that is agreeable to me. But I could never bring myself so much
> pect the reality of his change, whether at the time he fixes upon, or at anoth-
> ave been ready to think that the defects in the account of his own con-
> (if he was not mistaken in the time,) proceeded from his own ignorance of
> rines of the Gospel, and unacquaintedness with experimental writers, so that
> not know how to express the real experience which he had upon his soul.
> er all, to call him a *rank enthusiast*, is, I think, carrying the matter too far.
> friends, I think, don't pretend to vindicate him wholly from the charge of
> sm, but I don't know that his greatest enemies have given him so severe an

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rical Notices of the New North church.—Eliot's and Allen's Biog. Dict.—Farmer's
.—Thacher's Fun. Serm.—Mass. Hist. Coll., X.—MS. from the Eliot family.

appellation as you do. The modest expression which the united ministers used in their Testimony against Mr. Davenport, suits me better,—that he is "tinctured with enthusiasm."

"I believe Mr. Whitefield does not pretend any extraordinary mission: if he does, he must produce better credentials than any he has yet, to induce me to receive him as one extraordinarily sent of God.

"I say nothing of his itinerancy, because I have great difficulties in my own mind about it; to mention which would lead me beyond bounds. As to ministers inviting him I must be silent. I'll only say I have asked him but once. As to the state of religion among us, I am sorry that I must say that religion is at a low ebb. Christians are divided into parties, their spirits are roiled and disturbed; feuds and animosities are got to a prodigious height. Mr. W. is the grand subject of conversation. Both his friends and opposers discover too great warmth, and are much alienated from each other."

Mr. Eliot laboured as a colleague with Mr. Webb until the death of the latter, which occurred in April, 1750. From that time to the period of his own death, he had the sole pastoral charge, and his salary was proportionably increased.

In 1767, the degree of Doctor of Divinity was conferred upon Mr. Eliot by the University of Edinburgh. It was common, at that period, to *purchase* diplomas from the Scotch Universities; and that of Mr. Eliot was paid for by John Barrett, a particular friend and a deacon in his church.

In the year 1765, he was chosen a member of the Corporation of Harvard College, of which he was a uniform and devoted friend. After the death of President Holyoke, in 1769, he was earnestly solicited to be a candidate for the Presidency of the College; but he declined, on the ground of his reluctance to break the tie that bound him to his people. Subsequently, when the chair was again rendered vacant, in 1773, by the resignation of President Locke, he was actually chosen to the office, but refused to accept it on the same grounds that had controlled his previous decision.

Dr. Eliot had a prominent share in the perils and deprivations incident to the Revolution. He remained in Boston during the blockade, from April 19, 1775, till March of the succeeding year. Notwithstanding his family, and a considerable part of his congregation, had left the town, there were many who were unable to leave, and he felt it his duty to remain with them, and minister to them in the hour of their trial. For several months, he, with Dr. Mather, kept up the Thursday Lecture; but they agreed at length to suspend it, and a Farewell sermon was preached on the occasion. After the evacuation of the town, the Lecture was immediately revived, and a sermon appropriate to the occasion preached by Dr. Eliot, from Isaiah XXXIII. 20. The interest of the scene was increased by the presence of General Washington and other officers of the American army.

Notwithstanding Dr. Eliot's devotion to the cause of his country, he never indulged a reckless and indiscriminate hostility against those whose political sympathies were adverse to his own; nor would he consent to see the interests of learning and intelligence sacrificed to the phrenzy of party zeal. When the house of Lieut. Governor Hutchinson was plundered and demolished by the mob, his books and manuscripts were thrown in confusion into the streets, and were in danger of being completely destroyed. Dr. Eliot exerted himself to the utmost to save them. A large number of valuable manuscripts, and among them the second volume of the History of Massachusetts Bay, were preserved by his timely and vigilant efforts. As he was careful to maintain all due respect towards the Royal government, while yet he was perfectly frank in the avowal of his own opinions, he was treated with civility by the dominant party, while the friends of the American cause regarded him with the utmost gratitude and affection.

Dr. Eliot's health, during his later years, was, in the main, good, and neither his animation in the pulpit, nor his vivacity in conversation, seemed to be materially diminished; and yet he was subject to occasional complaints which led him to anticipate a speedy dissolution. The last public act which he performed was to assist in the ordination of Mr. (afterwards Dr.) John Clarke, as colleague pastor with Dr. Chauncy of the First church. This was in June, 1778. His health continued feeble during th summer, but it was only for a few days previous to his death that he was confined to his house. He died on the 13th of September following, in the fifty-ninth year of his age. "In his discourses upon his death bed," says Dr. Thacher, "he always expressed an unshaken faith in those glorious doctrines of the grace of God which he had preached unto others, and his firm yet humble confidence in the merits of the Redeemer: resigned to the will of God, nay,—eager after his presence and the enjoyment of his glory, he would frequently breathe out the pious ejaculation, 'Come Lord Jesus, come quickly—why are thy chariot wheels so long in coming?'—and, with a solemn message to his beloved people on his lips, he expired." His funeral sermon was preached by the Rev. Peter Thacher of Brattle street church, from Hebrews IV. 9; and was published.

Dr. Eliot seems to have been averse to printing sermons. In a letter to one of his friends which is in my possession, he says,—"I have sent you a sermon at my son's ordination: I have all my life been averse to publishing, but have turned fool in my old age." His sermons were often requested for the press; but he was accustomed to reply that he intended to collect a number which he would publish in a volume, after some years. This purpose he fulfilled in 1774. The volume contains twenty Discourses, most of them of a highly practical character. Besides this, he published a Sermon at his own ordination, 1742; a Sermon entitled "Inordinate love of the world inconsistent with the love of God," 1744; a Sermon after the death of the Rev. John Webb, 1750; a Fast Sermon, 1753; a Sermon at the ordination of Joseph Roberts,* 1754; a Thanksgiving Sermon for the conquest of Quebec, 1759; Election Sermon, 1765; a Sermon at the ordination of Ebenezer Thayer, 1766; Dudleian Lecture, 1771; a Sermon at the execution of Levi Ames, 1773; a Sermon at the ordination of Joseph Willard, 1773; a Sermon at the ordination of his son, Andrew Eliot, 1774; a Sermon upon "The thief on the cross." He wrote several pieces in the Episcopal controversy, particularly "Remarks upon the Bishop of Oxford's Sermons," extracts of which were published in England by Blackburn. In the memoirs of Thomas Hollis, Esq., of London, there are several pages filled with letters addressed to him by Dr. Eliot.

He was married, October, 1742, to Elizabeth, daughter of Josiah Langdon, a deacon, and one of the founders, of his church. They had seven children,—four sons, and three daughters.

The following notices of Dr. Eliot's character are from a pamphlet published by his son, Ephraim Eliot, Esq., in 1822, entitled "Historical notices of the New North religious society in the town of Boston, with anecdotes of the Rev. Andrew Eliot and John Eliot," &c.

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*JOSEPH ROBERTS was born in Boston; was graduated at Harvard College in 1741; was ordained pastor of the church in Leicester, Mass., Oct. 23, 1754; was dismissed Dec. 15, 1762; and died at Weston, April 30, 1811,aged ninety-one.

"The Doctor's memory has been held in great veneration. An upright, honest man he was. 'The esteem of the wise and the good he certainly had.' In principle he was what has been styled a moderate Calvinist. The doctrines laid down in the Assembly's Shorter Catechism he held in high estimation. These he inculcated zealously upon the youth of his congregation, and upon his children, as long as he lived.

"In the pulpit he was a favourite. His discourses were plain and practical, seldom on controversial points. They were delivered without action, but with a pathos and solemnity that commanded attention. He always used notes. His tone of voice was bold and positive, as though he would not be contradicted; nor indeed did he bear contradiction tamely out of the pulpit. Over an highly irascible temper he had acquired a remarkable command. When he felt his passions rising, he would retire by himself till he had controlled them. His influence over his parishioners was great; so that, although there were a number very inimical to him, yet he never was openly opposed by them. They, out of derision, used to style him Pope. Others there were, who disapproved of his prudence in party matters, especially in politics. On no account would he introduce them into the pulpit. One of the maxims which he urged upon those of his sons who went into the clerical profession, was,—"When your parishioners are divided in sentiments, enjoy your own opinion, and act according to your best judgment; but join neither as a partizan." This circumspection acquired for him the name of *Andrew Sly*.

"Mr. Eliot was always a zealous opposer of African slavery. Many people in Boston had slaves for their family servants. Soon after his marriage, a sum of money was subscribed by his friends, sufficient to buy a black boy for him; but he declined the present, unless he might be permitted to put him as an apprentice to some business, when he should be of a suitable age; and, at the termination of his apprenticeship, that he should be a free man. These conditions not suiting the gentlemen, the matter was dropped. He did not live to witness the abolition of slavery in this Commonwealth.

"As a friend and companion, Dr. Eliot was sought after. Although his avocations were many, he husbanded his time in such a manner as allowed him opportunity to visit among his parishioners more than any other minister in the town. He had also a very extensive acquaintance out of his parish, was introduced into the polite circles, and to most of the strangers of distinction, whom business or curiosity led to visit Boston—always cheerful and entertaining in conversation, abounding in interesting anecdotes, yet never descending to levity. In his last years, his most intimate friends were among the younger part of society. He was a fine classical scholar, and his acquaintance with most subjects of literature, made him welcome among the learned."

Dr. Eliot had three sons who were graduated at Harvard College:—*Andrew*, in 1762; *John*, in 1772; and *Ephraim* in 1780. *Ephraim* was a druggist in Boston; *John* succeeded his father as minister of the New North Church, and is the subject of a distinct article in this work; and *Andrew* was for many years pastor of a church in Fairfield, Conn.

Andrew, the elder of the three sons, was, shortly after his graduation, appointed to the office of Butler of the College; and, when the old College was burnt in 1764, he lost all his property in the building. He was appointed a Tutor of the College in 1768, and a Fellow in 1773; and held both these offices till he was ordained at Fairfield in 1774. In the summer of 1779, when General Tryon landed with an army and burnt the town of Fairfield,—notwithstanding he had ordered Mr. Eliot's house, with a few others, to be marked for preservation, it was, by some accident, consumed, together with his furniture and a large and choice library. When the loss which he had sustained came to be known by his friends in Boston, there was a public contribution made in the New North Church to repair it, and an appropriate sermon delivered on the occasion by the late Dr. Simeon Howard of the West Church, from the text—"It is more blessed to give than to receive."

Mr. Eliot was a member of the Connecticut Academy of Arts and Sciences, and a corresponding member of the Massachusetts Historical Society. He died October 26, 1805, in the sixty-second year of his age, and the thirty-second of his ministry. He left a widow and six children, one of whom, *Andrew*, was graduated at Yale College in 1799, was ordained pastor of the church in New Milford, Conn., February 24, 1808, and died in 1829. He was a member of the Corporation of Yale College from 1818 till his death. He preached the Connecticut Election Sermon in 1819, which was published.

The following is from an obituary notice of Mr. Eliot of Fairfield, written by the Rev. Dr. James Dana, and published in the newspapers of New Haven:—

> "In Mr. Eliot, the bereaved flock have lost a judicious, affectionate, and faithful pastor, to whom God had given the spirit of fortitude, love, and a sound mind; who attended continually on his ministry, unentangled with the things of this life. The steady affection and esteem, the deserved estimation in which he was ever held by his brethren in the ministry, and his acceptance in the churches, are honourable testimonies to his worth. Candour and unaffected piety, with the wisdom which dwells with prudence, were distinguishing parts of his character. His acquaintance with general science, his urbanity and friendly and social affections, conciliated the esteem of all ranks."

RICHARD SALTER, D. D.*

1741—1789.

RICHARD SALTER was born in Boston in the year 1723. He was the son of John Salter, a gentleman of wealth and respectability, who was extensively engaged in mercantile pursuits. In his early years, he evinced a great love of study, and was considered as a youth of more than ordinary promise. His parents paid great attention to his education, furnishing him every advantage for intellectual and moral culture within their power. In due time he was entered at Harvard College, where he was distinguished as a scholar, and was graduated with honour in 1739. Soon after his graduation, he entered on the study of medicine, and continued it till he had acquired sufficient knowledge to be a skilful practitioner. He then directed his attention to Theology, with a view to devote his life to the ministry. Shortly after he was licensed to preach, he fell into a deep melancholy, and, for two years, had but little hope that he had any experimental acquaintance with religion. From this state, however, he at length emerged to clearer views of truth and duty, and to a comfortable evidence of his own Christian character. The severe discipline to which he was thus subjected, he found of great use to him in subsequent life, not merely as a means of personal growth in religion, but as rendering him more skilful and successful in the treatment of that spiritual malady from which he had been so great a sufferer.

Mr. Salter supplied, for some time, one of the pulpits in Boston, and overtures in respect to a settlement were made to him, but he was not inclined to listen to them. He subsequently consented to preach as a candidate in Mansfield, Conn., and, in due time, received a call to settle there. He accepted the call, and was ordained on the 27th of June, 1744: the ordination sermon was preached by the Rev. Solomon Williams of Lebanon.

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* MSS. from Dr. Storrs of Braintree, Dr. Albro of Cambridge, and Rev. W. Salter of Montville.

Not long after Mr. Salter's settlement, a serious difficulty commenced in his church, in consequence of some of the members declaring in favour of the sect called "Separatists." This difficulty was protracted through several years, and twenty-four of the members of the church were excommunicated before peace was fully restored. This was the only considerable interruption of the harmony of the church during his ministry. He continued in the active and constant discharge of the duties of his office, till the year 1787, when his strength began perceptibly to decline; and, during the remaining two years of his life, he was able to perform but little public service. He died on the 14th of April, 1789, in the sixty-sixth year of his age, and the forty-first of his ministry. His funeral sermon was preached by the Rev. Dr. Lockwood of Andover.

He preached the Connecticut Election Sermon in 1768, which was published, and was considered as possessing much more than ordinary merit.

He was elected a Fellow of Yale College in 1771, and held the office till 1780. He received from the same institution the Degree of Doctor of Divinity in 1782.

In 1781, he gave, by deed, a farm to the "President and Fellows of Yale College, for encouraging and promoting the study of the Hebrew language and other Oriental languages, in said College." This farm, situated in Mansfield, was sold by the Corporation for two thousand dollars.

Soon after his settlement at Mansfield, he was married to Mary, daughter of his predecessor, the Rev. Eleazar Williams. They had three children, all of whom died in infancy. Mrs. Salter died September 17, 1766, aged forty-seven. He was subsequently married to Mary, daughter of the Rev Solomon Williams of Lebanon. By this marriage he had no children. The second wife survived her husband about four years and a half, and died November 15, 1793, aged fifty-nine.

FROM THE REV. PAYSON WILLISTON.

East Hampton August 9, 1855.

Dear Sir: Sometime after I was licensed to preach, I supplied the pulpit, for a while, at Hampton, Conn. My classmate, and afterwards brother-in-law, Richard Salter Storrs, who had been named for Dr. Salter, and educated by him, was then residing with him at Mansfield; and, as that was within a few miles of Hampton, I became domesticated with my classmate at the Doctor's house, and spent my whole time there, except what was necessary to fulfil my Sabbath engagements at Hampton. After Dr. S. became disabled for public service, I consented, by his request, to supply his pulpit for a quarter of a year; during which time I was still a member of his family. I had, therefore, a pretty good opportunity of forming a judgment of at least the leading features of his character; though I had no personal knowledge of him until his faculties had begun to feel in some degree the palsying influence of age.

Doctor Salter was a well-built, portly man, of a dignified and commanding appearance. His face was expressive of great activity and strength of mind—it seemed to say that he was born to rule. And his countenance was, by no means, a false index to his character—his mind was as active, and his spirit as impetuous and energetic, as his expression would have led you to suppose. I had an opportunity of witnessing sometimes demonstrations, in the way of passionate excitement, that were even painful; and, in one instance in particular, I remember his making some very unguarded remarks in respect to a member of his own family, which immediately occasioned him deep regret, and drew from him expressions of the severest self-condemnation. I think his natural constitution must have drawn him frequently into errors of this kind, while yet I think it also disposed him very readily to retract them.

Dr. Salter was undoubtedly a man of much more than ordinary intellectual powers—indeed, I believe he ranked, in this respect, among the first ministers of his day in Connecticut. I never heard him preach but once; but, judging from that effort, as well as from what I otherwise knew of him, I am sure he must have been a highly instructive and intellectual preacher; and indeed such was his universal reputation. He was accustomed generally to preach double sermons; in the morning presenting his subject doctrinally or argumentatively, and in the afternoon exhibiting its more practical bearings. His manner was characterized rather by boldness and vigour than any of the graces of elocution.

Dr. Salter was distinguished as a scholar, and especially as a proficient in the Hebrew and Greek languages. He had made great progress in writing a Commentary on the New Testament, which he intended to publish; but when Guyse's Paraphrase appeared, he was so much pleased with it that he abandoned the design.

Though I would not say that he was otherwise than social, there was a certain stateliness and dignity about his intercourse, from the effect of which you found it difficult altogether to escape. He had one habit which he carried to an extreme, even for the day in which he lived—I mean that of smoking. He was not insensible that he had attained to great *eminence* in that respect, and he used to justify it by saying that it was better to pay a man for raising and cutting tobacco, than to support him in doing nothing.

Yours affectionately,
P. WILLISTON

THADDEUS MACCARTY.*

1742—1784.

Thaddeus Maccarty was born in Boston in the year 1721. His father was Capt. Thaddeus Maccarty, an experienced commander and skilful navigator in the merchant service, who intended that his son also should pursue the life of a mariner. He actually sailed with his father on several voyages; and, but for a feeble constitution, which disqualified him for the hardships attendant on a sailor's life, his attention would probably never have been directed to the ministry. Having gone through his preparatory course, he entered Harvard University in 1735, and was graduated in 1739. During the next three years, he devoted himself to the study of Theology; and on the 3d of November, 1742, was ordained pastor of the church in Kingston, Mass.

Nothing occurred to disturb the relations between him and his people, until the visit of Whitefield in that region, in the early part of 1745. The inhabitants of Kingston, fearful of the excitement which every where attended Whitefield's labours, resolved to guard against it by appointing a Committee "to prevent the intrusion of roving exhorters." An unfounded report was circulated that Mr. Maccarty had invited Whitefield, who was then in Plymouth to preach his lecture preparatory to the Communion; and such was the excitement occasioned by the report, that, in order to prevent Mr. Maccarty from accomplishing his alleged purpose, they fastened the meeting house,—nailing the doors and boarding up the windows. Mr. Maccarty, regarding this as a personal insult, as well as a gross invasion of his rights as a minister, omitted the lecture, and immediately asked for a dismission. The case was accordingly submitted to a council, and they advised conditionally, that he should be dismissed. On the 3d of November, 1745, —precisely three years from the time of his ordination, he preached his farewell sermon, from the following very appropriate text—"Therefore watch, and remember that, by the space of THREE YEARS, I ceased not to warn every one, night and day, with tears. And now Brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." A copy of the discourse was left in Kingston, and was published in 1804, with a preface containing a brief statement of the circumstances which led to the author's dismission. The sermon breathes a spirit of Christian magnanimity, and the relations which he subsequently bore to his former charge were never otherwise than pleasant.

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* Mass. Hist. Coll., III.—Mass. Spy, April 23, 1823.—President John Adams' Works, II.—Lincoln s Hist. of Worcester.—Smalley's Worcester Pulpit.

The church in Worcester, having been vacant nearly two years, subsequent to the dismission of the Rev. Isaac Burr,* invited Mr. Maccarty, and Mr. (afterwards Dr.) Jonathan Mayhew, to occupy the pulpit,—each, four Sabbaths. Both these gentlemen acceded to the proposal. Mr. Maccarty preached his first sermon on Thanksgiving day, November 27, 1746, and continued his labours till January following. The time designated for the choice of a minister was the 19th of that month. The Sabbath preceding, the two candidates officiated,—Mr. Mayhew in the morning, and Mr. Maccarty in the afternoon. The result was, that the latter was almost unanimously chosen. His installation took place on the 10th of June, 1747,—he preached his own installation sermon.

Mr. Maccarty was a decided Whig during the Revolution; and his labours, both in the pulpit and out of it, were directed in favour of the American cause. Though his entire salary was only a competent support, his desire to share with his people the common burden, led him to relinquish a part of it, in consequence of which, he was often subjected to serious embarrassment. During the later years of his life, he was taken off from his labours by declining health. In 1783, he preached for a short time; but on the 20th of July, 1784, his earthly career closed. He died in the sixty-third year of his age, and after a ministry at Worcester of thirty-seven years.

On the 8th of September, 1743, Mr. Maccarty was married to Mary, daughter of Francis Gatcomb, a wealthy merchant in Boston, who emigrated from Wales. They had fifteen children. One son was graduated at Yale College in 1766, became a physician, and died at Keene, N. H., in 1802; and one daughter was married to the Hon. Benjamin West of Charlestown, N. H. Mrs. Maccarty died at Worcester, December 28, 1783.

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*ISAAC BURR, the son of Thomas Burr of Hartford, Conn., was born in 1698; was graduated at Yale College in 1717; was ordained minister of the church in Worcester, October 13, 1725; was dismissed by an ecclesiastical council in November, 1744; after which he removed to Windsor, Vt., and died in 1751.

The following is a list of Mr. Maccarty's publications:—Farewell Sermon at Kingston, 1745. A Sermon at the author's installation at Worcester, 1747. Two Discourses on the day of the Annual Fast, and the day preceding the general muster of the Militia throughout the Province for the enlisting of soldiers for the intended expedition against Canada, 1759. A Sermon on the day of the execution of Arthur, a negro, at Worcester, 1768. A Sermon on the execution of William Lindsey for burglary at Worcester, 1770. A Thanksgiving Sermon, 1775. A Sermon preached at Worcester, on the execution of Buchannan, Brooks, Ross, and Mrs. Spooner, for murder, 1778.

A writer in the Massachusetts Historical Collections, says,—

> "Mr. Maccarty was tall in stature; in person slender and thin; with a dark and penetrating eye; a distinct and sonorous, though somewhat harsh toned voice. His address was impressive and solemn."

The elder President Adams, in his diary under date of May 23, 1756, writes thus:—

> "Sunday—Heard Mr. Maccarty. He is particularly fond of the following expressions:—Carnal, ungodly persons; sensuality and voluptuousness; walking with God; unregeneracy; rebellion against God; believers; all things come alike to all; there is one event to the righteous and to the wicked; shut out of the presence of God; solid, substantial, and permanent joys springing up in the soul; the shines of God's countenance."

The following testimony to Mr. Maccarty's character is inscribed on his tomb stone:—

> "Through the course of his ministry, he uniformly exhibited an example of the peaceable and amiable virtues of Christianity. Under a slow and painful decline, he discovered an ardent love to his Master, by a cheerful attention to his service, and at the approach of death he patiently submitted, in the full hope of a glorious resurrection from the grave."

Mr. Maccarty's published sermons, as well as some that remain in manuscript, show that he must have made careful and mature preparation for the pulpit, and that he was a sensible, serious, and stirring preacher.

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MOSES MATHER, D. D.*

1742—1806.

Moses Mather was a son of Timothy Mather, and was born at Lyme, Conn., (to which place his grandfather had removed from Dorchester, Mass.,) March 6, 1719. He was graduated at Yale College in 1739; and, in due time, was licensed to preach the Gospel by the New London Association. He commenced preaching in Middlesex, (a parish in Stamford—now the town of Darien,) on the 19th of April, 1742. He was ordained pastor of the Congregational church (then newly formed) in that place, on the 14th of June, 1744. Here he remained in the pastoral relation during the residue of his long life. He received the degree of Doctor of Divinity from the College of New-Jersey in 1791. He died on the 21st of September, 1806, in the eighty-eighth year of his age, after having preached to the same people upwards of sixty-four years.

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*Hist. of the Mather family.—Dwight's Travels, III. MS. from Rev. E. D. Kinney.

In 1759, he engaged in a controversy with Dr. Bellamy on the subject of the Half-way Covenant; and published a large pamphlet entitled "The visible Church in covenant with God: or an Inquiry into the constitution of the visible Church of Christ; wherein the Divine right of infant baptism is defended; and the admission of adults to complete standing in the visible Church, though destitute of a saving faith, shown to be agreeable to the revealed will of God." In 1763, he published a Sermon entitled "Divine Sovereignty displayed by predestination; or the doctrine of the Decrees considered in its proper light and real tendency." He left behind him a work entitled "A systematic view of Divinity; or the ruin and recovery of man;"—which was published in a duodecimo volume in 1813.

Dr. Mather was a Fellow of Yale College from 1777 to 1790.

He was married, on the 21st of September, 1745, to Hannah Bell, of his own parish, who died April 21, 1755, aged thirty-seven. By this marriage he had five children. He married a second wife, Elizabeth Whiting,—also a native of Middlesex, January 1, 1756. She died December 18, 1757, aged twenty-seven, the mother of one child. He married a third wife, Rebecca Raymond, of Norwalk, August 23, 1758, who died January 23, 1786, aged sixty-four. By this last marriage there were four children. He had ten children in all,—eight sons and two daughters. The Rev. Ezra D. Kinney, the present (1855) pastor of the church with which Dr. Mather was connected, writes thus—"About fifty of Dr. Mather's lineal descendants are members of some Christian church, and nearly all of them are Congregationalists or Presbyterians. I think that more than half of those who compose my congregation on the Sabbath, and nearly our whole choir of singers, are his descendants. Two of his great grandsons have recently been ordained Deacons of this church."

The following extract from Dr. Dwight's "Travels" may help to illustrate both Dr. Mather's history and character:—Referring to the parish of Middlesex, he says,—

> "On Sunday, the 22d of July, 1781, while the congregation were employed in public worship, a body of British troops, consisting chiefly of refugees, surrounded their church; and took the whole number prisoners, together with their minister, the Rev. Moses Mather, D. D. This venerable man was marched with his parishioners to the shore; and thence conveyed to Lloyd's neck. From that place he was soon marched to New-York, and confined in the Provost prison. His food was stinted and wretched to a degree not easily imaginable. His lodging corresponded with his food. His company, to a considerable extent, was made up of mere rabble; and their conversation, from which he could not retreat, composed of profaneness and ribaldry. Here also he was insulted daily by the Provost marshal, whose name was Cunningham,—a wretch remembered in this country, only with detestation. This wretch, among other kinds of abuse, took a particular satisfaction in announcing from time to time to Dr. Mather, that on that day, the morrow or some other time, at a little distance, he was to be executed.
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> "But Dr. Mather was not without his friends;—friends, however, who knew nothing of him except his character. A lady of distinction, having learned his circumstances, and having obtained the necessary permission, sent to him clothes, and food, and comforts, with a very liberal hand.
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> "Dr. Mather was a man distinguished for learning and piety, a strong understanding and a most exemplary life. His natural temper was grave and unbending. His candour was that of the Gospel,—'the wisdom which is from above;' which, while it is 'pure and peaceable, is also without partiality.' Of this a remarkable instance may be given. In the prime of life, he had a strenuous public controversy with one of the ministers of Connecticut, on a subject belonging to the Discipline and Communion of the Church. The debate was sufficiently ardent on both sides. In the decline of life but in the full possession of his faculties, he was convinced that he was in an error, by the very writings which he had before answered. This fact he cheerfully acknowledged to his brethren."

FROM THE REV. MARK MEAD.

GREENWICH, Conn., March 26, 1855.

Rev. and Dear Sir: I regret that it is not in my power to say much from personal recollection concerning Dr. Mather. My acquaintance with him was slight, and was limited to quite the latter part of his life. I never heard him preach, nor do I recollect to have had any conversation with him, till he was more than ninety years of age,—when I passed a Sabbath at his house, and preached in his pulpit.

He was a man of about the middle stature, rather slender than otherwise, of a pleasant expression of countenance, and free and easy in conversation. On the Sabbath which I spent with him, a young woman was examined and admitted to the church. Knowing that his practice had formerly been to receive persons to the church, merely on the ground of an unexceptionable moral character, without requiring evidence of true piety, I asked him in what light he regarded the person admitted. He gave me to understand that he received her as a real Christian; and remarked that he had formerly used two forms of covenant, but that, on more careful examination, he had become satisfied that it was proper to receive only those who made a credible profession of real godliness.

The following anecdote was related to me by the Rev. Dr. Isaac Lewis, the elder. After Dr. Mather was eighty years of age, Dr. Lewis called at his house, and while there, a blind man came in, which turned the conversation on the great calamity of blindness. Dr. Mather took occasion to remark upon the difference between natural and spiritual blindness,—the former implying no criminality, while the latter was wholly inexcusable, and rendered the subject of it justly liable to the Divine displeasure. In further conversation, Dr. Lewis ascertained that Dr. Mather had changed his views on that subject, from reading the writings of Andrew Fuller; and Fuller, as you doubtless know, acknowledged his indebtedness for the same views to Dr. Bellamy, Dr. Mather's opponent.

Dr. Mather, though generally a grave man, had a rich vein of humour, of which there still remain many traditions. A man in his parish who pretended to be a sort of half Quaker, half infidel, and who was a member of the vigilance committee in the Revolution,—as he was once riding in company with him on horseback, said to him,—"Your Master used to ride an *ass*, and how is it that you ride a *horse?*" "Because," said the Doctor, "the *asses* are all taken up for committee men."

Dr. Mather used to wear a long rounded kind of a Quaker coat, with very large brass buttons from top to bottom. The Quakers, at that time, used to wear buttons made of apple-tree, and just enough to fasten their coats. The same man mentioned above, on meeting Dr. Mather one day, said to him,—"Moses, why does thee wear so many buttons on thy coat?" "To show you," said the Doctor, "that my religion does not consist in a button."

Dr. Mather was a most earnest patriot in the times that tried men's souls. One of his sons, who was carried a prisoner by the British to New York, and died there, was brought home a corpse. The father was greatly overcome by the affliction, but said,—"I had rather see him a corpse, than to have him join the enemies of his country."

He undoubtedly exercised a great and good influence in his day; but the generation upon whom his influence was immediately exerted, has given place to one to whom he is known chiefly through tradition.

Respectfully and sincerely yours,

MARK MEAD.

SAMUEL HOPKINS, D. D.*

1742—1803.

Samuel Hopkins was a descendant, in the fourth generation, of John Hopkins, who came from England, and settled at Cambridge in 1634, removed to Hartford, Conn., in 1636, and died in 1654. He was the son of Timothy and Mary (Judd) Hopkins, and was born at Waterbury, Conn., September, 17, 1721. His parents were both professors of religion, and they resolved, from the birth of this son, to give him a collegiate education, in the hope that he might become a minister of the Gospel.

In his childhood, he manifested no particular taste for study, but seemed rather inclined to labour on a farm. In the winter after he was fourteen, however, his mind which had before been somewhat impressed with religious things, took a still more decidedly serious direction, and, at the same time, he began to feel some impulses towards a liberal education. His father,—more than ready to second his wishes on this subject, now placed him under the instruction of the Rev. John Graham of Woodbury. Here he went through his preparatory course, and was admitted a member of the Freshman class in Yale College, September, 1737, when he had just completed his sixteenth year. He maintained an honourable standing in his class, during his whole course, and was graduated in 1741.

During his connection with the College, he made a public profession of religion, and adopted the Calvinistic theory in distinction from the Arminian. Not long before the close of his College life, the great religious excitement that spread so extensively through the country, commenced, and the people of New Haven shared in it largely, under the preaching of Whitefield, Tennent, and others of the same school. A number of the students in College occupied themselves almost entirely in visiting their fellow students, and urging them to an immediate attention to their immortal interests; and David Brainerd, then an undergraduate, called at Hopkins' room, doubtful, it would seem, of the genuineness of his piety, and wishing to put him upon a more earnest self-examination. Though Hopkins behaved towards him with great reserve, he was deeply impressed by some remark that fell from him, and was put upon a course of reflection, by means of which he soon became convinced that his previous experience, and the hope founded upon it, were fallacious. After a few weeks, his views of spiritual things seemed to undergo a surprising change; and, while he found himself deeply affected with a sense of his own sinfulness, the Mediatorial work of Christ rose before him in surpassing glory; though he had not, at this time, the remotest idea that these exercises were connected with the beginning of the spiritual life. Just before he was graduated, Mr. Edwards, then at Northampton, visited New Haven, and preached his celebrated sermon on "The Trial of the Spirits;" and he was so much impressed by it, that he resolved to go and reside with Mr. Edwards, as soon as the opportunity should occur for doing so.

Immediately after leaving College, he returned to his father's in Waterbury, and remained there several months, in a state of great mental depression. In December, 1741, he went to Northampton, and became an inmate of the family of Mr. Edwards. Here his religious views, especially in regard to himself, became more clear and satisfactory, and he engaged with great interest in his theological studies. On the 29th of April, 1742, after having studied but four months, he was licensed to preach. Shortly after this, he paid a visit to his father's, and then returned to Northampton, with a view to avail himself still further of Mr. Edwards' instructions. At this period, he commenced a school in the village, at the same time prosecuting his studies; but, after a few weeks, was seized with a rheumatic affection, which obliged him to change his residence. He was in Mr. Edwards' family altogether, somewhat more than eight months.

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* Hart's Fun. Serm.—West's Life of Hopkins.—Park's do.

In December, 1742, Mr. Hopkins accepted an invitation to preach to a vacant congregation in Simsbury, Conn., and continued there till May following. Contrary to his wishes, they called a meeting of the parish with a view to give him a call; and they actually voted to give him one; but there was some lack of unanimity, and even if this had not been the case, he was little predisposed to accept it. He therefore left Simsbury and returned to Northampton, with an intention to resume his studies under Mr. Edwards.

After refusing various applications from more desirable places, he complied with a request to preach at Housatonnoc,—incorporated as a parish in 1740, with the name of the Second Parish in Sheffield; and as a town in 1761, with the name of Great Barrington. He commenced his labours here in June, 1743; and, though he found every thing in the state of society, that seemed forbidding and discouraging, he soon made up his mind that this was the field that his Master had allotted to him. He was ordained on the 28th of December; and, at the same time, a church was formed, consisting of five members, of which he became pastor.

About a year after his ordination, (1744,) a French and Indian war broke out, and continued until 1749. This, of course, not only put him and his people in imminent jeopardy, but was greatly adverse to the success of his ministry. He evinced, however, as he did subsequently in the war of the Revolution, great patriotism; and while he availed himself of every opportunity to preach the Gospel, he did not hesitate to join a scouting party, if circumstances seemed to render it desirable.

Mr. Hopkins not only took great interest in the political condition of the country, but he felt a deep concern for the spiritual welfare of the Indians. He often preached to the tribes collected at Stockbridge; and, after the death of their excellent missionary, John Sergeant, they were earnestly desirous that Mr. Hopkins should become his successor. Indeed he was actually applied to by the Commissioners in Boston, who had the care of the Stockbridge mission; but he declined their proposal, on the ground that he did not think himself adapted to the place. and at the same time recommended Mr. Edwards, who had then lately been dismissed from Northampton. The Commissioners availed themselves of his suggestion, and appointed Mr. Edwards,—a circumstance which afforded the highest satisfaction to Mr. Hopkins, as it brought his illustrious theological instructor into his very neighbourhood.

Mr. Hopkins had resided at Great Barrington four years before he was married. He had been engaged to two young ladies successively, one at Northampton, and the other at Great Barrington; but, owing to circu stances for which he was in no wise responsible, neither engagement took effect. At length, however, on the 13th of January, 1748, he was married to Joanna, daughter of Moses Ingersoll of Great Barrington.

Within about one year from the time of his ordination, his father died at the age of fifty-seven; his mother having died some time before, aged forty-three. Samuel was the executor of his father's will; and ultimately the education of his three youngest brothers devolved upon him. He took them to his own home, and, under his instruction, they were fitted for College. His brother James entered Yale College in 1753, and died at New Haven in less than a year afterwards. His brother Daniel entered Yale College in 1754, and was, for many years, pastor of a church in Salem, Mass. Mark. the youngest of the three, was a classmate at Yale College with his brother Daniel, and afterwards became an eminent lawyer, and in the Revolution distinguished himself as a patriot. He entered the army, and died of a fever at White Plains, October 26, 1776,—only two days before the memorable battle at that place.

After he had served the people of Great Barrington a number of years, a dissatisfaction from various causes sprung up in the society, which, in connection with the want of an adequate support, led him to think that Providence pointed him to some other field. In 1767, he proposed to the church to refer the question of his continuance among them to a council; but they would not listen to the suggestion. After waiting two years, however, and making various efforts to remove the existing embarrassments, they consented to join with him in convoking a council. Accordingly, on the 18th of January, 1769, the council, consisting of several of the neighbouring ministers, assembled, and, in view of all the circumstances of the case, pronounced his pastoral relation dissolved; rendering, at the same time, the highest testimony to his ministerial ability and faithfulness. He had been the minister of that people a little more than twenty-five years.

At the time of his dismission from Great Barrington, Mr. Hopkins doubted whether he should ever take the pastoral charge of another church. He was engaged in writing a work for the press; and while this occupied him during the week, he was accustomed to preach every Sabbath at North Canaan, distant from his residence twelve miles. In April and May succeeding, (1769,) he preached several Sabbaths at the Old South Church, Boston, and a portion of the congregation would gladly have retained him as a colleague with Dr. Sewall, but the majority opposed the measure. From the early part of June to the early part of July, he preached to a Presbyterian congregation in Topsham, Maine, and was invited thence to Newport, Rhode Island, where he arrived on the 21st of July. After preaching five Sabbaths, he received a call to settle over the First Congregational Church and Society; though the call was by no means unanimous. He then returned home with a view to settle the great question of duty that presented itself to him; and, after taking due time to deliberate, returned with his mind made up in favour of accepting the call. But the opposition to him had greatly increased during his absence, owing particularly to the circulation of a sarcastic pamphlet against him; so that he was by no means prepared, at that time, to return to the call an affirmative answer. He, however, yielded to the wish of his friends, and continued to preach there nearly eight months; and, when the congregation met (March 12, 1770) to decide whether they would continue the call, it turned out that a majority voted in the negative. This result, it seems, had been brought about by the persevering efforts of a few individuals, who were determined that he should not be their minister. When it was communicated to Mr. Hopkins, as it was too late in the week for him to reach home before the Sabbath, he inquired whether there existed so strong a prejudice against him as to render it inexpedient for him to preach, if he should remain till the next week. On being assured that the people would not be unwilling to hear him, he determined to stay and preach to them a sort of farewell sermon. Such a sermon he did preach; and there was so much of affection, dignity, and wisdom in it, that it completely disarmed his opponents, and led them immediately to express an earnest wish that he might be their minister. In due time, another meeting of the congregation was called, and they voted, with almost entire unanimity, to give him a call. He accepted the call, and was installed on the 11th of April, 1770—the Rev. Dr. (afterwards President) Stiles preaching the sermon, which was published. Dr. Stiles had then been the minister of the Second Congregational Church in Newport, about fifteen years. He and Mr. Hopkins differed considerably in their views of religious truth; but this never disturbed their social relations, and they were occasionally heard in each other's pulpits.

During the first four years of Mr. Hopkins' ministry in Newport, he laboured with great zeal, comfort, and usefulness. But the war of the Revolution now came, and at first seriously interfered with his labours, and finally obliged him to suspend them altogether, and flee for his safety. In December, 1776, the British troops, numbering eight or ten thousand, took possession of the town; when Mr. Hopkins, who had remained at his post until this time, found it necessary to betake himself to an inland retreat; having sent his family to Great Barrington two years before. The British troops spared neither parsonage nor meeting house; the former was destroyed, and the latter used as a barrack and hospital, and left in little better than a ruinous state. Meanwhile, Mr. Hopkins was diligently exercising his ministry, as he found opportunity, in Massachusetts and Connecticut. The summer of 1777 he spent at Newburyport, preaching to the Federal Street congregation, then lately rendered vacant by the death of the Rev. Jonathan Parsons. The succeeding winter he was employed in preaching to a congregation in Canterbury, Conn. During the spring of 1778, he supplied the pulpit of his deceased friend and classmate, the Rev. Dr. Noah Welles, at Stamford, Conn. And from the autumn of 1778 to the spring of 1780, he preached in North Stamford, which was then a missionary field. In the spring of 1780, he returned to his desolate parish, after an absence of more than three years. He now conducted public worship, at first in a private dwelling, and afterwards in the Sabbatarian meeting-house; but in 1782 he made an appeal to his Christian friends in various places for aid in repairing his own church edifice, as well as sustaining in it the ordinances of the Gospel. Notwithstanding a somewhat liberal response was made, he had no regular salary; and, for a year after his return, his society, which was a mere handful, and greatly impoverished, was unable to do any thing for his support. At the end of the first year, he received an invitation to settle over the church at Middleborough, Mass., with the offer of a competent salary; but he preferred to remain with his people, and share with them their sacrifices in the maintenance of Christian institutions.

In 1790, the degree of Doctor of Divinity was conferred upon him by Brown University.

Mrs. Hopkins died August 31, 1793, in her sixty-eighth year. She had, for about twenty years, been suffering from scrofula, which finally terminated in her death. In May previous to her decease, her husband accompanied her to Great Barrington, in the hope that she might experience some benefit from a change of air; but, as it proved, he only carried her there to die among her early friends. She was the mother of eight children,—five sons and three daughters, all born in Great Barrington. The eldest son, *David*, was a man of large property and influence in Maryland, where he died. The second son, *Moses*, was a highly respected magistrate in Great Barrington. The third son, *Levi*, was a member of Princeton College two years, when ill health compelled him to leave, and he subsequently lived and died in Virginia.

On the 14th of September, 1794, Dr. Hopkins was married to Elizabeth West, originally of Boston, but who had been, for many years, a resident of Newport, an active member of his church, and the Principal of a celebrated boarding school for females. She was a lady of remarkable endowments, was a thoroughly read theologian, and not only understood well her husband's system, but was scarcely less capable than himself of defending it. She died in Taunton, Mass., April 9, 1814, at the age of seventy-five.

On the 10th of January, 1799, when Dr. Hopkins was in his seventy-eighth year, he was struck with a paralysis of the right side, which also very considerably affected his speech, though it left his mental faculties untouched. He, however, so far recovered from the effect of this as to be able to resume his labours, and he continued to preach, with occasional intermissions, till near the close of life. In his extreme old age, he made out a list of all the members of his congregation, and offered, day by day, a separate prayer for each. Just as he had reached the end of this series of special prayers, Mr. (afterwards Rev. Dr.) Caleb J. Tenney came to assist him in his labours; and, almost immediately, there commenced a revival of religion, the result of which was that upwards of thirty were added to the church. His last sermon was preached during this revival. It was on the 16th of October, 1803; and, on his return to his dwelling, he said to his granddaughter—"Now I have done; I can preach no more." He was soon after seized with a fit of apoplexy, and subsequently with a disorder of another kind, which greatly reduced him. He lived nine weeks from this time, but had no appetite for his food, and scarcely took any solid nutriment. For a few days previous to his death, his bodily suffering was extreme, but his reason was unimpaired, and his confidence in his Redeemer unfaltering to the last. He died on the 20th of December, 1803, in the sixty-second year of his ministry, and the eighty-third year of his age. His funeral sermon was preached by the Rev. Dr. Hart of Preston, from 2 Kings II, 12., and was published.

About the year 1770, Dr. Hopkins commenced a series of efforts in opposition to the Slave trade and Slavery, and with a view to the Christianization of Africa. In this field he laboured with untiring devotion, till the infirmities of age rendered him incapable of further effort. During this time he carried on an active correspondence with many distinguished philanthropists both at home and abroad; he carefully watched all the movements of the public mind on the subject, endeavouring to turn every circumstance to the best account; and showed that there was no sacrifice that he was not willing to make, if he might thereby help on the cause that was most dear to his heart,—that of emancipating, elevating, evangelizing enslaved and degraded Africa.

The following is a list of Dr. Hopkins' publications:—Three Sermons entitled "Sin, through Divine interposition, an advantage to the Universe, and yet this no excuse for sin or encouragement to it, 1759. An Inquiry concerning the promises of the Gospel, whether any of them are made to the exercises and doings of persons in an unregenerate state, containing Remarks on two Sermons by Dr. Mayhew, 1765. A Sermon on the Divinity of Christ, preached in Boston, 1768. Two Sermons on Romans VII. 7, and John I. 13, 1768. The true state and character of the unregenerate, being an answer to Mr. Mills, 1769. Animadversions on Mr. Hart's Dialogue, 1770. An Inquiry into the nature of true holiness, with an answer to Doctors Hemmenway and Mather, 1773. A Dialogue showing it to be the duty and interest of the American States to emancipate all their African slaves, 1776. An Inquiry concerning the future state of those who die in their sins, 1783. A system of Doctrines contained in Divine Revelation, to which is added a Treatise on the Millenium. Two vols., 8vo., 1793. The Life of Susannah Anthony, 1796. The Life of Mrs. Osborn, 1798. A volume of Sermons.

He left behind him Sketches of his life written by himself, a Dialogue on the nature and extent of true Christian submission, and an Address to professing Christians, all of which were published by Dr. West of Stockbridge in 1806.

In 1853, nearly all Dr. Hopkins' works were published by the New England Doctrinal Tract Society, in connection with a memoir of his life by Professor Park, in three volumes, octavo.

FROM THE REV. B. H. PITMAN.

Dear Sir: Your request for my recollections of the Rev. Dr. Hopkins carries me back to the early part of my life. I was a native of Newport, the town in which he resided, though he was not my pastor,—my family having belonged to the Second Congregational church, whereas he was the minister of the First. I used, however, very frequently to see him, and the oftener as the school which I attended for some time, was near his residence. I saw him, too, many times, riding on horseback, which I believe was an exercise of which he was fond. I also occasionally heard him preach, as we were accustomed to attend his church, whenever our own was closed. I attended his funeral also, and remember distinctly the sermon on the occasion by the Rev. Dr. Hart.

As to his personal appearance, my recollection is, that he was rather above the middle height, somewhat inclining to a plethoric habit, with a thoughtful and intelligent expression of countenance. He wore a black cap, and seemed to me very aged and infirm. I remember to have thought his preaching exceedingly dry and abstract, and such I believe was the estimate formed of it by those whose age and acquirements rendered them more competent judges than I was I understand that some of his sermons were written out, but he usually preached from short notes. The effect of his preaching was that nearly all the young people of the town went to other churches. I distinctly recollect that there was a larger proportion of aged people in his congregation than I remember ever to have seen in any other; and there was a corresponding gravity and solemnity in their appearance. There were also a large number of coloured people, owing, no doubt, to the extraordinary efforts that he put forth in behalf of the African race.

If you will allow me to go beyond my personal *knowledge*, and state to you the general *impressions* which I had of him in my early days, as they have been confirmed and enlarged by my intercourse in subsequent years with those who knew him, I may add a few things tending to illustrate his character. He was acknowledged, on all hands, to be an eminently charitable man. His heart was full of generous sympathy for the children of want and suffering of every class. His efforts in reference to the slaves, to which I have already alluded, secured to him a place among the very first in that field of philanthropy. His time, his influence, his money, were all given to the object with an almost enthusiastic generosity. He exercised also a most thoughtful and vigilant concern for the poor. There were several respectable indigent females then residing in Newport, whose concerns he looked after with the attention of a brother or a father; and he not only contributed to their support from his own means, but gathered funds for their aid by personal application to his friends in different parts of the country.

Dr. Hopkins had not only the appearance, but the reputation, of being an eminently humble and devout man. In his intercourse with those from whose religious opinions he felt obliged to dissent, he carried himself with the utmost mildness and Christian courtesy, and always seemed ready to do justice to the arguments of an opponent. There was every thing in his appearance to indicate the opposite of self-sufficiency and self-complacency. Notwithstanding he witnessed no very great fruits from his ministry, which was an occasion of unceasing lamentation with him, he seems to have been a diligent labourer in the cause of his Master. He had a conference at his house every Thursday evening, the exercises of which were prayer, singing, asking and answering questions on religious subjects, and in these services he found great delight, as not only calling into exercise his devout feelings, but as giving scope to his earnest and inquisitive mind.

It is not improbable that the comparative want of success attending Dr. Hopkins' ministry was to be attributed to the fact that his preaching was a good deal confined to his own peculiarities, and withal was too highly charged with metaphysical discussion to be readily appreciated by the common mind. The doctrines in which I suppose he may be said rather to have taken the lead, are that God is the efficient cause of moral evil, and that a Christian should be willing, if it would be for the glory of God and the good of the Universe, to suffer eternal destruction. He discarded the old Calvinistic doctrine of the imputation of the sin of Adam, and the righteousness of Christ, choosing rather to adopt the language that men are constituted sinners *on account* of the first transgression, and are justified *on account* of Christ's righteousness. He insisted also, very earnestly, on the idea that the unregenerate can do nothing to procure the influences of the Holy Spirit.

Dr. Hopkins was zealous for the promotion of orthodoxy according to his standard; and his influence over the clergy of his day was very extensive. Every body acknowledged that he possessed uncommon powers of mind, and that he excelled particularly in abstract reasoning, while his moral and Christian character was regarded as not only above reproach, but as eminently pure and consistent. There was a minister's meeting of which he seems to have been the centre, held in different places, consisting of various eminent men whose religious sympathies were generally with his own,—in which there was evidently a vigorous co-operation in aid of his peculiar religious views, as well as of the interests of religious truth in general. Among the ministers with whom he was most intimate, were Dr. Bellamy, Dr. Hart of Preston, Dr. Emmons of Franklin, Dr. Spring of Newburyport, Mr. Judson of Taunton, afterwards of Sheffield, Dr. Patten of Newport, &c With Dr. Hart (and doubtless with several of the others also) he had a long, affectionate, and deeply interesting correspondence, a considerable part of which has been preserved. He had many foreign correspondents also, among whom were Dr. Erskine, Andrew Fuller, Zachary Macauley, and many others of like celebrity.

I am very truly and fraternally yours,
BENJAMIN H. PITMAN.

PROVIDENCE, Saratoga co., N. Y., August 18th, 1851.

FROM THE REV. JOSHUA BRADLEY.

ST. PAULS, MINNESOTA, 15 July, 1853.

Rev. and Dear Sir: I was settled as pastor of the Baptist Church in Newpor about the beginning of this century. Dr. Hopkins was then far advanced in life, and his physical powers were very much upon the wane. I immediately becam acquainted with him; and, as my views of religious doctrine were generally in harmony with his, a somewhat intimate friendship was soon formed between us. At that time, I commenced reading his system with close attention, marking those passages concerning which I had any doubt, that I might avail myself of his explanations. Sometimes he would explain, and sometimes he would think that no explanation was necessary, and would tell me that if I thought him wrong, I might take my pen and prove him so.

He was so infirm, during at least a part of the time after I knew him, that he was unable to walk to the house of God without help. He was rather tall and somewhat corpulent, as well as infirm; and I well remember that a coloured man used to put his shoulder under the Doctor's arm, and thus walk with him to his pulpit, and then home again after the service. I think I never heard him preach but once, and then his voice and manner, owing I suppose to his bodily infirmities, were extremely feeble; but I think that, in his best state, he had not much animation in the pulpit. I visited him very often, and always found him in his study, and always received from him a cordial welcome. He was pleasant and instructive in conversation, and seemed to be living under an habitual sense of the Divine presence. He was evidently deeply affected that so little apparent success had attended his ministry, and I think he had great fears as to what would be the condition of his society after his removal from them. He requested me always to preach for him, whenever I had any one with me who would supply my own pulpit; and I was glad to render him whatever aid was in my power.

I called upon him not very long before his death, and he told me that he was composing his farewell sermon to his people, from Psalm LXXVI, 10. I was frequently at his bed-side during his last illness, and had an opportunity of watching the devout exercises of his spirit in the prospect of his final departure. I was sitting by his bedside just before he expired, when a lady of his congregation came in, and took his hand, and bade him farewell. At that moment he uttered a groan; and I immediately said to him—"Doctor, why do you groan—you know you have taught us that we must be willing even to be eternally lost?" "Oh," said he, "it is only my body, all is right in my soul." The Sabbath after his death, I preached a sermon in which I endeavoured to set forth his worth, and to testify my affectionate respect for his memory.

Truly yours,
JOSHUA BRADLEY.

NATHAN BIRDSEYE.

1742—1818.

FROM THE REV. JOSEPH P. THOMPSON, D.D.

New-York, May 15, 1850

Dear Sir: It gives me pleasure to comply with your request for a brief sketch of the life and character of my paternal ancestor, the Rev. **Nathan Birdseye**. The materials at hand for this purpose, however, are so scanty that I fear I shall disappoint your expectations. So far as personal knowledge is concerned, I might as well attempt a sketch of the life of any one not in the line of my ancestors, as one from whom I am descended in the *fourth* generation, and who died the year before I was born. I find, too, that the family records have been kept so imperfectly as to afford me but little aid, and there is no son or daughter of my venerable grandsire living that I am aware, to whom I can apply for personal recollections of his life and character. Yet, accustomed as I have been, from childhood, to hear his name spoken with reverence, and the leading facts in his history detailed, I am perhaps sufficiently familiar with them to group them together in such a sketch as you desire. Through the kindness of friends, I shall also be enabled to add a few anecdotes and incidents of his life, which may serve to enliven an otherwise barren detail of dates and other statistics. I find, however, that among my kindred who reside in the neighbourhood where he spent the last sixty years of his life, Mr. Birdseye lives traditionally rather than historically; for, by his great longevity, he outlived most of those who, after his decease, would naturally have chronicled the events of his prime. He seems to have been left, unaided by written records, to transmit his memory through successive generations.

The first known ancestor of the Birdseye family in this country was *John*, whose first residence was in Milford, whence, after a few years, he removed to Stratford. He was a deacon of the church in the latter place, and died in 1640. He had one only son. also named *John*, who died in 1690, leaving a son *Joseph*, who married *Sarah*, daughter of *Ambrose Thompson*. *Nathan*, the subject of this sketch, was the fruit of this marriage, and was born August 19, 1714. He was, therefore, only of the third generation from the first settlers of Connecticut; and, by the traditions which he had received from his fathers, and the observations which he made during his long life, he formed an important link between the present and the past two centuries.

Joseph Thompson, my grandfather, was married to a granddaughter of the Rev. Nathan Birdseye, and thus the two families were again united.

Of the childhood and youth of Mr. Birdseye nothing has been preserved, worthy of being here recorded. He received a liberal education, and was graduated at Yale College in 1736. His class was composed of nineteen members, of whom nine entered the ministry of the Gospel. In October, 1742, he was ordained pastor of the church in West Haven, Conn,, in which relation he continued till June, 1758. During his ministry of sixteen years, he was greatly beloved by the people of his charge, and generally esteemed by neighbouring ministers and churches. His mental abilities were good, his judgment was sound, and his memory remarkably retentive. His mind was well disciplined by reading and reflection. Some of his sermons in my possession appear to be quite creditable compositions, so far as their merits can be discerned through a faded and vicious chirography, embarrassed with frequent abbreviations. As a pastor, he was much respected for his discretion and integrity. He was a man of sincere and fervent piety, and was peculiarly gifted in prayer.

The occasion of his resigning his charge at the early age of forty-four, was a change in his domestic affairs, which rendered it expedient for him to remove to his patrimonial estate. An only brother had been taken away by death, thus leaving the homestead vacant; and, as the increase of his family required more ample means of support than the then feeble parish of West Haven was able to yield, he determined to retire to his farm in Oronoque, the upper district of the town of Stratford, and to devote himself mainly to agricultural pursuits. He still preached occasionally for his brethren in the ministry, and for vacant churches. From memoranda on the sermons in my possession, I infer that, in 1783–4, he was the stated supply of a church at "Great Hill"—a locality with which I do not profess to be acquainted.

He habitually attended the meetings of the Association of which he was a member, and took pleasure in entertaining his ministerial brethren at his own house. In his extreme old age, he was accustomed to address grey headed Divines, when thus assembled, by the familiar appellation of "boys;" and to direct his own boys, from sixty years old and upwards, to wait upon his guests. He was frequently invited to sit in councils, and to take part in ordination services. He was personally present at the ordination of four successive pastors of the church in Stratford; the first of which took place when he was a mere child in 1722, the second in 1753, the third in 1784, and the fourth in 1814. On the last occasion, the ordination of Mr. Matthew R. Dutton, afterwards Professor of Mathematics and Natural Philosophy in Yale College, Mr. Birdseye, then *one hundred years old,* offered the ordaining prayer, and dined with the Council.

Until he reached the age of ninety years, Mr. Birdseye seldom failed of attending public worship on the Lord's day, though he resided at a distance of five miles from church; and, at that age, on returning home, he would repeat very correctly the substance of the sermons which he had heard. He usually rode to the house of God on horseback; for, though partially blind and deaf, he retained the use of his limbs and faculties, so as to be able to take care of himself in his accustomed routine of duties. Once after he was an hundred years old, he rode to church as usual on the Sabbath; and, entering the pulpit, conducted the devotional parts of the public service: he repeated from memory passages of Scripture and psalms to be sung—one of the latter was Watts' versification of the 7th Psalm—

"God of my childhood and my youth," &c.

After the devotional exercises, a sermon of Mr. Birdseye was read by one of the deacons of the church, and, at the close of the meeting, the venerable patriarch mounted his horse, and rode five miles to his home. These facts were communicated to me by the late Jabez Tomlinson, Esq., of Huntington, Conn.,—the deacon who officiated on that occasion, and who himself lived to be almost a hundred years old, in the possession of great physical and mental vigour.

The appearance of Mr. Birdseye in extreme old age, as described by those who knew him, was venerable and pleasing. Though he was rather short in stature, and stooped in his gait,—always leaning upon his staff,—his long white hair flowing about his shoulders, and his mild but animated countenance, made him at once an object of interest to all who saw him. He retained his faculties in a remarkable degree, till the day of his death; and though his sight and hearing were impaired, and his recollection of recent facts was imperfect, yet his distinct remembrance of the events of former days,—even in his earliest childhood, his inexhaustible fund of anecdote, and his natural cheerfulness and good sense, always made his society agreeable and entertaining to the many friends and strangers who had the curiosity to visit him, and to whom he always gave his welcome and his blessing. His conversation was highly spiritual, and abounded in lessons of practical wisdom and piety. He was strict in the observance of his family and in the training of his children.

In his domestic relations Mr. Birdseye was uncommonly favoured. His wife was Dorothy, daughter of the Rev. Thomas Hawley[*] of Ridgefield, Conn. He lived with the wife of his youth sixty-nine years; she having been removed by death only eight years before his own decease, at the age of eighty-eight. She had twelve children,—six sons and six daughters,—a son and a daughter alternating through the whole series. Of these, nine survived him,—three having died before their father, at the ages of forty-seven, sixty-five, and seventy-seven. All who survived him lived to a good old age. The last of the family was the wife of the Rev. Payson Williston of East Hampton, Mass., who died about five years since.

The termination of Mr. Birdseye's life was sudden, and could hardly be ascribed to any disease. He had been, for some time, infirm, and confined mostly to his chamber, when, one morning, he complained of increasing debility, and almost immediately expired. He died on the 28th of January, 1818, aged one hundred and three years, five months, and nine days.

At the time of his decease, the whole number of his descendants was two hundred and fifty-eight, of whom two hundred and six were then living. He had twelve children, seventy-six grandchildren, and a hundred and sixty-three great-grandchildren, and seven of the fourth generation;—a striking illustration of the rapidity with which generations increase. The aggregate ages of his nine surviving children at the time of his death, amounted to five hundred and eighty-two years.

It is a singular fact that of all the branches of this numerous family,—now greatly extended, not one has been reduced to want. Most of them are in prosperous, and all of them in comfortable, circumstances. Some are substantial farmers; others wealthy and munificent merchants or manufacturers; several are ministers of the Gospel; some have attained to eminence at the bar, and have held posts of honour in the State. A large proportion of these are heirs of the grace of God that bringeth salvation.

The funeral of Mr. Birdseye was attended by a large concourse of people, among whom were about one hundred of his posterity. A solemn and an appropriate sermon was delivered on the occasion by the Rev. Stephen W.

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[*] Thomas Hawley was a native of Northampton, Mass.; was graduated at Harvard College in 1709; was settled as pastor of the church in Ridgefield, Conn. in 1713; was chosen Town Clerk or Register in 1714, and held the office till his death, which occurred on the 8th of November, 1738. He was highly respected both as a minister and as a magistrate

Stebbins,*—late pastor of the church in West Haven,—from the words, "And all the days of Methuselah were nine hundred and sixty-nine years, and he died."

The homestead of the patriarch is still in the possession and occupancy of one of his lineal descendants. But the old house is no more. Well do I remember with what strange interest, when a boy, I gazed upon the massive timbers untouched by time, and stood within the capacious chimney where he was wont to wheel his old arm-chair. But the hand of improvement has been there, and the venerable relic has given place to a neat mansion of modern style. Yet that dwelling is the abode of thrift, contentment, and piety, and grateful and tender recollections are cherished there of the departed grandsire.

With sentiments of high regard,
I am truly yours,
JOSEPH P. THOMPSON.

FROM THE REV. THOMAS F. DAVIES.

NEW HAVEN, January 7, 1850.

My dear Sir: My personal recollections of Mr. Birdseye are not very extended, but such as they are, they are quite at your service.

In the summer of 1816, while supplying the pulpit in Huntington, I was favoured with an invitation to dine with Mr. Birdseye, who lived in the village of Oronoque, in the neighbouring town of Stratford. His son, Captain Joseph Birdseye, then at the age of seventy-six years, accompanied me. This gentleman had seen service in the war of the Revolution, and spoke in an interesting manner of the scenes of that period. On our way, we saw his brother, Mr. Ezra Birdseye, aged about seventy, and on arriving at the place of destination, the gate was opened by another brother, Mr. Nathan Birdseye, aged seventy-four. These gentlemen conducted me to the presence of their venerated parent, the Rev. Nathan Birdseye, who had then seen nearly one hundred and two years. The father, the sons, and two daughters, who were somewhat younger than the youngest of the sons, formed an interesting circle. The patriarch directed my attention to the comforts by which he was surrounded, and to the meadow in which he had assisted in gathering hay, during a period of more than eighty years. He entered with ardour on some religious discussions in which he had formerly been engaged, while the intelligence, the kind feelings, and the piety, exhibited, were highly interesting and instructive.

He mentioned, in the course of our interview, that he was born in the *reign* of Queen Anne;—after her decease, indeed, but the intelligence of her death not having reached this country, all public acts were then done in her name. He inquired whether I knew Colonel Lyon of New Haven. You may remember the Colonel as an old gentleman, who had been for a long time cashier of New Haven Bank, who wore very large silver buckles in his shoes, and who, while somewhat of an antiquarian, was himself, in our time, considered as one of the antiquities of the city. I answered in the affirmative; and Mr. B. said,—"His parents got into a canoe and paddled over to West Haven, and I married them." He also mentioned that the first time he heard Mr. (afterwards President) Dwight preach, he attempted to show that virtue consisted in benevolence to being in general. Such doctrine was considered by some in those days as *New Theology*, and was not altogether acceptable to Mr. Birdseye. He mentioned with considerable animation and pleasantry, that, on his way home, he saw a snake, and dismounted, and killed it. He also stated that he gave an account of the sermon to Dr. Dana, as one which he heard a young man preach, and that the Dr. replied that he was glad the man was young, for when he became more mature he would know better. I do not remember whether Mr. Birdseye mentioned what was subsequently told me by a gentleman who was a delegate to the council by which Mr. (afterwards Professor) Dutton was ordained at Stratford. President Dwight had preached the sermon, and he, and the council, and invited guests, among whom was Mr. Birdseye, were at table, when Mr. B., to whom all the members of the council must have appeared as young men, related the above anecdote. Dr. Dwight pleasantly remarked that he preached in that manner when young, but now, when old, inculcated the same doctrine.

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*STEPHEN WILLIAMS STEBBINS was born at Longmeadow, Mass., June 6, 1758; was graduated at Yale College in 1781; was pastor of the church in Stratford about twenty-nine years; was dismissed, and in 1815 installed as pastor of the church in West Haven; and died in 1843. He preached the Election Sermon in 1811, which was published.

Mr. Birdseye appeared to take a lively interest in every thing pertaining to human welfare. The Rev. Dr. Ely of Huntington had died a few months previous. The news of his death came in the evening; and it was mentioned by one of the sons, that, at family prayers, the next morning, his father remembered the bereaved church. After relinquishing his charge at West Haven, and returning to his paternal farm in the village of Oronoque, he endeavoured, by every means in his power, to promote the religious interests of those around him, and sometimes preached to his neighbours, when the inclemency of winter rendered attendance on religious services in Stratford difficult.

The way in which he departed this life is worthy of note. On the morning of his death, he rose at four o'clock, and a member of the family kindled his fire. He took his seat in his usual place, laying, as was his wont, his cane on the floor on the right of his chair. He leaned slightly in that direction, his hand approaching the cane. It was supposed that he slept, and, after a while, some one drew nigh to wake him, when it was indeed found that he slept, but it was the sleep of death!

I remain truly and affectionately yours,

THOMAS F. DAVIES.

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SAMUEL COOPER, D. D.*

1744—1783.

Samuel Cooper was the second son of the Rev. William Cooper of Boston, and was born March 28, 1725. Having gone through his preparatory course, with great credit to himself, in a grammar school in Boston, he was admitted to Harvard College in 1739. Here he maintained the highest rank as a scholar, and gave proofs of a brilliant and sanctified genius, that, in the estimation of all who knew him, marked him for a career of no ordinary usefulness.

His venerable father died in 1743,—the same year in which he was graduated. As it was known that the son, in accordance not only with his father's wishes, but his own inclinations and convictions of duty, had determined to devote himself to the ministry, the church in Brattle Square, of which his father had been pastor, immediately fixed their eye upon him as his successor; and their wishes were fully seconded by those of their venerable surviving pastor, the Rev. Dr. Colman. It has been thought that Dr.

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* Clarke's Fun. Serm.—American Herald, Jan. 19, 1784.—Thacher's Cent. Serm.—Palfrey's Hist. of Brattle Street Church.—Lothrop's do.

Colman's wish on this subject was intimated in a sermon which he preached soon after the death of his first colleague, in which he said, "God forbid that I should cease to pray for you that *another Cooper* (I mean one like the deceased) be set over you in the Lord;—a man of learning, parts, and powers, such as this place so much wants and calls for." He was elected colleague pastor, December 31, 1744; but, on account of his youth and inexperience, he requested, as his father had done before him, that he might be excused from entering at once on *all* the duties pertaining to his office; and, accordingly, he preached but once in two weeks, until his ordination, which took place May 21, 1746. A few weeks before he was ordained, it is stated that "he gave in a sermon a confession of his faith to the general satisfaction of the audience." Dr. Colman preached the ordination sermon from Isaiah VI. 8.

During the period that intervened between his call and ordination. a malignant fever prevailed extensively in the congregation to which he had been called, and, for a considerable time, his labours were constantly required at the beds of the sick and dying. While this brought him acquainted with his flock, under the most interesting circumstances, and gave him early a place in their hearts as "a son of consolation," it was an admirable training for that part of pastoral duty; and he was ever afterwards greatly distinguished for the tenderness, judiciousness, and fidelity with which he discharged it.

Notwithstanding the whole charge of the congregation was soon devolved upon Mr. Cooper, by the death of his revered colleague, he showed himself fully adequate to meet the numerous claims that were made upon him; and while he was yet a mere stripling in years, he was regarded by the whole community as one of the burning and shining lights of his day. He attracted the attention of many of the first men, not only in this country, but abroad. The University of Edinburgh presented him with a diploma of Doctor of Divinity in 1767.

Dr. Cooper, if we may judge either from the testimony that has been transmitted to us by his generation, or from the few sermons of his that were published during his life, was well nigh unrivalled in the pulpit during the period in which he lived. With a fine commanding person, and a voice of great sweetness and power, he united a remarkable fluency of utterance, as well as grace and force of expression, and appropriateness and energy of thought, which never failed to arrest and hold the attention of his audience. What his religious views were may be inferred from the following extract of a sermon which he preached at the ordination of the Rev. Joseph Jackson[*] in Brookline:—"The knowledge we are to dispense to others is chiefly to be drawn from the Holy Scriptures; and, by conversing with them, we become acquainted with the peculiar doctrines of Christianity: such as the apostacy of human nature; the guilt and condemnation into which all men have fallen; the person and offices of the Redeemer; our pardon and justification through his obedience and sacrifice; the conditions of the covenant of grace; the nature and extent of that holiness without which no man shall see the Lord; and the necessity of the influences of the Holy Spirit to form us to it."

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[*] JOSEPH JACKSON was born in Boston; was graduated at Harvard College in 1753; was a Tutor there from 1758 to 1760; was ordained at Brookline, Mass., April, 9, 1760; and died in 1796.

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with Dr. Franklin and John Adams was one means of his becoming extensively known in France; and nearly every distinguished individual who came from that country to this, came recommended to him by one or the other of the American Ambassadors. Indeed his attachment to the French government was considered by many even of his political friends as excessive. while his religious friends regarded it with still stronger disapprobation No man rejoiced more heartily than he in the successful issue of the struggle, and few lent a more efficient aid to secure the glorious result.

It may be supposed that the extensive connection which Dr. Cooper maintained, in those troublous times, with the affairs of the State, must have been at the expense of neglecting, in some degree, the appropriate duties of his office, as a Christian minister; but there is the testimony of some of his parishioners, who have died within a recent period, that the minister always had the precedence of the politician, and that, while he was mingling freely in public and national concerns, he was also instant in season and out of season among his people. Though he had the polished manners of the Court, and had the ear of the ablest politicians of the country, he forgot not his superior dignity as a minister of the Gospel, and disdained not the humblest service which a minister is ever called to perform.

Dr. Cooper was connected with various literary and religious institutions, and was always found among the more active and influential members. He took a special interest in the Society for promoting the Gospel among the aborigines of our country. He was first Vice President of the American Academy of Arts and Sciences, instituted by the General Court of Massachusetts, in 1780. In every thing that promised to bless his country or his race, he was ready to enlist with others in a cordial co-operation.

His death occurred December 23, 1783. Like that of his father, it was occasioned by apoplexy, which continued for only a few days. In an obituary notice of him written by Governor Sullivan, and published in one of the Boston papers of that day, it is said,—

> "The nature of his illness which, from the first, he apprehended would be his last, was such as rendered him, some part of the time, incapable of conversation. He had, however, intervals of recollection: at these times, he informed his friends that he was perfectly reconciled to whatever Heaven should appoint, —willing rather to be absent from the body and present with the Lord; that his hopes and consolations sprang from a belief of those evangelical truths which he had preached to others: that he wished not to be detained any longer from that higher state of perfection and happiness, which the Gospel had opened to his view."

The sermon at his funeral was preached by the Rev. Dr. John Clarke. The following is an extract from it:—

> "Justly should I incur the censure of his friends, and greatly should I injure the memory of Dr. Cooper, should I not say he was a peculiar ornament to this religious society. His talents as a minister were conspicuous to all; and they have met with universal applause. You know with what plainness, and at the same time with what elegance, he displayed the grace of the Gospel. You know with what brilliancy of style he adorned the moral virtues, and how powerfully he recommended them to universal practice. When the joys of a better world employed his discourse, can you ever forget the elevated strains in which he described them? And his prayers,—surely they must be remembered, when his qualifications for the other duties of his office, and his many shining accomplishments, are forgotten. If those who constantly attended upon his ministry are not warmed with the love of virtue,—if they are not charmed with the beauty of holiness,—if they are not transported with the grace of the Gospel, must they not blame their own insensibility?
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There is reason to believe, that he adopted less of the technology of the school to which he belonged, than most other preachers of his day. The sermons which he has left, are distinguished for fine, bold conceptions, no less than for graceful and polished diction. His Discourse on the Commencement of the new Constitution of Massachusetts, in 1780,—which is perhaps the most finished of all his productions, is equally creditable to his talents and his patriotism; and it is impossible to read it, as indeed it is to read any of his printed productions, without perceiving that the author, in respect to style at least, was not a little in advance of his time.

Dr. Cooper could not be regarded as a man of very profound erudition, and yet he always kept up a familiar acquaintance with the classics, both ancient and modern. In 1774, he was chosen President of Harvard College; but he preferred the duties of the ministry, and declined the appointment without hesitation. He was, however, always zealously devoted to the interests of the College, and in 1767 was elected a member of the Corporation, in which office he continued during the rest of his life. He was particularly active, after the destruction of the College library by fire in 1764, in procuring subscriptions to repair the loss.

During a large part of Dr. Cooper's active life, the country was in a state of great political excitement; and he lived only long enough to pass through the stormy period of the Revolution. Few men of the day took a more active part than he in those exciting scenes. Fully convinced that our cause was the cause of righteousness, he enlisted in it all his wisdom, and energy, and perseverance. As early as 1754, he wrote an able and spirited pamphlet, entitled "*The Crisis*," against the project of an excise, which was favoured by many of his friends,—the whigs, and which, after having received the sanction of the Representatives, had to encounter, for a time, an unexpected opposition from the Governor. From the time of the Stamp Act to the Revolutionary war,—and indeed during the war, he contributed many most effective articles to the Boston Gazette, and the Independent Ledger. He was intimately associated with many of the leading whigs of the country; and probably there was scarcely a man in the State, whose counsels were more earnestly sought, or more respectfully and attentively considered. The celebrated letters of Hutchinson, which kindled such a flame against the British ministry and their government, were transmitted to him, that he might read them himself, and communicate them to certain friends, though with a strict injunction that they should not be made public. They were, however, published,—not through the fault, but greatly to the annoyance and mortification of Dr. Cooper, by an individual to whom he had confided them.

In proportion to the respect that was rendered him by the friends of liberty, was the odium that was heaped upon him by its enemies. In the spring of 1775, he, with some other distinguished patriots, was lampooned by the British officers in an oration pronounced in State street. He met frequent insults after this; and it was fortunate that he left the town before the Lexington battle, as he had rendered himself particularly obnoxious to the then existing authorities. From April 1775 to March 1776, his church was used as a barrack for the British soldiery, and it was recovered from this desecration only by their evacuation of the town. Meanwhile, he resided in one of the neighbouring towns, losing no opportunity to do good, either as a minister of Christ, or as a friend to his country. His intimacy with Dr. Franklin and John Adams was one means of his becoming extensively known in France; and nearly every distinguished individual who came from that country to this, came recommended to him by one or the other of the American Ambassadors. Indeed his attachment to the French government was considered by many even of his political friends as excessive. while his religious friends regarded it with still stronger disapprobation No man rejoiced more heartily than he in the successful issue of the struggle. and few lent a more efficient aid to secure the glorious result.

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"But the place in which I now stand was not the only theatre on which he appeared with such applause: in private also he displayed his talents for the office he sustained. With peculiar facility could he enter into the feelings of others, and adjust his conversation to the particular state of their minds. He could raise the bowed down, and encourage the feeble hearted. In the house of mourning he could light up joy. He could inspire those who were approaching the shades of death with Christian fortitude. And by expatiating on the mercy of God and the merits of a Saviour, he could revive those who were ready to despair. Thus various and accomplished his character, how justly are you affected on this occasion?

"However, the people of his charge are not the only persons who mourn this event. The death of their honourable pastor is a general calamity. It is severely felt by all our societies; and by that, in a particular manner,* which has been so long united with this church in a stated Lecture. It is felt by this town, which gloried in him no less as a citizen than a minister of the Gospel. It is felt by the University to whose honour and interests he was passionately devoted. The Governors of that learned Society will testify how ardently he laboured to raise it to superior eminence; and how he encouraged those sciences, the sweets *he* had so early and so liberally tasted. His death will be lamented by this Commonwealth; and most sincerely by some of the first characters in it. For with them he was intimately connected, and they distinguished him by every public token of respect.

"In one word, his death will be a common loss to these American States; for, as a patriot, he was no less celebrated than as a Divine. Well acquainted with the interests of the country, he constantly and ardently pursued them. But while, as a statesman, he discerned what would tend to our glory and happiness, as a minister of religion, he prayed it might not be hid from our eyes. And *you* can tell with what fervour he offered up his supplications.

"I might now descend to the more ornamental parts of his character. I might display him as the familiar friend and the entertaining companion. I might remind you of his correct and elegant taste, and that most engaging politeness which rendered him so agreeable in every private circle. But why should I aggravate a wound which already bleeds too much? Why should I call up the pleasing image of a person whom you shall see no more? Let me rather suggest those consolations which will enable you to bear your loss with Christian fortitude, and to sorrow not as those who are without hope."

Dr. Cooper published an Artillery Election Sermon, 1751; a Sermon before the Society for encouraging Industry, 1753; a Sermon at the General Election, 1756; a Sermon on the reduction of Quebec, 1759; a Sermon at the ordination of the Rev. Joseph Jackson, 1760; a Sermon on the death of George II, 1761; a Sermon at the Dudleian Lecture in Harvard College, 1775; a Sermon on the commencement of the new Constitution of Massachusetts, 1780.

Dr. Cooper was married to Judith Bulfinch, sister of Dr. Thomas Bulfinch of Boston, by whom he had two daughters,—Judith and Abigail; both of whom were married.

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* The First church.

JAMES COGSWELL, D. D.*

1744—1807.

James Cogswell, son of Samuel and Ann Cogswell, was born in Saybrook, Conn., January 6, 1720. In his childhood, his parents removed to Lebanon, where they remained till old age, when he took them to his house, and cheered their last days by the most exemplary filial attentions. He early evinced an uncommon love of learning, as well as regard for religion; and hence it was determined that he should have the benefit of a collegiate education. Having gone through the usual preparatory course, he was admitted a student in Yale College in 1738, and was graduated in 1742. Not long after this, he was licensed to preach the Gospel, and on the 28th of December, 1744, was ordained pastor of the First church in Canterbury, Conn.

In 1771, owing chiefly to divisions in the Society occasioned by the influence of the *Separatists*, Mr. Cogswell was dismissed from his pastoral charge. After preaching for some time at East Haddam, he received a call from the church and Society in Scotland, (Windham,) and having accepted it, was installed early in the year 1772.

When Mr. Cogswell entered the ministry, the great Whitefieldian excitement in New England had not passed away; and for many years after, the ministers and churches were not only divided, but strongly arrayed against each other, in their estimate of Whitefield's character and the results of his labours. What Mr. Cogswell's judgment of him was, may perhaps be inferred from the following extract from his diary for the year 1764:—"Feb. 13th.—A snow storm: Mr. Whitefield called at Col. Dyer's in the storm, and lodged there. I went down in the evening at the request of a number of people, and had considerable discourse with him. He professed much unconcernedness at the thought of death. He appeared a great enemy to Sandeman. He was gross in body, but poor in health, and declined preaching. I wish I may be so weaned from the world and ready to die as he professes to be. I can't think, however, there is the greatest propriety of being fond of speaking in such a manner to strangers. 14th.—Mr. Whitefield came along: people seemed very fond of gazing on him. He rode in his chariot with a gentleman—had a waiter to attend on him, and Sampson Occum, the Indian preacher, who rode on one of the horses, there being three to the chariot. Mr. Breck (of Springfield) and Mr. Whitney (of Brookline) came and dined here. Mr. Breck said he did not know but I was right in asking Mr. Whitefield to preach—however, believed he should not have done it."

Mr. Cogswell, though not directly engaged in the Revolutionary struggle, took a deep interest in it, and never hesitated to avow his conviction that our cause was a righteous one. In November, 1775, he visited the camp at Roxbury, where his son was stationed as a surgeon in the army, and he was greatly impressed by the fearful preparations which he saw making for the shedding of human blood. On the return of peace, he preached a sermon at Windham, (First parish,) on occasion of the celebration of this important event,—which was received with high approbation.

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* Strong's Fun. Serm.—Dr. Cogswell's MS. Diary.

In 1790, he was honoured with the degree of Doctor of Divinity from Yale College.

The infirmities of age began to be perceptible in Dr. Cogswell as early as 1795; though, for several years after this, he continued actively engaged in the duties of the ministry. But, in 1804, having become entirely incapacitated for labour, he removed to Hartford, to spend the evening of his life with his son, Dr. Mason Fitch Cogswell, an eminent physician of that place. Here he continued, the subject of the most devoted filial ministrations, while he was undergoing a gradual process of physical and mental decay. A circumstance occurred a short time before his death, remarkable alike as an intellectual phenomenon, and as an illustration of the power of Christian faith. His faculties seemed to have sunk in a common wreck; and his memory was so entirely gone that he had ceased to recognise even his own nearest friends. His son, standing at his bedside, asked him if he knew him; and he answered that he did not. He told him that he was his son, and asked him if he did not remember him, and again his answer was in the negative. He then asked him if he had ever heard of the Lord Jesus Christ; and instantly his countenance brightened up, and he exclaimed with an air of confidence and rapture—"Oh yes, He is my Saviour!" He died on the 2d of January, 1807, when he was within four days of having completed his eighty-seventh year. His funeral sermon was preached by the Rev. Dr. Nathan Strong, and was published.

He was married, soon after his first settlement, to Alice, daughter of Jabez Fitch of Canterbury. She died in the spring of 1772; and the next year he was married to Mrs. Devotion, the widow of his predecessor, and the daughter of Col. Lothrop of Norwich. The second Mrs. Cogswell was struck with paralysis on the 5th of December, 1795, and died the next day. He was subsequently married a third time to Mrs. Hibbard of Scotland. He had five children—all by the first marriage. His son, *James*, studied medicine, was a surgeon in the Revolution, and afterwards settled as a practitioner in the city of New York, where he was distinguished alike for his medical skill, and his earnest piety. He was a correspondent of the poet Cowper. He died in New York, in the prime of life, greatly lamented. *Samuel* was graduated at Yale College in 1777, and died in 1790. *Mason Fitch* was graduated at Yale College in 1780, settled as a physician in Hartford, where he stood for many years at the head of his profession, and was distinguished for his rare intellectual and moral qualities. He died in 1830.

Dr. Cogswell published an Election Sermon, 1771; a Sermon on the death of the Rev. Solomon Williams, D. D., 1776; a Sermon at the interment of the Rev. Samuel Moseley,* 1791.

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* SAMUEL MOSELEY was a native of Dorchester, Mass.; was graduated at Harvard College in 1729; was ordained pastor of the church in Hampton, Conn., May 15, 1734; and died July 26, 1791, aged eighty-three.

FROM THE REV. DANIEL WALDO.*

GEDDES, November 6, 1851.

Dear Sir: I can speak concerning Dr. Cogswell from a long and intimate acquaintance. He was not the first minister whom I remember in my native place—the first was the Rev. Mr. Devotion, concerning whom my memory has retained only some indistinct traces of his general appearance and manners, from which I should suppose he might have been somewhat aristocratic. Mr. Cogswell came there from Canterbury, while I was yet in my boyhood; and I knew him intimately during the rest of his ministry. I well remember being present at his installation. My father belonged to the sect of *Separatists*, who, at that period, made a good deal of noise in that part of Connecticut; but, notwithstanding that, he was always on familiar terms with Mr. Cogswell, and esteemed him highly as a neighbour and a minister.

Dr. Cogswell was particularly favoured, both in and out of the pulpit, in regard to personal appearance. He was a little above the middle height, rather spare than otherwise, with regular features, and an expression of countenance indicating a good intellect and a generous heart. In his manners he was at once dignified and courteous,—free from every thing that could give offence in the best society,—a fine model of an old school gentleman. In his social intercourse he was free and communicative, while yet you felt all the time that he was exceedingly modest. He abounded in anecdotes, but they were always illustrative and edifying, sometimes very humorous, but never approaching the undignified. He had the reputation (and I doubt not deservedly) of being a fine scholar. Indeed you could not have conversed with him, without perceiving at once, that he was a polished, well-informed, and amiable man.

His religious character was most exemplary. The cultivation of personal piety was evidently with him the paramount concern. There were incidents in his life, particularly towards its close, that showed that his religious affections did not become chilled even in the winter of old age, and that his Redeemer lingered last and longest in his grateful recollections.

As a preacher, I cannot say that he was eminent; and yet he was highly respectable,—as was indicated by the fact that he was appointed by the Governor to preach the Annual Election Sermon. Several of his sermons were published, from which you may see that he must have been among the better preachers of his day. In his religious opinions he was a Calvinist of the same school with the venerable Dr. Lathrop of West Springfield. His mode of delivery in the pulpit was somewhat colloquial, and usually not very animated, though he sometimes became considerably excited under the influence of particular circumstances. His sermons were generally written out, though he was capable of extemporizing with considerable ease and effect. He was accustomed to view things very much in detail, and sometimes perhaps might have been tediously minute. He preached a sermon pretty regularly every spring to young people,—I believe it was the same sermon without much variation,— in which he told them particularly how they ought to behave in the house of God, and took the young men to task for bestowing too many looks upon the young ladies. This sermon, I believe, was never heard without producing a smile. The most impressive sermon that I remember ever to have heard from him, was on the occasion of the death of a respectable young man, who, from some cause that no one could conjecture, committed suicide. His text was "Suppose ye that these Gallileans were sinners above all the Gallileans, because they suffered such things? I tell you nay; but except ye repent, ye shall all likewise perish." His admonitions against uncharitable judging on the one hand, and his exhortations to personal consideration and repentance on the other, were alike pertinent and solemn.

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* Chaplain to Congress, in 1856, in his ninety-fourth year.

Dr. Cogswell had some infirmities of both physical and moral constitution that interfered with not only his comfort but his usefulness. He was, I believe through life, subject to most distressing turns of headache, during which there would be, in the thickest darkness, a certain luminous appearance that never ceased to be startling to him. He was also constitutionally afraid of thunder-storms; and the approach of one,—no matter where or in what circumstances he might be,—would completely unman him. I think, however, I have heard that he got the better of this, to some extent, in his later years.

Dr. Cogswell was highly esteemed not only by his own people, but in the community at large. Indeed he was formed by nature, education, habit, to be a popular man. He was eminently prudent—knew better than most men when to speak, and what to say, and when to keep silence. Almost all who remember him have passed away; but all in whose memory he survives will, I am sure, testify that the picture that I have drawn of him, however imperfect, is in no wise exaggerated.

I am truly yours,
DANIEL WALDO

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MOSES PARSONS.*

1744—1783.

Moses Parsons was the youngest son of Eben and Lydia (Haskell) Parsons, and was born at Gloucester, Mass., June 20, 1716. He spent his early years at home. He entered Harvard College in 1732, and was graduated in 1736. After his graduation, he was engaged, for a few years, in teaching a school, first at Manchester, and afterwards at Gloucester; during a part of which time, he was prosecuting his theological studies under the direction of the Rev. John White, then minister of Gloucester. As a teacher, he was eminently successful; and in Gloucester particularly he rendered very important service to his pupils, as a spiritual guide. in a season of unusual attention to religion.

Shortly after he was licensed to preach, he was requested to preach as a candidate for settlement, in the parish of Byfield, then vacant by the death of the Rev. Moses Hale.† He responded affirmatively to their request, and commenced his labours on the 18th of March, 1744. After supplying the pulpit a few Sabbaths, he received a call to become their pastor; and having signified his acceptance of the call, was ordained on the 20th of June, 1744,—the day that completed his twenty-eighth year. The Sermon on the occasion was preached by the Rev. Mr. Wigglesworth, of Ipswich Hamlet, from Galatians I. 10.

Here Mr. Parsons held on the noiseless and even tenor of his way, during a ministry of nearly forty years. Besides a diligent discharge of those duties which were strictly professional, he evinced much public spirit in his efforts to promote the varied interests of humanity. In the establishment

*Tappan's Fun. Serm.—MS. from his descendants.

†Moses Hale was born in Newbury; was graduated at Harvard College in 1699; was ordained pastor of the church in Newbury, (Byfield parish,) November 17, 1706; and died in 1743.

of the Academy at Byfield under the will of Governor Dummer, he is said to have had a controlling voice; and it was chiefly through his influence that it was established on so desirable a basis, and that the celebrated "Master Moody" was placed at its head.

He was blessed with a fine constitution, and generally with vigorous health; and his death was the result of an illness of only a few days' continuance. He had attended a funeral at a distance from home, on a very inclement day, and took a violent cold that run into a lung fever, and after a few days terminated his life. He died on the 14th of December, 1783; and his funeral Sermon was preached by the Rev. David Tappan of Newbury.

He was married on the 11th of January, 1742-3, to Susanna, daughter of Ebenezer Davis of Gloucester, whose mother was the great granddaughter of the celebrated John Robinson, minister of the Puritan church that emigrated from Holland to Plymouth. They had nine children,—six sons and three daughters. Three of the sons were graduated at Harvard College, two of whom became lawyers and one a physician. One of them was the Hon. *Theophilus Parsons*, many years Chief Justice of Massachusetts, and one of the most eminent American jurists. After the death of Mr. Parsons, his widow removed to Boston, where she had resided some time previous to her marriage, and remained there till her death, which occurred on the 18th of December, 1794. Her remains were taken to Byfield for burial.

Mr. Parsons published a Sermon at the ordination of Joseph Dana at Ipswich, 1765; the Election Sermon, 1772; and a Sermon at the ordination of Obadiah Parsons.*

The following is an extract from a letter written by Mr. Parsons' grandson, Theophilus Parsons, Esq., Professor of Law in Harvard College:—

"In sentiments and doctrine I have always understood that my grandfather was what was then called, and would now be called, I suppose, orthodox, but with strong Arminian tendencies. Hence, probably, it happened that all of his children who lived until Unitarianism existed among us as a recognised sect, became Unitarians. They were four in number, including my father.

"I have also understood that he made no pretence to eloquence, and loved his home and his immediate duties without ever seeking,—and indeed rather avoiding,—any thing which might divert him from those duties or procure him any distinction. I should doubt if he had popular talents of any kind. But I have reason to believe that by his grave and courteous demeanour, his devotion to duty, and his excellent good sense, he exerted a very important influence in his neighbourhood.

"As an instance how times are changed, I may say that, on a salary of one hundred pounds lawful money, or $333.33, and a good farm attached to the premises, he educated three sons in Harvard College, without any assistance, (and they were all who wished to go,) and always lived liberally and easily, and entertained a great deal of company."

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* OBADIAH PARSONS was a native of Gloucester; was graduated at Harvard College in 1768; was ordained at Gloucester, November 11, 1772; was dismissed November 15, 1779; was installed at Lynn, February 4, 1784; was dismissed, so far as the action of the parish was concerned, February 22, 1790; returned to Gloucester, where he engaged in teaching a school, and remained there till he died, at the age of fifty-five, in the year 1801.

Mr. Tappan, in the Sermon occasioned by Mr. Parsons' death, thus sketches his character:—

"The God of nature had given him not only a most graceful and commanding presence, but a soul furnished with many excellent natural endowments;—the most striking of which were a correct and solid judgment, a quick perception, a fertile invention, a ready and easy flow of thought and expression, a remarkably steady and resolute temper, joined and softened by a very pleasant and sprightly vein, and a large share of the kind and tender sensibilities: these, improved and expanded by a liberal education, polished by a large acquaintance with mankind, refined and consecrated by Divine grace, enabled him to appear on the stage of the world in a very advantageous light, as the Gentleman the Christian, the Divine and the Preacher.

"If we trace his private life, we see a remarkable pattern of steady and uniform goodness. The uncommon firmness and inflexibility of his natural temper communicated its own complexion to his moral and religious character, and rendered it a most lively comment on those lines of the Poet—

> "A man resolved and steady to his trust,
> "Inflexible to ill, and obstinately just."

Having once deliberately settled his judgment or fixed his purpose upon any question, he maintained it with the most rigid immovable constancy, which nothing could shake, but the force of new light and conviction illuminating his understanding. Hence he always appeared the same good man, both at home and abroad, both in his most secret retirements and in the open face of day, both in the pulpit and the social circle. He always carried the gravity, the dignity, the prudent decorum of the Christian minister into his most cheerful hours and visits; and, though he often indulged his pleasant, enlivening humour among his friends, yet a nice and singular purity, innocence, and moderation ever presided over these sprightly sallies, and kept them at the greatest distance from the puerile jest, the boisterous laugh, the vain, indelicate mirth, which flow only from light, impure, or vulgar minds. It has been remarked by some of his intimate acquaintance, that he scarce ever dismissed the merriest topic, without raising from it, or mingling with it, some qualifying observation, or useful lesson of a moral nature. In short, he knew how to be familiar without meanness; sociable without loquacity; cheerful without levity; grave without moroseness; pious without enthusiasm, superstition, or ostentation; zealous against error and vice, without ill-natured bitterness; condescendingly affable to all, without the least sacrifice of his ministerial dignity.

"Another eminent stroke in his character was a peculiar and noble simplicity of heart, discovering itself in an honest, generous openness of language and behaviour. I never knew a person farther removed from every appearance of duplicity, whether deceitful flattery, low trick, designed falsehood, or artful disguise. His words and actions ever appeared to flow spontaneous from his inmost soul, and to speak its genuine language; insomuch that his real sentiments and feelings were almost visible and transparent in his frank, honest countenance, conversation, and deportment.

"With this was joined a warm, unaffected, enlarged benevolence, which, while it flowed out in good wishes and prayers for all mankind, embraced with a particular ardour the dear names of country, neighbourhood, acquaintance, friends, and nearest connections, and accordingly rendered him a zealous, patriotic advocate and fervent intercessor for the civil and religious interests of his beloved persecuted America; an obliging, useful neighbour and member of civil society; a kind, courteous, and very hospitable acquaintance; an entire, faithful, inviolable friend; and in all his domestic connections, as husband, parent, master, remarkably affectionate, condescending, and endearing.

"And as these virtues and accomplishments rendered him very amiable and respectable in the more private walks of life, so they threw a lustre round his public ministerial character; in which were combined the judicious and sound Divine, the evangelical, solid, affectionate, edifying, acceptable preacher, the prudent, compassionate, and faithful pastor, the wise and good casuist, the zealous, steady friend, defender, and promoter, of pure and undefiled religion, in opposition to growing error, delusion, and wickedness. In his sermons, he handled the great doctrines of the Gospel, not in a merely speculative or metaphysical mode, but in a manner studiously plain and practical; ever representing Christianity as a vital holy system, designed not to amuse or puzzle the head, but to sanctify the heart and life; and, in this way, through the mediation of Christ, to save the soul from death. He was very particular and faithful in suiting his public addresses to the various characters and circumstances of his flock; courageously reproving and endeavouring to alarm stupid, and bold transgressors, as well as applying the consolations of God to the contrite, dejected saint. He appeared to enter deeply into the afflictions of his people, and was very careful and happy in adapting his friendly counsels and prayers to their various distresses. He was very remarkable for a religious observation and improvement of Divine providence, not only in its uncommon dispensations, but even in its ordinary events; pointing his hearers for spiritual instruction to the various returning seasons, with their several influences and vicissitudes, the opening or conclusion of each revolving year, the beds of sick and dying, or the graves of departed neighbours and friends, and the like; thus calling in (like his great Master before him,) the world of nature, to join that of grace, in assisting and animating you and himself to adore and serve the God of both.

"I shall only add, he greatly excelled in the gift of prayer,—in a ready command of pertinent thoughts and expressions on every occasion; and could, with remarkable ease and propriety, adapt himself to the most peculiar and sudden emergencies. He appeared to have a high sense of the duty, importance, and advantages, of devotion; and was very exemplary, both in practising it himself, and in promoting it in others.

"It is natural to conclude that a character so estimable must have been very generally and highly respected. This conclusion was signally verified. He was both reverenced and loved by the large circle of his acquaintance; and the fragrancy of his good name reached to multitudes, who never saw his face or heard his voice.

"The preceding view of his life also leads us to expect a peaceful and honourable exit. The fact fully realized this expectation. His last hours were evidently cheered and brightened by those comforting reflections and prospects, which such uniform goodness, in connection with the faith of the Gospel, so naturally inspires. He declared the tranquillity he felt in the near views of his dissolution and his hope of shortly seeing *his dear Jesus* in Heavenly glory. And we trust this hope has not made him ashamed, but is exchanged for the beatific vision and enjoyment of that Divine Saviour, whom he affectionately served and preached in the Church below. The eye of Christian faith and charity beholds and salutes him as God's servant, still officiating, with seraphic vigour and transport, in some higher department in the Church triumphant."

JOHN TUCKER, D. D.*

1745—1792.

FROM THE REV. LEONARD WITHINGTON, D. D.

NEWBURY, Mass., March 3, 1848.

Dear Sir: I am afraid my last letter to you raised expectations which I shall imperfectly verify. You requested some account of Dr. Tucker, and I promised you some facts. But you must remember that time soon submerges the materials of biography. Nearly a quarter of a century intervened between Dr. T.'s death and my settlement in this place, and I have been here nearly thirty-two years. You know how the wake of the steam-boat on your own Hudson is soon effaced by silent gravitation, or succeeding flotilla, leaving on the quiet waters no record of the passing show. So perish the virtues and peculiarities of distinguished men.

JOHN TUCKER was the son of Benjamin and Alice Tucker. He was born in Amesbury, a town in this vicinity, on the Merrimack, September 19, 1719. His mother's maiden name was Davis. The circumstances of his youth are unknown. He had a mind which, I should suppose, would gradually unfold its powers. He was graduated at Harvard College in 1741. He was settled at Newbury, November 20, 1745, as colleague pastor with the Rev. Christopher Toppan.† The reaction against New-Lightism had already begun, and Mr. Toppan was not favourable to the warmth of the day. Tucker studied Theology with the Rev. Paine Wingate,[*] a clergyman of his native town.

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* Eames' Fun. Serm.—Coffin's Hist. of Newbury.

† CHRISTOPHER TOPPAN was a grandson of Abraham Toppan, one of the early settlers of Newbury; was a son of Peter Toppan, a physician who was killed by a fall; was born at Newbury December 15, 1671; was graduated at Harvard College in 1691; was ordained at Newbury, September 9, 1696; and died July 23, 1747, aged seventy-six. He was a physician as well as clergyman.

He married Sarah, daughter of the Rev. Mr. Barnard of Andover, by whom he had eleven children,—four sons and seven daughters. One of his sons, *John*, was Clerk of the Supreme Court of Massachusetts. Two very aged daughters now survive, and occupy the mansion house of their father.

Dr. Tucker lived in stormy times, and had a great deal of controversial skill. He was judicious,—not brilliant; though he had a considerable share of sly wit. Some twenty-two years after his ordination, the embers of discontent gathered to a blaze, and a disaffected party rose against him. A council was called, and the Rev. Aaron Hutchinson[†] of Grafton preached a sermon entitled "Valour for the Truth." Mr. Tucker commented on the council, and replied to the sermon. Hutchinson had given, or was thought to have given, occasion to doubt his own personal veracity; and Mr. Tucker, in his reply, remarks that the Reverend gentleman is very valiant for the truth, and it would be well if the truth could return him the same compliment. Some of his people happened to call on Hutchinson afterwards, and found him stripped of his clerical habiliments, and digging at the bottom of a well. "Really," said Tucker; "that was *veritas in puteo*." He was quick at a reply. On one occasion, some zealous New-Light overtook him on the public road. The gifted brother thought he must admonish the deficient parson—"Ah, Mr. Tucker," said he, "all your good works will never carry you to Heaven." "Very well," was the reply, "without good works *you* will never go thither." Perhaps not the first occasion when disjointed truth was restored to its integrity by a moiety from both sides.

His sermons were serious and solid; and at this day we can hardly detect the formidable heresy, (at least in his practical discourses,) which then gave the author his reproach and his fame. He was not remarkable for pathos as a preacher; but he was always didactic and judicious, and he gathered around him a select society of well-informed hearers. "His judgment," says Mr. Eames,[‡] in a sermon occasioned by his death, "was solid and penetrating. This seems to have been his prominent power—while the rest were excellent, this surpassed them all. Ideas lay clear in his mind, and in his composition were nicely arranged." He was fond of analytic sermons; that is, taking some character in the Old Testament, and analyzing it into its elements; like Bishop Butler's sermon on the character of Balaam. I have heard from the late Hon. Dudley A. Tyng, that, in such sermons, he was very interesting. His Election Sermon is said to have received a high compliment from the Earl of Chatham.

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[*] PAINE WINGATE was a native of Hampton, N. H.; was graduated at Harvard College in 1723; was ordained at Amesbury, June 15, 1726; and died February 19, 1786, aged eighty-six. He had a son of the same name, who was born at Amesbury; was graduated at Harvard College in 1759; was ordained at Hampton Falls, N. H., December 14, 1763; was dismissed March 18, 1776; afterwards went into political life, and became a member of the Senate of the United States, and Judge of the Supreme Court of New Hampshire; and died in 1838.

[†] AARON HUTCHINSON was born in Hebron, Conn., in March, 1724; and was graduated at Yale College in 1747. He was ordained second pastor of the church in Grafton, June 6, 1750. He was dismissed from the church at his own request, November 18, 1772, though the town refused to concur in the vote. He continued to reside in Grafton, supplying vacant churches in the neighbourhood, till 1775, when he purchased a farm in Pomfret, Vermont, and engaged to supply, for five years, the towns of Pomfret, Woodstock, and Hartford. On the 4th of July, 1776, he removed with his family of ten children to Vermont, and resided on his farm, preaching in the vicinity, often gratuitously, until his death. He died September 1, 1800, in his seventy-seventh year. During his whole ministerial life, he was never prevented from preaching by ill health, but two Sabbaths, and one of these was the Sabbath immediately preceding his death. Beside the Sermon already referred to, he published a reply to Dr. Tucker's Remarks, 1768; a Sermon preached at Grafton the Sabbath after the execution of Arthur at Worcester, 1768; two Sermons preached at Grafton on taking leave of his people, 1772; a Sermon preached at Northbridge, 1772; a Sermon preached at Pelham, 1773. He had a vigorous mind and a most retentive memory, was eccentric in his habits and unpolished in his manners.

[‡] JONATHAN EAMES was born at Wilmington, Mass., in 1730; was graduated at Harvard College in 1752; was ordained pastor of the church at Newtown, N. H., January 17, 1759; was dismissed in 1791; and died at Wentworth, in September, 1800, aged sixty-nine.

He was a Corypheus among the Arminians. He was a man of great skill in human nature. He *almost* created his party, and kept it. The elements were in existence before him—he brought them out and boldly defended the unpopular ground. "Never," says Mr. Eames, in the sermon above referred to, "was he known, I believe, through fear of man, to keep back in his preaching any thing of great and essential importance in religion. Indeed, from prudential reasons, he did not, from the beginning of his ministry, make a business of inculcating certain sentiments of his, relating to some controversial less important doctrines of our religion. But, upon his affairs taking such a turn as led him to think it was time to speak, he, at the hazard of his reputation as a clergyman, and consequently of his living, stood forth and held the sentiments up to view, in, I believe, a full and undisguised manner, and the event was happy." He did not shrink from the responsibilities of a champion. It could not be said that he concealed his sentiments. He was an open and avowed Arminian, and there is no proof that he deviated any farther from the accredited standards of the day. He had great reverence for the Scriptures, and full confidence in their plenary inspiration. Indeed, it was the fashion of his party to be always appealing from conventional formulas to the Divine word. When Dr. Chauncy's book on the final restoration of all men was sent him in manuscript, he was called upon by a young student in Divinity, for his opinion of it. "It is plausible," said he,—"it is a splendid piece of theoretic reasoning; but it has no foundation in the Scriptures." His hold on his people's hearts was great. He passed through all the fluctuations of paper money, (for it is said he once sent a wheelbarrow to the Treasurer to bring his quarter's salary home,) and he was generously supported by his people, and enabled to bring up a large family of children, educating two sons at College. His mild disposition may be estimated by a speech made to him by the Rev. Mr. Cary of the neighbouring church in Newburyport. "Brother Tucker," said Cary, "if ever I reach Heaven, I shall have a higher seat than you." "How so?"—was the reply. "It costs me very much to conquer my temper, and it costs you just nothing."

He received his diploma of Doctor of Divinity from Harvard College in 1787.

Dr. Tucker died March 22, 1792, aged seventy-three years.

The following is a list of his publications:—A Sermon preached at the ordination of Edmund Noyes,* as colleague pastor with the Rev. Mr. Cushing,† of the First church in Salisbury, Nov. 20, 1751. Four Sermons: The first delivered at a public Lecture, 1755; The second, on occasion of the late earthquake, 1756; The third, on the Scripture doctrine of the

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* Edmund Noyes was a native of Newbury; was graduated at Harvard College in 1747; was dismissed from his charge; and died July 12, 1809.

† Caleb Cushing was born at Scituate, was graduated at Harvard College in 1692; was ordained pastor of the church at Salisbury, Mass., Nov. 9, 1698; and died January 25, 1752, aged eighty.

Reconciliation of sinners to God, 1756; The fourth, on being born of God, 1756. A Thanksgiving Sermon, 1756. A Sermon at the ordination of Amos Moody,* 1765. A brief Account of an ecclesiastical council so called, convened in the First parish in Newbury; to which is annexed a Discourse upon Acts xx. 17–21; being a Minister's Appeal to his hearers as to his life and doctrines, 1767. Two Discourses occasioned by the death of the Rev. Mr. John Lowell, 1767. Remarks on a Sermon of the Rev. Aaron Hutchinson of Grafton, entitled "Valour for the Truth," 1767. The Rev. Aaron Hutchinson's Reply considered, 1768. A Letter to the Rev. James Chandler,† Pastor of the West church in Rowley, relative more especially to a marginal note or two in his Sermon preached at Newburyport, June 25, 1767, preparatory to the settling of a minister. A Reply to Mr. Chandler's answer in a second Letter, 1768. Remarks on the Rev. Mr. Chandler's Serious address to a Society at Newburyport, 1768. A Sermon preached before the Convention of ministers, 1768. Two Sermons preached to the First Society in Newburyport: The first on the Gospel condition of salvation; the second on the nature and necessity of the Father's drawing such as come to Christ, 1769. A Sermon preached at Cambridge on the anniversary of the election of Councillors, 1771. Remarks on a Discourse of the Rev. Jonathan Parsons of Newburyport, 1774. The validity of Presbyterian ordination: Dudleian Lecture at Harvard College, 1778. A Sermon delivered at Newburyport, on a day set apart by the First church to seek the Divine direction and blessing in the choice and settlement of a colleague pastor with the Rev. Thomas Cary, 1780.

Such are the surviving monuments he has left us of his perseverance and industry. These works, though not destined to be immortal, were read in their day with attention and effect. They still live in a traditionary influence, as the billows continue to roll beyond the reach of the gale that produced them.

Very truly yours,
LEONARD WITHINGTON.

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* AMOS MOODY was born at Newbury, Nov. 20, 1739; was graduated at Harvard College in 1759; was ordained at Pelham, N. H., Nov. 20, 1765; was dismissed from his pastoral charge, Oct. 24, 1792; and died March 22, 1819, in his eightieth year.

† JAMES CHANDLER was born at Andover in June, 1706; was graduated at Harvard College in 1728; was ordained minister of the Second parish in Rowley, Oct. 18, 1732; and died April 16, 1789, aged eighty-three. He published two Sermons preached at Rowley, 1754.

SAMUEL LANGDON, D. D.*

1745—1797.

FROM THE REV. RUFUS W. CLARK.

PORTSMOUTH, November 25, 1850.

My Dear Sir: In accordance with your request, I send you a sketch of the REV. DR. LANGDON, one of my predecessors as pastor of the North Church in this city,—a man greatly beloved by his people, and highly distinguished for his talents, learning, and piety. The materials for the sketch have been drawn from various sources,—no extended biography of him having ever been written.

Samuel Langdon was born in Boston of respectable, though not opulent, parents, in the year 1722. He early developed superior intellectual powers, and was sent to the North grammar school, where he applied himself diligently to his studies. Possessing an amiable disposition and winning manners, he was assisted by his friends in acquiring an education at Harvard College. Here he obtained a high reputation for scholarship, and, after having taken the full course, was graduated with honour, at the age of eighteen, in 1740.

Soon after his graduation, he removed to Portsmouth, N. H., where he took charge of a grammar school. As a teacher he was very faithful and successful, though his discipline was somewhat severe.

While he was engaged as a teacher, he pursued his theological studies and was licensed to preach. In 1745, while he was yet connected with his school, he was appointed Chaplain of a regiment, and was present at the taking of Louisburg. On his return from that expedition, he was invited by the North parish of Portsmouth (November 6, 1745) to assist the Rev. James Fitch, then far advanced in life, in the public services of the sanctuary. It was agreed that he should have liberty to continue his school, so long as Mr. Fitch should remain pastor of the church; and, on his removal, should become his successor.

There is a letter preserved from the Rev. Dr. Colman of Brattle street church, Boston, which must have been written sometime in 1746, testifying to Mr. Langdon's high character as a preacher, and rendering it somewhat probable that he had been heard by Dr. Colman's congregation, as a candidate for settlement. The following is an extract from the letter:—"Your kind and worthy services done to our church and congregation, when you ministered your month to us, command from me this just and very grateful acknowledgement of our obligation to honour you highly in the Lord for the gifts and graces of his Holy Spirit apparent to us in your holy ministrations. And although it has pleased God in such a wonderful manner to unite us in your younger brother, Mr. Cooper, yet, Sir, I will venture to promise that your name will be ever dear to our people and to me. I ask your continued prayers for us, and beg of God a great increase of grace and peace from God your Heavenly Father and from our Lord Jesus Christ, to render you long a blessing in your generation."

He was ordained at Portsmouth, February 4, 1747. At his ordination, the Rev. Mr. Cotton of Hampton offered the introductory prayer; the Rev.

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* Peirce's Hist. Harv. Coll.—Quincy's do.

Mr. Shurtleff[*] of the South parish in Portsmouth gave the Charge, and the Rev. Mr. Adams[†] of Newington gave the Right Hand of Fellowship and concluded with prayer. It was customary, at that day, for the pastor elect to preach his own ordination sermon; and Mr. Langdon doubtless conformed to that usage. At the time of his ordination, the number of communicants in the church with which he became connected, exceeded one hundred and sixty.

In 1765, he published an "Examination of Sandeman's letters," which was followed by a "Summary of Christian faith and practice." Dr. Eliot says,—"By his manner of expressing himself upon the person of Christ, he was charged with Arianism; but he always declared to the contrary, and professed himself a Trinitarian and also a Calvinist, in those points which were discussed at the Synod of Dort."

As a preacher and pastor he was much respected and beloved. His sermons were prepared with great care, and evinced no small ability. They were generally written in short hand, with the exception of the text, and here and there a brief passage, which was in an uncommonly fair and legible character. In the Piscataqua Association, consisting of twenty-five highly respectable, and some of them decidedly able, men, he was regarded as standing quite at the head. The University of Aberdeen conferred on him the degree of Doctor of Divinity in 1762; and, on the formation of the American Academy of Arts and Sciences, he became a member.

In 1774, he was invited to the Presidency of Harvard College. His people were reluctant to part with him; but, after consulting with his friends, and anxiously seeking the path of duty, he concluded to accept the appointment. The circumstances under which he entered upon the duties of his new position, were peculiarly trying. On account of the commotions of that period, the Government of the College deemed it expedient to omit the usual Inauguration services; and Mr. Quincy, in his History of Harvard University, remarks, that "the administration of Langdon, was a perpetual struggle with difficulties and embarrassments, amid the dangers of civil wars and the excitement of a political revolution." The pecuniary affairs of the institution were in a deranged state,—the rents and incomes being greatly reduced, and the revenue from other sources being very precarious. The undergraduates partook of the general excitement, and allowed political questions to interfere, in a great degree, with their studies. The removal of the General Court to Cambridge increased these disturbing influences, and added to the embarrassments of the officers of the College. President Langdon soon felt deeply the trials of his position, and being an ardent patriot, and bold to express his opposition to the British government, he could not avoid occasional collision with those students who sympathized with the tories. He endeavoured, however, to administer the government of the College with impartiality and justice, and his zeal and fidelity secured for him the respect of the community.

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[*] WILLIAM SHURTLEFF was a native of Plymouth, Mass.; was graduated at Harvard College in 1707; was ordained at New Castle, N. H., December 24, 1712; was dismissed in 1732, and was installed at Portsmouth, N. H., February 21, 1733. He published a Sermon at the ordination of Nathaniel Gookin at Hampton, 1739, and a Letter to those of his brethren in the ministry who refuse to admit the Rev. Mr. Whitefield into their pulpits, 1745. He died May 9, 1747, aged fifty-eight.

[†] JOSEPH ADAMS was born at Braintree, January 1, 1689; was graduated at Harvard College in 1710; was ordained at Newington, N. H., November 16, 1715; and died May 26, 1783, in his ninety-fifth year.

Being wearied with his complicated and arduous labours, he, on the 29th of August, 1780, announced to the Faculty his purpose to resign his office; and, on the next day, actually sent in his resignation to the Corporation. During the six years of his administration, the reports of the visiting committee speak uniformly of the satisfactory condition of the College; and the eminent talents, extensive learning, and devoted piety, of Dr. Langdon, placed him in a high rank among his contemporaries.

But he was not destined to remain long without stated employment. On the 18th of January, 1781, he was installed pastor of the church at Hampton Falls, where he passed the residue of his days, a rich blessing to his people, and happy in the possession of their confidence and affection.

In 1788, he was chosen a delegate to the State Convention, where he manifested great ability as a debater, and did much towards removing the prejudices that then existed against the Federal Constitution.

Dr. Langdon died November 29, 1797, having nearly completed the seventy-fifth year of his age. A large circle of relatives and friends to whom he was endeared by his private virtues, as well as his public services, mourned his loss.

The following is a list of Dr. Langdon's publications:—A Sermon at the ordination of Samuel M'Clintock, 1756. A Thanksgiving Sermon occasioned by the Conquest of Quebec, 1759. A Sermon at Windham, Me., at the ordination of Peter Thacher Smith, 1762. An impartial examination of Mr. Robert Sandeman's Letters on Theron and Aspasio, 1765. A Summary of Christian faith and practice, drawn up principally in Scripture language, 1768. Massachusetts Election Sermon preached at Watertown, 1775. Dudleian Lecture in Harvard College, 1775. A Sermon at the ordination of Edward Sprague,[*] Dublin, N. H., 1777. A Sermon on the death of Prof. Winthrop,[†] 1779. New Hampshire Election Sermon, 1788. Observations on the Revelations of Jesus Christ to St. John, 8vo. pp. 337, 1791. A Discourse delivered at Portsmouth before the Piscataqua Association, 1792. Corrections of some grand mistakes committed by Rev. John Cozens Ogden, 1792. Remarks on the leading sentiments of Rev. Dr. Hopkins' System of doctrines in a Letter to a friend, 1794.

In 1761, Dr. Langdon, in connection with Colonel Joseph Blanchard, prepared with great labour and published a map of the State of New Hampshire, which they inscribed to the Hon. Charles Townsend, his Majesty's Secretary of War, and one of the Privy Council.

[*] EDWARD SPRAGUE was born in Dedham in 1750; was graduated at Harvard College in 1770; was ordained pastor of the church in Dublin, N. H., Nov. 12, 1777; and died Dec. 16, 1819, aged sixty-nine. He was one of the most eccentric men of his own or any other time. He had a large estate which he bequeathed to his parish.

[†] JOHN WINTHROP was a son of Adam Winthrop, of Boston; was graduated at Harvard College in 1732; was appointed Hollis Professor of Mathematics and Natural Philosophy in 1738; and died May 3, 1779, aged sixty-four. In 1761, he sailed to St. Johns in Newfoundland to observe the transit of Venus over the sun's disk on the 6th of June, agreeably to the recommendation of Mr. Halley. The day proved clear and fine, and every way most auspicious to his object, and he had the satisfaction of observing a phenomenon which had never before been seen, except by Mr. Horrox in 1639, by any inhabitant of the earth. He was not only an eminent mathematician, but was profoundly learned in several other departments. He was also a devout and earnest Christian. The day before he died, he said,—"The hope that is set before us in the New Testament, is the only thing which will support a man in his dying hour. If any man builds on any other foundation, in my apprehension his foundation will fall." His accurate observations of the transit of Mercury in 1740 were noticed by the Royal Society of London. Beside these, he published a Lecture on Earthquakes, 1755; Answer to Mr. Prince's Letter on Earthquakes, 1756; Two Letters on Comets, 1759; an Account of several fiery Meteors, 1765; Two Lectures on the parallax and distance of the Sun, as deducible from the transit of Venus, 1769.

Dr. Langdon's publications, being most of them occasional, are now rarely met with; but those which I have seen indicate a vigorous mind, extensive knowledge, and ardent piety.

Dr. Langdon married Elizabeth, a daughter of Rev. Richard Brown,* of Reading, Mass. They had nine children, four of whom died in infancy. *Paul*, the second son who reached mature age, was graduated at Harvard College in 1770. One of Dr. Langdon's daughters was married to the Hon. David Sewall of York, and another to the Hon. John Goddard of Portsmouth.

This is the sum of what I have been able to gather in respect to President Langdon, after having diligently explored every source of information within my reach.

Yours very truly,

RUFUS W. CLARK.

JOHN CLEAVELAND.†

1745—1799.

John Cleaveland was a son of Josiah and Abigail Cleaveland, and was born at Canterbury, Conn., April 11, 1722. He entered Yale College in 1741, and remained there till a few weeks before the close of his senior year. While at home during the preceding vacation, he attended a meeting of Separatists in his native place, for which, on his return to College, he was required to make a confession. He justified himself on the ground that he was a member of the church, and that the meeting was attended by a majority of the church members, among whom was his father. Ebenezer Cleaveland, also of Canterbury, was involved in the same difficulty, and made the same defence. They were both expelled from College; though both were subsequently allowed their degree. The catalogue represents John as having graduated with his class in 1745, while the name of Ebenezer appears in the class of 1749. The latter was settled in the ministry at Gloucester, Mass., and died July 4, 1805. He published a Sermon entitled "The abounding grace of God towards notorious sinners," 1774.

John Cleaveland commenced preaching almost immediately after leaving College; and for about two years supplied a society of Separatists in Boston, who sympathized with the views and measures of the well known Rev. James Davenport, who, about that time visited New England. They invited Mr. Cleaveland to become their pastor; but he declined. A new church at Chebacco in Ipswich,—a secession from the Rev. Mr. Pickering's,‡ then recently formed, gave him a call to settle over them, which he accepted; and he was accordingly ordained on the 25th of February, 1747.

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* Richard Brown was born at Newbury, Sept. 12, 1675; was graduated at Harvard College in 1697; was settled in the ministry at Reading, June 25, 1702; and died Oct. 20, 1732, aged fifty-eight.

† Felt's Hist. of Ipswich.—Allen's Biog. Dict.—MS from Rev. Dr. Dana.

‡ Theophilus Pickering, son of John and Sarah Pickering, was born at Salem, September 28, 1700, and was graduated at Harvard College in 1719. In March, 1725, he was invited to assist Mr. Wise of Ipswich, who died a few weeks after, and having preached there with much acceptance for upwards of two years, he was ordained as pastor of the church on the 13th of October, 1727. He was a man of much more than ordinary talents; had a fine mechanical *genius*, and was particularly distinguished as a logician and a theologian. He had, on the *whole*, a successful ministry, though the latter part of it was embittered by dissensions among

The formation of the new church seems to have resulted, partly at least, from Mr. Pickering's refusal to invite Whitefield and Davenport into his pulpit, on the ground of their alleged irregularities. Mr. P. exerted himself to the utmost to prevent Mr. C.'s ordination; but to no purpose, as it was favoured by several of the leading ministers in the neighbourhood. Shortly after the ordination took place, Mr. P. published a pamphlet, entitled—"A bad omen to the churches in the instance of Mr. John Cleaveland's ordination over a Separation in Chebacco parish." This was immediately answered by Mr. C. in another pamphlet, entitled "A plain narrative by the new church." While Mr. P. was preparing a rejoinder, he was interrupted by a sudden illness, which terminated fatally on the 7th of October, 1747: his church, however, after his death, carried out his purpose, and completed what he had begun. In 1748, another pamphlet appeared, supposed to have been written by Mr. Cleaveland, entitled "Chebacco narrative rescued from the charge of falsehood and partiality." These pamphlets are all written with great spirit, and show that the minds of the several writers were stirred to their inmost depths.

In 1763, Mr. Cleaveland published an "Essay to defend some of the most important principles in the Protestant Reformed system of Christianity, more especially Christ's Sacrifice and Atonement, against the injurious aspersions cast on the same, by Dr. Mayhew, in a Thanksgiving Sermon." This drew forth from Dr. Mayhew "a Letter of Reproof to John Cleaveland," which is probably the most scathing piece of invective that ever came from his pen. It seems, however, neither to have silenced or intimidated Mr. Cleaveland, as he replied to the Letter without much delay. Mr. C. appears to have maintained somewhat of a controversial attitude, from taste or from circumstances, or from both, during a considerable part of his ministry.

In 1758, Mr. Cleaveland was Chaplain to a Provincial regiment at Ticonderoga, and was on the battle ground when Lord Howe was killed. The next year, he served in the same capacity in an expedition against the French, at Louisburg. In 1775, he was Chaplain to a regiment at Cambridge; and in 1776, went, on a short campaign, to New York. He had an eminently patriotic spirit, and shrunk from no sacrifice that promised to benefit his country. Not only by his professional services as Chaplain, but by various contributions to newspapers, he did much to encourage and further the great enterprise which had its issue in our national independence.

Mr. Cleaveland died after a short and painful illness, on the 22d of April, 1799. His funeral sermon was preached by the Rev. Joseph Dana of Ipswich, from II Kings, II, 12. The parish voted eighty dollars to defray his funeral expenses.

Mr. Cleaveland was married to Mary, the only daughter of Parker Dodge, of the Hamlet, (Hamilton,) July 31, 1747. She died of a cancer, April 11, 1768, in her forty-sixth year. In September, 1769, he was married to Mary, widow of Capt. John Foster of Manchester. She died at Topsfield,

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his people. In addition to the pamphlets growing out of Mr. Cleaveland's ordination, he published Letters to the Rev. N. Rogers and Mr. D. Rogers of Ipswich, &c., 1742; and a Letter to Mr. Whitefield and a neighbouring minister, 1745.

April 19, 1810, in her eightieth year. Mr. Cleaveland had seven children, —four sons and three daughters. One of his sons, *John*, born January 6, 1749-50, was prepared for admission to Yale College, but was prevented by ill health from obtaining a liberal education; and, after serving in the war of the Revolution, entered the ministry, and was ordained at Stoneham, Mass., October 19, 1785. He was dismissed October 23, 1794, and settled over the North parish in Wrentham in 1798, where he died, February 1, 1815, in his sixty-sixth year. He published a Sermon on taking leave of his people at Stoneham, 1794, and a Fast Sermon at Wrentham, 1812. Another son, *Parker*, was settled as a physician, at the age of nineteen, at Byfield; was the surgeon of a regiment during the first year of the war of the Revolution; was frequently a Representative in the Legislature, and died in February, 1826, aged seventy-four.

Besides the pamphlets already referred to, Mr. Cleaveland published a Justification of his church from the Strictures of the Rev. S. Wigglesworth of the Hamlet, and the Rev. Richard Jaques[*] of Gloucester, 1765; a Narrative of a Revival of Religion among his people in 1763 and 1764; an Attempt to nip in the bud the unscriptural doctrine of universal salvation, 1776; a Dissertation in support of infant baptism, 1784; a Defence of the Result of a late Council against Dr. Whitaker's Remarks, 1784; a Sermon at the ordination of his son at Stoneham, 1785.

I find in the Diary of the Rev. Dr. Cogswell, who was, for many years, minister of the parish in which Mr. Cleaveland spent his early life, the following entry, under date of October 26, 1766: "Mr. John Cleaveland preached for me to good acceptance in general. Some admired him. He was very loud and earnest, and preached without notes. His doctrines were good. The greater part of Separates went to hear him."

FROM THE REV. DANIEL DANA, D. D.

NEWBURYPORT, March 28, 1856.

My Dear Sir: So many years have clapsed since Mr. Cleaveland's decease, that you will scarcely expect me to furnish you a very minute account of him; and yet such recollections and impressions as I have concerning him, I am most happy to communicate to you.

Mr. Cleaveland was nearly six feet in height, was very erect, of great muscular strength, with a florid complexion and blue eyes. He was by no means a graceful preacher. His manner sometimes bordered on the rough and even the boisterous. Yet, as he uttered the encouraging as well as alarming truths of God's word, and as all evidently proceeded from a heart deeply imbued with love to Christ, to his truth and to the souls of men, his preaching was generally acceptable. In those good days, elegance in preaching was less in demand, and its absence less a topic of complaint, than in our fastidious times.

One circumstance pertaining to his preaching was peculiar. During most of his life, he took with him to the desk very brief and imperfect notes. In consequence of this, his preaching was often more earnest and declamatory than instructive. But in latter years, becoming more distrustful of his own powers, he wrote his sermons in full, and in reading confined himself to his notes. This change was, in view of his judicious hearers, quite an improvement; while others thought that the good man had lost a portion of his animation and zeal.

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[*] RICHARD JAQUES was born at Newbury; was graduated at Harvard College in 1720; was ordained at Gloucester, second parish, November 3, 1725; and died April 12, 1777, aged seventy-seven.

His prayers were congenial with his sermons. Without a careful and orderly arrangement of topics, they were the effusions of a heart in close communion with God, and carried with them the affections of his hearers, especially the most serious portion of them.

Mr. Cleaveland's character was uniformly exemplary. With him, love to the Saviour, and to the souls for which He died, was the absorbing sentiment. This was habitually manifest in methods altogether unostentatious, yet impossible to be misunderstood. He thus secured the conscientious approbation of the community generally, and the warm love of the pious. Though his life was spent, for the most part, in comparative seclusion, his good influence was felt much beyond the immediate sphere of his labours.

Believe me, as ever, most affectionately yours,

DANIEL DANA.

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NOAH WELLES, D. D.*

1746—1776.

Noah Welles was descended from a family of Welsh origin, who came to this country during the troubles under Charles the First. He was born at Colchester, Conn., January 23, 1718; was a son of Noah Welles, a respectable farmer of that town; and was the second of nine children. He entered Yale College in 1737, and was graduated in 1741. He was engaged in teaching a school at Hartford for some time after his graduation; and in 1745 accepted a Tutorship in Yale College, which he held for one year. Having received license to preach the Gospel, he was invited to settle over the church in Stamford, Conn. In due time he signified his acceptance of the call, and his ordination took place on the 31st of December, 1746. Here he continued in the quiet and faithful discharge of the duties of his office till his death,—December 31, 1776,—his ministry having continued just thirty years to a day.

He was chosen a Fellow of Yale College in 1774, and the same year received the degree of Doctor of Divinity from the College of New Jersey. President Stiles, in his diary, records the fact that, on the 13th of September, 1770, he delivered the *Concio ad Clerum*, in the chapel of Yale College, to a hundred and twenty ministers."

In 1763, he felt himself called upon to engage publicly in the discussions then pending respecting Presbyterian ordination. He published a discourse on the subject, which (I state it on the authority of an Episcopal clergyman) is characterized by "much calmness and thoroughness, and great candour and courtesy." The immediate occasion of the discourse seems to have been the withdrawal of a number of persons from the Congregational to the Episcopal communion, through the circulation of Leslie's argument on Episcopacy. This discourse, in connection with Dr. Chauncy's Dudleian Lecture, published about the same time, was replied to with acknowledged ability, by the Rev. Jeremiah Leaming, a missionary of the Church of England; whereupon, Mr. Welles published another pamphlet, which was subsequently reprinted, making nearly two hundred pages, octavo, which certainly displays great vigour of mind and power of argument, with not a little of controversial tact.

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* Alvord's Cent. Address.—Dwight's Travels, IV.—MS. from the Rev. J. R. Davenport.

In 1762, there appeared an anonymous pamphlet, which is understood to have been written by Mr. Welles, entitled "The real advantage which ministers and people may enjoy, especially in the Colonies, by conforming to the Church of England, faithfully considered and impartially represented, in a Letter to a young gentleman." He seems to have enlisted with much zeal in the Episcopal controversy, and among other objects to which his attention was specially directed, was the prevention of the appointment of a Bishop, or Bishops, for this country, before the Revolution.

In 1751, he was married to Abigail, daughter of Benjamin Woolsey, of Oyster Bay, Long Island. They had thirteen children, several of whom died young. Twelve of them were living at the time of his death. One of his sons was a surgeon in the Revolutionary army, and one of his daughters was married to the Hon. John Davenport of Stamford. His widow survived until the year 1811, when she died at the advanced age of eighty-one years.

Besides the controversial pamphlets already referred to, he published a Sermon preached at the General Election in Connecticut, 1764; and a Sermon occasioned by the death of the Rev. Noah Hobart of Fairfield. 1773.

The following testimony in respect to the character of Dr. Welles, is from the pen of President Dwight:—

> "Dr. Welles was early distinguished for his talents. His imagination was vivid and poetical; his intellect vigorous, and his learning extensive. His manners, at the same time, were an unusually happy compound of politeness and dignity. In his conversation, he was alternately sprightly and grave, as occasion dictated, and entertaining and instructive. At the same time, he was an excellent minister of the Gospel; exemplary in all the virtues of the Christian life; an able preacher; a wise ruler of the Church; and an eminently discreet manager of its important concerns. He was one of the three chosen friends of the late Governor Livingston of New Jersey, to whom he addressed, when young, a handsomely written poem, prefixed to his Philosophic Solitude."

ALEXANDER CUMMING.*

1747—1763.

Alexander Cumming was born at Freehold, Monmouth county, N. J., in the year 1726. His father was Robert Cumming, a native of Montrose, Scotland, a worthy man and a respectable merchant, who died at Freehold in 1769. The son received his academical education, partly at Freehold, and partly under the direction of his uncle, the Rev. Samuel Blair, at Fogg's Manor, Penn. He studied theology in his native place, under the direction of the Rev. William Tennent, pastor of the church with which he was connected. He was licensed to preach the Gospel by the Presbytery of New Brunswick, about the year 1747; and preached for some time at New Brunswick, as a stated supply. In 1750, the Presbyterian church in the city of New York had their attention directed towards him as a suitable person to become a colleague with their pastor, the Rev. Mr. Pemberton; and, on paying them a visit, he preached so much to their acceptance, that they gave him a unanimous call. He accepted the call, and was installed collegiate pastor of that church, in October, 1750.

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* Sewall's Fun. Serm.—Wisner's Hist. Disc.—Miller's Life of Rodgers.—Allen's Biog. Dict.—MS. from Hon. Ezekiel Bacon.

But the relation thus constituted proved neither so happy nor so permanent as was expected. The seeds of division in the church had previously been sown, and their bitter fruit soon began to appear. The congregation consisted partly of emigrants from Scotland and the North of Ireland, who favoured strict Presbyterianism, and partly of those who had emigrated from South Britain or from New England, whose sympathies were rather with the Congregationalists. In this state of things originated a sharp contention between the two parties, in respect to several matters of ecclesiastical order, and especially as to the question whether they should have ruling elders or only deacons, and whether they should continue to sing Rouse's (or, as it is commonly called, the old Scotch) version of the Psalms, or should, in accommodation to the more modern taste, introduce the version of Tate and Brady, or of Watts. Mr. Cumming, as well as his colleague, contrived, for a while, to keep aloof, in a good degree, from the controversy; though they no doubt had a preference for the modified system of Presbyterianism. At length, however, in 1753, they seemed to lose their neutrality; and they were loudly complained of for various minor departures from the authorized standards of the Church. These complaints against, not only the ministers, but a portion of the church, were laid before the Presbytery, and were by that body referred to the Synod of New York, which met in Philadelphia, in the beginning of October. The Synod, after hearing the reference, appointed a large and respectable committee to meet in New York, a few days after, to examine and decide upon the various matters that had been brought before them. The committee met accordingly; and, after a patient hearing of all the parties, entirely acquitted the pastors on each of the several charges preferred against them. The next day, however, Mr. Pemberton and Mr. Cumming both appeared before the committee of Synod, and requested a dismission from their pastoral charge. The request was founded on the unhappy state of things in the congregation, which seemed adverse to their future usefulness; and Mr. Cumming urged, in addition, the feeble state of his health, which rendered him inadequate to the full discharge of his ministerial duties.

Mr. Cumming's request was granted; and, on the 25th of October, 1753, he was regularly released from his pastoral charge. His dismission was accompanied with ample testimonials of his excellent character, and high ministerial standing.

As his health had so far improved as to justify him in undertaking another pastoral charge, he accepted a call from the Old South church, Boston, to become co-pastor with the venerable Dr. Sewall, who had, for many years, laboured in conjunction with the Rev. Thomas Prince. He was installed on the 25th of February, 1761. Here he laboured with much acceptance, and yet in much bodily infirmity, till the close of his life.

His last illness was so violent as to render him incapable of saying much to his friends. He retained his reason, however, to the last, and evinced the utmost tranquillity of mind in the prospect of his departure. He died August 25, 1763, aged thirty-seven years. His surviving aged colleague the Rev. Dr. Sewall, preached his funeral sermon on the succeeding Sabbath, from Philippians i. 21, which was published.

Mr. Cumming published a Sermon preached at his instalment at Boston, 1761; and Animadversions on Rev. Mr. Croswell's late Letter, &c., 1763.

Soon after his settlement in Boston, Mr. Cumming was married to Miss Goldthwait, daughter of Ezekiel Goldthwait, for many years Register of deeds in the county of Suffolk. After his death, she married his successor in the pastorate, the Rev. John Bacon.

The following testimony in respect to Mr. Cumming's character is from Dr. Sewall's Sermon occasioned by his death:—

> "He was an able minister of the New Testament, endowed with rich gifts from our ascended Saviour. He was an hard student, an excellent scholar; a scribe well instructed to the Kingdom of Heaven. It is true his lively, active soul dwelt in a crazy, feeble body: however, under his bodily weakness, he did willingly spend and was spent in his Lord's work. He was a man of prayer; and, in his addresses to that God who is the High and Lofty One, he lay low under an abasing sense of our meanness and vileness, and well expressed his entire dependance on the merits and intercession of Jesus, our Advocate with the Father.
>
> "He showed his esteem and value for these churches, and for the doctrines of grace exhibited in their Confession of Faith.
>
> "This man was a burning and shining light, who not only preached but lived the Gospel, holding forth the light in it in a conversation becoming the doctrines and precepts of our holy religion.
>
> "He showed his zeal for the Lord of Hosts, and against the prevailing errors and corruptions of the times wherein he lived.
>
> "He followed Christ bearing the cross; and, under returns of distressing pain, showed his patience and reverend submission to the will of his Heavenly Father. And although a Sovereign God took him from us in the midst of his days, yet he expressed himself to me as desirous rather to die than live; and to another, his hope and trust in Christ. But his pain was so great, there was not that opportunity to discourse with him which could be desired."

The following is from an obituary notice in the Massachusetts Gazette of September 1, 1763:—

> "The Father of Spirits was pleased to form him with superior intellectual abilities. His apprehension was quick and piercing; his imagination lively and fruitful; his judgment accurate and solid.
>
> "These gifts of nature were greatly improved by close thought and diligent study; and, being sanctified by Divine grace, were employed to promote the interests of religion.
>
> "He early devoted himself to the service of the sanctuary; and, in his public performances, you might discern the marks of a strong mind. It was easy for him to write on points that to others were intricate and abstruse: this might lead him to frequent discourses on such subjects. But even in these there were the evident traces of a serious spirit, deeply impressed with the great and important truths of religion.
>
> "His practical discourses were clear, animated and judicious; they evinced that he was himself well acquainted with the Christian temper; and, being delivered with a grave and striking elocution, they were adapted to reach and better the hearts of his hearers.
>
> "His conversation was amiable and useful: he was serious without affectation, and affable without levity or meanness. You saw at once the polite gentleman, the fair reasoner, the accomplished Divine, and the exemplary Christian.
>
> "Though he wanted not sensibility, he had a great command of his passions, not easily ruffled in his temper or betrayed to rashness in his expressions; knowing how to be firm and resolved, without losing the composure of his mind or the gentleness of his manners.
>
> "Honesty and uprightness were distinguishing parts of his character; he was a stranger to dissimulation himself, and abhorred it in others.
>
> "His religion was pure and substantial; free from the follies of superstition, or the reveries of enthusiasm.
>
> "His constitution naturally tender, was severely tried with frequent paroxysms of pain, which were of a threatening aspect; he bore these with Christian patience. When in moderate health, he was a pleasant companion, and went through the duties of his station with diligence and cheerfulness."

SAMUEL LOCKWOOD, D. D.

1747—1791.

Samuel Lockwood was descended from a highly respectable family, and was born at Norwalk, Conn., November 30, 1721. He was the son of James and Lydia Lockwood. He was graduated at Yale College in 1745. He pursued his theological studies under the direction of his brother, the Rev. James Lockwood, who had, at that time, been settled, for several years, as pastor of the church in Wethersfield.

An ecclesiastical society in Andover, Conn., having been formed in 1747, from the three towns of Coventry, Lebanon, and Hebron,—Mr. Lockwood, shortly after he was licensed to preach, was employed by that society as a candidate for settlement. He commenced his labours there about the beginning of 1748; and when the parish voted "to hire him to preach as a probationer," they passed this additional, and as it would seem at this day, superfluous, vote,—that "Mr. Lockwood may change with any orthodox minister, to preach to us when he shall see cause." Having, after the manner of those days, undergone a long probation among them as a candidate, he was ordained as pastor, February 25, 1749, O. S.,—the church having been constituted on the preceding day. The ordination sermon was preached by his brother, the minister of Wethersfield. He continued in the faithful discharge of the duties of his office, upwards of forty years. As he always lived in a retired country parish, there was little of incident in his history; and the little that there was, has nearly all passed away with the generation that was contemporary with him.

In 1790, he received the degree of Doctor of Divinity from Yale College. It is said that he was not flattered, but pained, by the honour; and that he expressed to some of his friends a deep sense of its worthlessness, and his regret that it had been conferred upon him. He was, however, warmly attached to the College; was one of its Fellows from 1777 to 1791; and made a liberal donation in aid of its library and philosophical apparatus.

In 1774, he was appointed to preach the annual sermon before the Legislature of the State; and though there is nothing in it to indicate remarkable powers of mind, it is nevertheless a judicious, patriotic, and well adapted discourse. It is the only acknowledged production of his that was ever printed.

In 1791, an enfeebled state of health obliged him to desist from his labours; and, by medical advice, he visited the mineral springs at New-Lebanon, in the hope that the waters might prove beneficial to him. But in this both himself and his friends were disappointed; for, after he had been there a short time, his disease assumed an aggravated form, and very soon the afflictive tidings came back to his people that he was no longer among the living. He died on Saturday the 18th of June, in the seventieth year of his age, and the forty-third of his ministry. His funeral was attended at New Lebanon, on the Monday after his death, by a large concourse of people, among whom were a number of the neighbouring clergy; and a sermon was preached on the occasion by the Rev. Mr. Benedict, from 2 Chron. XXIV. 15, 16. In a letter addressed to his wife a few days before his death, he says,—"Be not surprised that I tell you that you will see me no more in this world. I am very near death. A day or two more is all I can expect. I feel comfortably resigned and hope to sleep in Jesus. I recommend you, my dear, to the mercy of God in Christ Jesus as the only ground of hope. The Rev. Dr. Williams [of East Hartford] has been very attentive and exceedingly kind to me. As some little acknowledgment of it, I desire, when you see this, that you will make him a present of my best boots and spurs, my walking staff and wig. He will pay my debts here, if my cash holds out, and take care of the rest I have here. My love to my dear people. I hope to meet many of them in Heaven as my crown and joy. I hope and trust that you will meet me in Heaven and part no more." His remains were carried to Andover for burial, where they still repose in the bosom of his mouldering congregation. The hand of affection hath inscribed on his tombstone,—"He was a firm advocate for the doctrines of grace, and for evangelical purity in religion. He fulfilled the work of the ministry with ability, zeal, and faithfulness. To soundness in the faith he added exemplary piety and holiness of life."

I am not aware that there is any individual now living, whose recollections of Dr. Lockwood, are sufficiently intelligent and minute, to form the basis of a faithful sketch of his character. But, as I was myself a native of the parish which was the scene of his labours; as there was an interval of only four years between the time of his death and the time of my birth; and as I was constantly conversant, in the earlier part of my life, with those who had grown up or grown old under his ministry, I feel that I shall be in little danger of mistaking materially in respect to the more prominent traits that distinguished him. I have always heard him represented as a man of commanding influence in the sphere in which he moved. His person, his countenance, and especially his piercing eye and strong intelligent expression, together with his general bearing in society, were all fitted to command respect. Though he was ready enough to unbend on all suitable occasions, and at weddings particularly was always a most entertaining and welcome guest, yet he never forgot the dignity of his office, or suffered his people to forget the respect that was due to it. He moved about among them, not only as a spiritual guide, but as a father caring for his children. In the things of the *world*,—things pertaining to their ordinary vocations, he was wiser than they; and it was seldom that they appealed from his judgment or acted contrary to it. For their spiritual interests he evinced a watchful and exemplary regard. There were several seasons in the course of his ministry which were marked by special attention to religion, and by considerable additions to the church; and at the time of his death, no ecclesiastical society in the county was in a more flourishing state than that over which he had presided. Without ever taking an active part in the political concerns of the country, he was in principle a decided whig during the Revolution; and, as his manuscript sermons still in existence show, preached not unfrequently what might be called highly patriotic discourses.

As a preacher, he must have ranked much above mediocrity. His manner in the pulpit is said to have been marked by gravity rather than vivacity; and his sermons (as I know from the perusal of many of them in manuscript) were distinguished more for clear, strong, and well digested thought, than for beautiful conceptions, or an attractive style. His own congregation, I believe, generally regarded him as scarcely having an equal in the pulpit; for I well remember that the highest expression of approbation that I used to hear from some of the old people in respect to any minister, was, that he preached *almost* as well as Mr. Lockwood. His orthodoxy was that of the Assembly's Catechism; and even the speculations of Dr. Hopkins, which had begun to divide the churches in his day, he looked upon with strong disapprobation. During the earlier part of his ministry, he was accustomed to write his sermons at full length, and read them from the manuscript; but, after a while, he began to abridge, and continued to abridge more and more, until, before the close of his ministry, his whole sermon was not unfrequently brought within the limits of three or four small duodecimo pages; and he used to say that he could produce a sermon more satisfactory to himself in four hours, in the later period of his ministry, than in four days, at its beginning. In the neighbouring congregations, and in the State at large, he had a high reputation, especially for integrity and wisdom; and, as an evidence of it, I remember to have heard that the Rev. Mr. Colton, a worthy but eccentric minister of the neighbouring parish of Bolton, when he exchanged with Dr. Lockwood's successor shortly after his settlement, remarked in his sermon, with more frankness, and possibly more truth, than delicacy,—"There is not another such minister any where in these parts as the one you have lost."

Dr. Lockwood was married, not long after his settlement at Andover, to Anne May, of Wethersfield. They had no children. He, however, adopted and educated a son of his brother, the Rev. James Lockwood, of Wethersfield, to whom he had been much indebted in the early part of his course. Mrs. Lockwood died March 7, 1799, in the seventy-sixth year of her age.

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NATHANIEL TAYLOR.*

1748—1800.

Nathaniel Taylor, son of Daniel Taylor, was born at Danbury, Conn., August 27, O. S., 1722. He was graduated at Yale College in the year 1745, after which, he was occupied for some time in teaching a school, in Hampshire county, Mass. He commenced preaching at New Milford, Conn., about the beginning of 1748, and was ordained pastor of the church there, on the 29th of June following.

During the campaign of the year 1759, Mr. Taylor served as a Chaplain to a regiment of Connecticut troops, under the command of Col. Nathan Whiting, in and about Ticonderoga and Crown Point. Previous to this, and for many years after, he was in the habit of giving instruction in the languages to youths preparatory to their entering College. And his school became at one time so considerable, that in the class in Yale College that graduated in 1762, there were eight or ten who had been his pupils; and among them the late Rev. Dr. John H. Livingston of New York.

Mr. Taylor was a member of the Board of Trustees of Yale College from 1774 till his death,—a period of more than twenty-six years. He was remarkably punctual in his attendance at the meetings of the Board, and in various ways rendered important service to the College.

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* *Griswold's Fun. Serm.*—MS from Hon D. S. Boardman.

He was a zealous advocate of the American Revolution; and one of the ways in which he evinced this, was, by remitting to his people, during the contest, an entire year's salary. This fact the parish records show, under his hand, bearing date, April, 1779. After the establishment of the General Government, he was equally zealous to promote a spirit of due subordination, and quiet submission to the laws.

After having been for forty-one years sole pastor of the church at New-Milford, he requested that the parish would provide him a colleague. This request was cheerfully complied with, in the settlement of the Rev. Stanley Griswold.[*] After this, Mr. Taylor rarely preached in New-Milford, though he occasionally supplied the pulpits in the neighbouring towns for a considerable time.

Mr. Taylor's last illness was a long and tedious one. He died December 9, 1800, in the seventy-ninth year of his age, and the fifty-third of his ministry.

Mr. Taylor's publications, so far as is known, were limited to two sermons, namely:—a Sermon at Crown Point, at the close of the campaign, in 1762; and a Sermon at the ordination of the Rev. David Brownson,[†] in 1764. Both these Sermons evince a vigorous and cultivated mind, and the first breathes a spirit of lofty patriotism.

Mr. Taylor was married, February, 1749, to Tamar, daughter of the Rev. Daniel Boardman,[‡] first minister of New-Milford. She died in June, 1795. In March, 1797, he married Mrs. Zipporah Bennett of Huntington, originally a Miss Strong of Long Island. He had five children,—three sons and two daughters. Two of his sons, *Augustus* and *William*, were graduated at Yale College, but never engaged in any of the liberal professions. His eldest son, *Nathaniel*, was the father of the Rev. Dr. Nathaniel Taylor, Professor in the Theological institution connected with Yale College.

FROM THE REV. THOMAS ROBBINS, D. D.

HARTFORD, September 9, 1851.

Dear Sir: I cannot say that I was ever on terms of great intimacy with the Rev. Nathaniel Taylor, concerning whom you ask for my recollections; and yet I believe that my knowledge of him was sufficient to enable me to speak of him with as much minuteness as the nature of your object requires. He resided in the same county in which I was brought up, and was often at my father's house; and, when my father was absent for some time, about the year 1793, on a mission, Mr. Taylor supplied his pulpit. I attended his funeral in December, 1800; and, by request of the ministers who were present on the occasion, prepared an obituary notice of him, which was published in one of the newspapers.

Mr. Taylor, in person, was tall and erect, possessed an uncommonly vigorous constitution, and was active and graceful in all his movements. His countenance was expressive of great good nature and cheerfulness, and his general manner in society was altogether engaging. Though he was abundant in his manifestations of good humour, he did not lose sight of the dignity of his profession, and never, that I am aware, acted inconsistently with it. He made himself especially acceptable to children.

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[*] STANLEY GRISWOLD was graduated at Yale College in 1786; was ordained at New Milford in 1790; was dismissed in 1792; went into political life, and was a member of the Senate of the United States from Ohio in 1809, and died in 1815. He published a Discourse delivered at New Milford, 1800; a Discourse occasioned by the death of the Rev. Nathaniel Taylor, 1800; Overcome evil with good: A Sermon preached at Wallingford before a numerous collection of the friends of the Constitution, Thomas Jefferson President, and Aaron Burr Vice President, 1801; The good land we live in: A Sermon at Suffield, 1802.

[†] DAVID BROWNSON was graduated at Yale College in 1762; was ordained pastor of the church in Oxford, Conn., in 1764; was dismissed in 1779; and died in 1806.

[‡] DANIEL BOARDMAN was born at Wethersfield, was graduated at Yale College in 1709; went to preach as a candidate at New Milford in 1712; was ordained there, November 21, 1716; and died August 25, 1744, in his fifty-eighth year.

As a preacher, I should say that he held a high rank. His preaching was generally of a plain and practical cast, fitted to edify both the humbler and the more intelligent classes. He wrote in a clear, nervous style, as the two printed sermons of his that remain, sufficiently indicate. He had a fine, manly voice, and his manner in the pulpit, while it was free from all artificial airs, was well fitted to awaken and hold the attention. In his intercourse with his people, he was always affectionate and condescending, and seemed to have an eye as well to their temporal as their immortal interests.

Mr. Taylor's Theology was not after the strictest form of Calvinism, though it was undoubtedly in the main Calvinistic. I suppose he sympathized much more with President Stiles than with Dr. Bellamy ; with both of whom he was contemporary, and, I believe, more or less intimately associated. I am not aware that he was ever charged, by any religious party, with any thing like a tendency to extremes.

His influence as a member of society was excellent. He emphatically studied the things that make for peace. If he knew of the existence of any thing like dissension in a neighbourhood, or between two individuals, he could not rest until every thing in his power was done to terminate it. He was a man of excellent business habits, exact in keeping all his engagements, economical in his expenditures, and yet liberal in dispensing to needy objects. No one was more earnest than he in enjoining habits of temperance and industry. As an instance of his providence in respect to the future, I may mention the fact that he was greatly interested, not only in the general cultivation of the land, but especially in the growth of various kinds of fruit trees. In short, his whole influence was adapted to improve the physical as well as intellectual and moral condition of society. Though half a century has passed away since he went to his rest, his fine person, his benign aspect, his urbane manners, his good humour, and his agreeable and useful bearing, both as a minister and a friend, return upon me in all the vividness of fresh recollection ; and I really am not sorry that your request has directed my thoughts into so grateful a channel.

Yours very faithfully,

THOMAS ROBBINS.

EZRA STILES, D. D.*

1749—1795.

Ezra Stiles was born at North Haven, Conn., December 10, 1727. His paternal ancestor, John Stiles, came from Bedfordshire, England, in 1634, bringing with him his infant son, of the same name, and settled in Windsor, Conn., the following year. His son, named also *John*, had fourteen children, two of whom, *Isaac* and *Abel*,† were ministers of the Gospel. *Isaac*, father of the subject of this sketch, was born at Windsor, 1697; was graduated at Yale College in 1722; was settled in the ministry at North Haven, Conn., November 11, 1724; and died May 14, 1760. He was married in June, 1725, to a daughter of the Rev. Edward Taylor of Westfield, Mass., who died December 15, 1727, five days after the birth of *Ezra*, her only child. He published the Connecticut Election Sermon, 1742; and a Sermon at New Haven, preached at the desire of Col. Nathan Whiting, 1755.

Ezra Stiles had from his infancy extremely delicate health,—a circumstance, which, while it kept him from the more vigorous exercises of boyhood, may have conduced to that intellectual activity which so greatly distinguished his subsequent life. At the age of nine years, he began the study of Latin; and, under the instruction of his father, was prepared, at twelve, for admission to Yale College. He did not enter, however, until September, 1742, when he was in his fifteenth year. He found an able instructor and faithful friend in his principal Tutor, Mr. (afterwards Judge) Darling of Woodbridge. In consequence of the partial failure of the pecuniary means, which had been provided for his support in College, he was thrown, in some degree, upon the patronage of friends; but his amiable disposition and promising talents soon secured to him all necessary aid. He completed his collegiate course at the age of nineteen, with the reputation of being one of the most accomplished scholars that had ever left the institution.

In November following, he made a public profession of religion, and became a member of the church at North Haven, of which his father was pastor. Soon after this, he returned to New Haven, that he might again enjoy its literary society, and avail himself of the advantages of the College library. He found here a delightful home in the family of Capt. (afterwards General) David Wooster. Devoting himself assiduously to study, he now drew up a series of rules for the conduct of his life, which, recognising himself as a "citizen of the intellectual world, and a subject of its Almighty Lawgiver and Judge," closed with the resolution "I shall, from this time, devote my life to the service of God, my country, and mankind."

In 1749, two years after his graduation, he was chosen a Tutor in Yale College,—an appointment in which he rejoiced, as he said,—"not so much for the honour of the office, as for the advantage of a longer residence at that seat of the Muses."

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* Dana's Fun. Serm.—Holmes' Life of Stiles.—Baldwin's Annals of Yale College.

† **Abel Stiles** was born at Windsor, Conn.; was graduated at Yale College in 1733; was Tutor there in 1736 and 1737; was ordained pastor of a church in Woodstock, July 27, 1737; and died July 25, 1783, in the seventy-fifth year of his age.

Dr. Franklin, having already made his first experiments in electricity, sent, soon after, an electrical apparatus to Yale College. The philosophical tastes and previous studies of Mr. Stiles had prepared him to appreciate and profit by the gift. In connection with one of his fellow Tutors, he entered with great zeal upon this new field of philosophical investigation, and performed the first electrical experiments ever made in New England. At the same time, having previously devoted himself to the work of the Christian ministry, he did not neglect his Theological studies. He was licensed by the New Haven Association of Ministers, and preached his first sermon at West Haven, in June, 1749. At the ensuing Commencement, he received the degree of Master of Arts, and pronounced a Valedictory oration.

In April, 1750, he made a journey to Stockbridge, and visited the Housatonnoc tribe of Indians. He preached among them with such acceptance and success, that he was earnestly solicited by the Society for propagating the Gospel among the Indians, to take charge of the Mission there, recently vacated by the death of the Rev. John Sergeant,—a proposition which the state of his health obliged him to decline. In December of that year he pronounced an elegant Latin oration on the death of Governor Law. In 1752. fifty years from the first Commencement of Yale College, at the request of the President of the institution, he delivered a Half-Century oration in Latin. He was invited, the same year, to settle in the ministry at Kensington, Conn., but, finding his strength yet unequal to the duties of the pastoral office, he declined the invitation. Continued ill health, in connection with other circumstances, led him at length to turn his attention to the profession of Law. He took the Attorney's oath at New Haven in 1753, and, for the two following years, practised at the bar. During this period, he made himself familiar with the great principles of natural and national law, and laid the foundation of a political and legal knowledge, which was of great service to him in after life.

At the College Commencement in 1753, he delivered a Latin oration commemorative of the celebrated Bishop Berkeley, who had been a warm friend and benefactor of the institution. Finding that his health was not yet confirmed, he resolved to make an effort for its complete restoration, and spent the greater part of the subsequent summer and autumn in journeying on horseback. He attended the annual College Commencements both at Cambridge and at Princeton, and received from President Holyoke of the former institution the degree of Master of Arts. In February, 1755, he pronounced a Latin oration in honour of Dr. Franklin, on occasion of his visiting New Haven, and he now commenced an acquaintance with that great man, which grew into a cordial friendship that was terminated only by death. In April following he was invited to preach to the Second church in Newport, R. I.; and, with the hope of improving his health, he accepted the invitation: the result was that he received a unanimous call to become their pastor. This call occasioned him great embarrassment; as he had previously determined to continue in the profession of the Law, and had gone to Newport without any idea of devoting himself permanently to the ministry. But the advice of his friends, combining with his own ultimate views of usefulness and duty, led him at length to accept the invitation, and he was accordingly ordained on the 22d of October, 1755. His venerable father preached on the occasion from 2 Tim., I: 1. "Thou therefore, my son, be strong in the grace which is in Christ Jesus."

From a "birth day memoir" written by Mr. Stiles in 1767, it appears that the years which passed between the completion of his collegiate course and his settlement in the ministry, embraced the most critical period of his whole inner life. During a great part of this time, his mind was much distressed with doubts respecting the fundamental doctrines of religion. "I had not indeed a disbelief," said he, "but I was in a state of skepticism, and ardently sought a clear belief of the being and attributes of God." A thorough examination of Dr. Clarke's "Demonstration," and, above all, attention to the structure of the surrounding world, established him in this particular; but, in 1750, a conversation with a young gentleman of his acquaintance excited in his mind serious doubts respecting Revelation itself. "These," says he, "cost me many a painful hour. By this time I was so thoroughly acquainted with the Scriptures, that I had no doubt whatever of the fundamental doctrines of Revelation; but I had strong doubts whether the whole was not a fable and a delusion." Having no friend near from whom he could seek counsel and assistance, and his doubts still increasing, he was led to the determination to lay aside preaching altogether; and his infirm health seemed to furnish an apology for his doing so. He did not, however, rest in this state of doubt and darkness. He applied himself with new diligence to the study of the Bible. He earnestly sought light and direction from above. He endeavoured to live in conscientious obedience to the Divine requirements. And pursuing this course, his doubts at length entirely left him. He counted it a signal interposition of Divine Providence, that, just as he had emerged from the darkness of skepticism, the unexpected call of the church in Newport opened a way for his immediate settlement in the Gospel ministry.

Mr. Stiles was married, in February, 1757, to Elizabeth, daughter of Col. John Hubbard of New Haven, a lady every way worthy of his confidence and affection, and whose judicious management of his household left him with his whole time for literary pursuits and pastoral duties.

During his residence in Newport, he devoted himself assiduously to the work of the ministry, as well as to those literary and scientific investigations in which he so greatly delighted.

Nothing seemed to escape the attention of his inquisitive mind. He wrote a letter in Latin to the Principal of the Jesuit's College in Mexico, to ascertain what discoveries had been made on the American Continent North of California. By means of a correspondent in London, he endeavoured to obtain the earliest intelligence of European travel and discovery on the Northwest coast. Meeting with a learned Jew from Syria, he wrote in Latin to a Greek ecclesiastic in that country, to obtain, if possible, an exact geographical description of Palestine, a map of the region, and an account of the religious rites and political condition of the inhabitants of Central and Southwestern Asia. He directed his attention to the character and customs of the North American Indians,—commenced a course of experiments in chemistry, and, having received Fahrenheit's thermometer from Dr. Franklin, he began a series of meteorological observations, which he continued with little interruption till his death. In 1765, he wrote to the Principal of the University at Copenhagen, making inquiries concerning ancient manuscripts, which had been recently brought from the East, and deposited in that institution; and the year following he addressed a letter to a gentleman, who, for thirty years, had resided in Hindostan, requesting information concerning the Hindoo Shasters, and the manuscript copy of the Pentateuch, supposed to be possessed by the Jews in Cochin China.

In 1765, he received the degree of Doctor of Divinity from the College of Edinburgh; in 1780, from Dartmouth College; and in 1784, the same degree, as also that of Doctor of Laws, from the College of New-Jersey.

In 1767,—having entered the fortieth year of his age, he began the study of the Hebrew language, and pursued it with such success, that, in a single month, he read the whole book of Psalms, and translated it into Latin. He began, almost immediately after, the study of other Oriental languages.

Amid these literary occupations, he did not neglect the more immediate duties of his profession. Though the early years of his ministry seem to have passed without any very marked success, we find him writing to Dr. Welles in 1766—"I am stationed in a very difficult part of my Lord's vineyard,—though, I thank God, with great tranquillity and happiness in my flock." The year 1770 appears, however, to have been one in which a more than ordinary blessing attended his labours. A considerable number were added to his church,—a fact to which he alludes in his diary with many expressions of gratitude. He began, the same year, a series of monthly meetings among the members of his church, for their personal religious improvement,—an exercise which he continued until the final dispersion of his congregation in 1776. He interested himself in the welfare of the coloured members of his flock, and often assembled them for religious instruction in his study.

In the year 1773, Dr. Stiles formed an acquaintance with a learned Jewish Rabbi,—Isaac Carigal, who had travelled very extensively, and had then recently settled in Newport. He found in him not only a literary, but a personal, friend, with whom he kept up an active correspondence in Hebrew, for several subsequent years.

But neither his intellectual activity, nor his deep interest in the spiritual welfare of his people, could exempt him from severe trials. A foreigner, who, during the Doctor's absence on a journey, had been admitted to his pulpit, and who, on account of his suspicious character and offensive doctrines, was discountenanced by him on his return, had ingratiated himself with a portion of the congregation, and excited them against their pastor. The circumstance is chiefly important, as it beautifully illustrates Dr. Stiles' Christian spirit. Convinced that God has wise ends in letting loose the disturbers of Zion's peace, he was led carefully to examine his conduct and preaching, to find out, if possible, wherefore it was that God was thus dealing with him; while he endeavoured to resign himself quietly to the Divine will, and commit himself and his people wholly to the Divine guidance. "I have no more any dependance," says he, "on my own prudence, or on the stability of the affections of man, but rely alone on God."

He was soon after called to drink deeply of the cup of domestic sorrow. His wife, whose private virtues and extensive charities had won the respect and affection of all who knew her, died of a pulmonary affection, May 29, 1775. In 1782, he was married, a second time, to Mrs. Mary Checkley, widow of William Checkley of Providence,—who survived him. He had eight children,—all by the first marriage; one of whom, *Ezra*, was graduated at Yale College in 1778, and died in North Carolina, August 22, 1784.

The disturbed state of public affairs must, however, have diverted his mind, in some degree, from his personal afflictions. The war of the Revolution had now begun. In consequence of the exposed situation of the Atlantic towns,—Newport particularly, many of the inhabitants left their homes. And though Dr. S. removed with his family to Dighton, he still continued his ministrations to the remnant of his flock at Newport, until the occupation of the town by the British troops. His congregation being now entirely broken up, he received several earnest solicitations to engage elsewhere in ministerial labour. In April, 1777, he acceded to the unanimous request of the North church and society in Portsmouth, N. H., to become their pastor. He removed thither the following month; but had hardly begun his labours, when he was called, in the providence of God, to enter upon a field of more extensive usefulness.

The Rev. Dr. Daggett having recently resigned the Presidency of Yale College,—the eyes of the Corporation turned at once to Dr. Stiles, as the most suitable person to fill the vacant office. On the 27th of September, he received official notice of his election; but, unwilling to act in so important a matter without mature deliberation, he took a journey to Connecticut, and, on the 5th of November, met the Corporation of the College. The day following, they unanimously elected him to the Professorship of Ecclesiastical History, in connection with the Presidency. After much deliberation, he accepted the appointment of both President and Professor; and, having removed with his family to New Haven in June, 1778, he entered at once upon his official duties. The ceremony of his inauguration took place on the 8th of July; on which occasion he delivered a learned and brilliant Latin Oration.

Dr. Stiles brought to his new field of labour that untiring industry and activity for which he was so much distinguished. He gave instruction to the students in Hebrew, and other oriental languages. He commenced a course of public Lectures on Ecclesiastical History, which he continued weekly, with little interruption, till the time of his death. On the decease of Professor Daggett in 1780, he discharged the duties of the Professor of Divinity; besides which, he gave, each week, one or two dissertations on some philosophical or astronomical subject. In addition to these labours,—Professor Strong being absent from the College, and there being a temporary vacancy in the Tutorship,—beside his daily instruction of the senior class, he now attended a daily recitation of the junior class in philosophy. In effect, therefore, he filled three Professorships and the Presidency at the same time.

In consequence of the unsettled state of the country, the annual Commencement of the College was not held in public till 1781. On this occasion, it being the first after his accession to the Presidency, Dr. Stiles delivered, in the morning, an oration in Hebrew on Oriental literature, and in the afternoon, introduced the usual performances with an oration in Latin. The College began now rapidly to grow in public favour, and the number of students was greater than it had been for many years.

Controversies respecting the Constitution of the College had existed in the State for many years; and, while they rendered the institution unpopular, had greatly impaired its usefulness. On the one hand, it was contended that the Legislature had a right to appoint a Board of Visitors to examine into the condition of the College, and either rectify such abuses as they should find there, or report them to the Assembly; and, on the other hand, this was denounced as an unreasonable and illegal interference. In this state of affairs, the Legislature had steadfastly refused to render the College any pecuniary assistance ; and, though its committees had not been backward, from year to year, in proposing alterations of the College Charter, they never could be brought to any thing definite as to the amount of aid which the Legislature would afford the College, as a compensation for sharing in its internal management, or as an earnest of future favour.

From his first taking the Presidential chair, he was anxious to secure an arrangement by which some of the prominent civilians in the State should be associated with the Fellows in the management of the institution; and, in 1792, chiefly through the influence of the Hon. James Hillhouse, such an arrangement was finally made.

It will readily be supposed that, with his ardent zeal for civil and religious liberty, Dr. Stiles was a devoted friend to the cause of American Independence. His far-reaching mind led him, as early as 1760, to anticipate the coming struggle and its glorious results. In a sermon delivered on occasion of the capture of Montreal, and the reduction of Canada,—he has these prophetic words in respect to our country:—"It is probable that in time there will be formed a Provincial Confederacy, and a Common Council, standing on free provincial suffrage ; and this may in time terminate in an Imperial Diet, when the imperial dominion will subsist, *as it ought*, in election." He lived to see the "Imperial Diet" realized in the Continental Congress.

On Friday, May 8, 1795, President Stiles was seized with a violent bilious fever, which he was soon convinced would terminate in death. But for this event he was not unprepared. "I do not doubt," said he, "the sufficiency of the Redeemer, or the mercy of God ; but the want of purity makes me afraid to appear before a God of *infinite* purity." This fear, however, did not long distress him. He continued indeed to pant after more of the holiness of Heaven ; but his views of the upper world grew brighter, the nearer he approached it. On the afternoon of Tuesday, the 12th, he took an affecting leave of each member of his family, who was present, and sent dying messages to his absent children. To two students of College, he said, as he called them to his bedside,—"Above all, seek religion, read the Bible, and follow the example of Christ. What I now say to you, I say to all College. Tell the scholars what I tell you, that I wish them happy, and hope they will have a better President than I have been." He survived till about six o'clock in the evening, and then, in perfect tranquillity, breathed his last. His funeral was attended on Thursday following, when the Rev. Dr. Dana preached a sermon, which was afterwards published.

The following is a list of Dr. Stiles' publications:—A Funeral Oration in Latin on Governor Law, 1751. A Discourse on Christian Union, preached before the Congregational ministers of Rhode Island, 1760. A Sermon at the installation of the Rev. Samuel Hopkins, 1770. A Latin Oration on his induction to his office as President, 1778. A Sermon on the death of Dr. Daggett, 1780. Election Sermon, 1783. Account of the settlement of Bristol, 1785. A Sermon at the ordination of Henry Channing, 1787. History of the three Judges of Charles I., 1795. He left an unfinished Ecclesiastical History of New England, and more than forty volumes of manuscripts.

FROM THE HON. EZEKIEL BACON,

COMPTROLLER OF THE TREASURY OF THE UNITED STATES.

UTICA, November 7, 1848.

My dear Sir: Although my mind still retains a very vivid impression of the personal appearance, the manners, habits, and costume, (including the full bottomed wig and cocked hat,) as also of the exuberant richness of the classical and literary accomplishments, by which Dr. Stiles was distinguished, yet I know not that I can furnish any thing tending to illustrate his character, beyond that of which yourself and the public are already well cognizant. My knowledge of him was acquired chiefly during my connection with Yale College, as an undergraduate, between the years of 1790 and 1794, while I was passing from fourteen to eighteen years of age, and without, as I suppose, any extraordinary habits of observation.

I well recollect the first impression that I received of his venerable person, when, with an anxious heart, and tremulous step, I entered his study to encounter my probationary examination, as a candidate for admission to the Freshman class. He must have been then verging towards seventy years of age. He was sitting robed in his rich dressing gown and a black velvet cap: his wig I had passed in a box made to give it a temporary lodgment in his entrance hall. However, his examination was by no means a very severe one; and he readily agreed to pass me on to the hands of my designated Tutor. During the first three years of my noviciate, I came but little in personal contact with the President, or under his immediate tutelage; but saw him daily at evening prayers in the chapel, which service he usually performed in his own person. I ought to acknowledge, however, that I had sometimes,—too often for my own reputation,—occasion to attend upon him in his study, *by special invitation*, to be reminded of some little College delinquencies or transgressions, which certainly were never visited with any undue severity.

A much less close observer of men and things than I then was, could not, I think, have failed to become impressed, even upon a casual introduction, with the remarkable dignity of Dr. Stiles' personal carriage. In his intercourse with his pupils, there was an air of authority and even majesty, that was well fitted to impress them with awe; and yet there were times when his manner relaxed into considerable freedom. This was particularly the case, when he saw them listening with great apparent interest to his animated discoursings on some of his favorite topics of antiquarian research, ancient and foreign languages, or other matters of learned lore; in all of which, he was a deep proficient, and most ardent enthusiast. Indeed he was, undoubtedly, what he has ever been reputed to be, in the strict sense of that term, a thoroughly accomplished scholar.

He was, or at least seemed to all transgressing Neophytes to have been, uncommonly sedulous to carry out, to the letter, the whole collegiate code of laws, as they were enacted and promulgated at that day. Some of these would now be deemed worthy of a place among the old "blue laws" of Connecticut. The most absurd and ridiculous of all, perhaps, were those which bound the freshmen not only to a respectful deference, but even a menial subjection, to the higher classes; and, if an appeal happened to be made by a freshman to the President, from the arbitrary requirements of his superiors in rank, it was almost sure to be met in the spirit of stern resistance. Every unfortunate offender against these rigid enactments had occasion

"To know *him* well as every truant knew."

But, notwithstanding all Dr. Stiles' personal dignity and official sternness, he was unquestionably a man of great general benevolence,—in the best sense, a philanthropist. He did every thing *con amore*,—in the spirit of a kindling and generous enthusiasm. He was, as might be expected from these general developments, a very ardent patriot, and a deeply interested friend of freedom, in all the relations of man to his fellow man, and to the organized institutions of society. Perhaps he might be properly ranked among the radical Democrats of his day—witness his history of the judges, and his far famed Election sermon.

My recollections of this venerable man, are, as you perceive, rather general than particular; and the more important materials for illustrating either his history or his character, may be much better gathered from the garner of other and greater reapers and gleaners in the biographical field.

I am, with much regard, faithfully yours,

EZEKIEL BACON.

FROM THE HON. JOHN WOODWORTH,

JUDGE OF THE SUPREME COURT OF NEW YORK.

Dear Sir: You request me to give you a sketch of the character of Dr. Stiles, late President of Yale College, according to my impressions derived from a residence of four years in that seminary.

Owing to circumstances not necessary to be related, I received from him very particular attention during my collegiate life; and I have a clear recollection of some things that may aid in the delineation of his character, upon which the "annorum series et fuga temporum" have not placed the seal of oblivion.

President Stiles, in person, was small and delicate, but symmetrical in his proportions. He had a penetrating eye, a clear and strong voice, and a countenance that could express mildness or authority, as occasion required. His manners united, in an uncommon degree, grace and dignity; and he could render himself equally acceptable to the higher and the lower classes. He was remarkable also for his simplicity and frankness; he was "an Israelite indeed in whom there was no guile." He was uncommonly exact in all his habits, physical, intellectual, and moral; and to this no doubt it was owing, in a great degree, that his life was so long, and his attainments so rich and extensive. In his intercourse with his students, he was condescending and affectionate; and though he always rigidly maintained his dignity, yet it was difficult for any student to feel that the President was not his friend. It was sometimes my privilege, during my College course, to see him in his family; and he appeared there as a very patriarch. Indeed he sustained every relation in life, in a manner worthy at once of an accomplished gentleman and a Christian sage.

Dr. Stiles was distinguished for his exemplary observance of the Sabbath. He preached but seldom,—the public services of the College chapel being generally performed by the Rev. Dr. Wales, who was, at that time, Professor of Divinity. At this late day, I have a vivid recollection of some of Dr. Wales' sermons; and I can truly say that of all that constitutes pulpit eloquence, I consider him as having been among the finest specimens I have ever known. So dignified was his appearance in the pulpit, so admirable was his voice both in modulation and in power, and so impressive was his manner of presenting momentous truth, that, though most of the students manifested but little interest in religious things, it was not uncommon for them, under his preaching, to feel an awe upon their spirits; and sometimes, Felix-like, they were actually brought to tremble. But his light was of short continuance; for, before the close of my college course, he was stricken down by a malady in which the body and mind shared together, and which, after a few years, reached a fatal termination. "Multis ille bonis flebilis occidit."

President Stiles was undoubtedly among the most learned men of his day. Possessing by nature an ardent thirst for knowledge, and a wonderful facility at acquiring it, and withal being, from early life, a most vigorous student, and enjoying the best advantages, there was scarcely a department of literature or science in which he was not quite at home; while, in some branches, he was confessedly without a rival, at least on this side of the Atlantic. I well remember his partiality for the Hebrew, and the glowing manner in which he recommended to my class the study of it; though, I believe, up to the time of leaving College at least, we none of us profited greatly by his recommendation. I apprehend that no American, educated in this country, has had a more accurate knowledge than he of the Latin. He corresponded extensively in that language, and wrote it apparently with as much ease as his mother tongue. He was a correspondent of the late Reverend and learned Dr. Westerlo of this city, who was educated at an European University; and I believe their communications were always in Latin. I seldom returned from College to visit my parents, at the commencement of vacation, or returned to College at its close, without being the bearer of letters from these venerable men to each other.

It was expected that, at the public Commencement, whenever the Governor of the State attended, the Salutatory Oration should contain an address to him. On one year during my connection with College, it was not ascertained until the day immediately preceding the Commencement, that Governor Huntington would be present, and the Salutatory orator had not prepared an address. The time was short, and the necessary preparation for the next day almost forbade the attempt to write a composition in Latin, during the few remaining hours. In this emergency, the President took up his pen, and before the parties separated, produced the desired address, which was marked by classical purity, and was beautifully appropriate to the occasion. I notice this incident as illustrating his readiness and skill in the Latin language.

The mind of Dr. Stiles was remarkable for inquisitiveness. Not satisfied with a general knowledge of any subject, he endeavoured to make himself acquainted with the most minute particulars; and, perhaps he devoted more time than most persons would deem expedient to the gratification of a laudable curiosity. Some estimate of his character in this respect may be formed by reading his Lives of Three of the Judges of Charles the First. I am inclined to think that he was justly chargeable with excessive credulity, and that he not unfrequently received for truth statements supported by questionable evidence; but I never knew that his facility at believing ever led him into any serious or dangerous error.

I have a strong impression that President Stiles was averse to controversy on Theological subjects. While he held firmly and valued highly his own convictions, he was willing that others should think for themselves, and was disposed to a charitable appreciation of the motives of opposing sects and parties. I remember an anonymous attack that was made upon him, as it was supposed, by an individual of high standing, in consequence of some remarks in his Election Sermon, touching the subject of Church Government. The article was written with great severity, and could have easily enough been replied to; but the Doctor's characteristic forbearance and meekness led him to pass it by unnoticed.

After leaving College I saw President Stiles but once. We met in New Haven, a short time previous to his death. He received me with great affection. I judged from his appearance that the time of his departure was at hand; but his mind was manifestly unclouded and serene. The interview was brief; but I well remember that he made some impressive and touching remarks in respect to the scenes that would soon open upon us beyond the vail. I was an attentive listener to all that fell from him; and every thing in his appearance and conversation indicated the most mature preparation for joining the General Assembly of the just. He gave me his parting blessing. I hoped against hope that his life might be preserved a few years longer; for there was no one to whom I could say with more sincerity,—"Serus in cœlum redeas."

I am with great regard,
Respectfully yours,
JOHN WOODWORTH.

ALBANY, December 1, 1847

NAPHTALI DAGGETT, D. D.*

1751—1780.

NAPHTALI DAGGETT was born in Attleborough, Mass., September 8, 1727. The Rev. Solomon Reed, then a licentiate, and afterwards settled successively at Framingham and Middleborough, took him and two other young men in the vicinity of Attleborough as charity scholars, with a view to educate them liberally for the ministry. He placed them under the tuition of Mr. (afterwards the Rev. Dr.) James Cogswell, who was, at that time, teaching a school in Plainfield, Conn., but who subsequently became pastor of a church in Canterbury. Mr. Daggett, having remained a year and a half at Plainfield, removed to Abington, Mr. Reed's native place, where he still prosecuted his studies under Mr. Reed's direction. In the summer of 1744, Mr. Reed took his three pupils to Cambridge with a view to offer them for admission to College; but some unexpected difficulties having arisen in regard to their being admitted to an examination,—difficulties, it would seem, connected with the theological controversies of the day, and which Mr. Reed's efforts, seconded by those of the Rev. Mr. Weld of Attleborough, could not overcome,—he brought young Daggett and one other of his wards to New Haven, and entered them as Freshmen in Yale College, in the autumn of the same year. Daggett was a good scholar, and graduated with reputation in 1748. In 1751, he became the pastor of a Presbyterian church at Smithtown, Long Island, where he laboured diligently and acceptably for about five years. In 1755, he was chosen Professor of Divinity in Yale College, and was inducted into office, March 4, 1756. The duties of this office he continued to discharge for twenty-five years, and until his death. He was also, at the time of Mr. Clap's resignation of the Presidency of the College, in September, 1766, chosen President *pro tempore*, and in this capacity he continued to officiate until April, 1777, when he tendered his resignation of the office. The Corporation, on that occasion. "returned him their thanks for all his painful and faithful services for the advantage of the College; wishing him a happy repose, future usefulness in life, and an abundant reward in the world above." He received the degree of Doctor of Divinity from the College of New Jersey in 1774. He died after a short illness, on the 25th of November, 1780, in the fifty-fourth year of his age. His funeral was attended, November 27th, with every demonstration of respect. President Stiles preached on the occasion, and a Latin funeral oration was delivered by Mr. John Barnett, a Junior Bachelor and resident graduate.

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*Stiles' Fun. Serm.—Stiles' MS. diary.—Dwight's Statistical account of New Haven.—Baldwin's Annals of Yale College.

According to the testimony of President Stiles, Dr. Daggett wrote "very few sermons after the year 1761, and seldom lectured on week days." This, however, was not strange, considering that for eleven years the duties of the Presidency, in addition to those of the Professorship, were devolved upon him, and towards the close of his life, his health was infirm. The number of his written Sermons was about five hundred.

Dr. Daggett, shortly after the dark day in 1780, published in one of the newspapers some account of the phenemenon as it occurred at New Haven, which he concluded in the following characteristic manner:—"The appearance was indeed uncommon, and the cause unknown; yet there is no reason to consider it as supernatural or ominous. It is therefore hoped that no persons, whether of a vapoury constitution of body, or an enthusiastic turn of mind, will be in the least terrified by it; or inspired to prophesy any future events till they shall come to pass.'

President Daggett kept remarkably aloof from the religious controversies of his time, and contented himself to preach what he believed to be the truth, without combatting what he regarded the erroneous speculations of others. Pursuing this inoffensive course, he kept on good terms with different parties who were at variance with each other. His orthodoxy, however, taking the Assembly's Catechism as a standard, was unquestionable. President Stiles says that "he was a good classical scholar, well versed in moral philosophy, and a learned Divine."

The following is a list of Dr. Daggett's publications: A Sermon on the death of President Clap, 1767. A Sermon at the installation of the Rev. Nathaniel Sherman,* 1768. A Sermon at the death of Mr. Job Lane, 1768. A Sermon at the ordination of the Rev. Ebenezer Baldwin, 1770. A Sermon at the ordination of the Rev. Joseph Howe, 1773.

FROM THE HON. ELIZUR GOODRICH, L L. D.

MEMBER OF CONGRESS AND PROFESSOR OF LAW IN YALE COLLEGE.

New Haven, October 16, 1849.

My dear Sir: My father promised, at your request, when you were here last winter, to put on paper any reminiscences that might occur to him of his old instructor, the Rev. Naphtali Daggett, D. D. A few days after, he was taken severely ill, and was for some months unable to give any attention to the subject. After his health improved, he found it more convenient, being in the eighty-ninth year of his age, to use my hand in making the communication you requested. I therefore give you the facts, exactly as he related them, using to a considerable extent his own language.

"My first recollections of Dr. Daggett, go back to the autumn of 1775, when I entered Yale College. In person he was of about the middle height, strong framed, inclining to be corpulent, slow in his gait and somewhat clumsy in his movements. When I first knew him, he was about forty-eight years old, and had been twenty years Professor of Divinity, and nine years President. When appointed to the latter station, there was no expectation of uniting the two offices in the same individual; and he took the Presidency only for a time, until a proper person could be found to fill it. This proved more difficult than was expected; and he continued to hold the office until I was a Junior in College, in the year

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* Nathaniel Sherman was born at Newton, Mass., March 5, 1724; was graduated at *Princeton* in 1753; ordained at Bedford, Mass., Feb. 18, 1756; dismissed Dec. 17, 1767; installed at Mount Carmel, Conn., May 18, 1768; and died July 18, 1797, aged seventy-four.

1778. There was a story among the students on this subject, which illustrates one prominent characteristic of the clergy of that day,—I mean, a love of drollery and of keen retort. 'Good morning, Mr. President, *pro tempore*,' said one of his clerical brethren, on some public occasion, bowing very profoundly, and laying a marked emphasis on the closing words of his title. 'Did you ever hear of a President, *pro æternitate*?' said the old gentleman in reply, drawing himself up with an assumed air of stateliness, and turning the laugh of the whole company on his assailant. There was hardly any thing which the old clergy loved better at their occasional meetings than such a keen encounter of the wits.

"For about three years after I entered College, the Faculty consisted of Dr. Daggett, who was President and Professor of Divinity, the Rev. Nehemiah Strong,[*] Professor of Mathematics and Natural Philosophy, and two or three Tutors. It was in the midst of the Revolutionary war, and the number of students was greater than at any former period;—many young men having been placed in the institution by their parents, to prevent them from being drafted into the army. The agitated state of the country was unfavourable to study. The neighbourhood of New Haven was, at one time, so drained of provisions for the public service that it became necessary to dismiss College for want of a competent supply of food for the consumers. Our proximity to New York, which was occupied by the enemy, created great anxiety for the safety of the students; and the Corporation at last decided to remove the students into the country. For nearly two years, the classes were distributed into different towns in the interior; two at Glastenbury, one at Farmington, and one at Wethersfield. Dr. Daggett, in the mean time, remained at New Haven in charge of the College buildings and other property, without being statedly engaged in preaching or instruction. For several years, there were no regular Commencements,—the graduating classes received their degrees in private. In 1778, Dr. Stiles, who had some time before been elected President, entered on the duties of his office. The exercises of College had already been resumed in New Haven. Dr. Daggett was now freed from the responsibilities of the Presidency, and recommenced his labours as Professor of Divinity, preaching to the students regularly in the chapel on the Sabbath.

"These labours were continued about a year, during which the institution was in a state of increasing prosperity under the new President, when every thing was thrown into confusion by rumours of a meditated attack on the town by the British under General Tryon. It soon came. On the evening of the 4th of July, 1779, a force of twenty-five hundred men, which had previously sailed from New York, landed in the South part of West Haven, a parish of New Haven, about five miles from the centre of the town. College was of course broken up; and the students, with many of the inhabitants, prepared to flee on the morrow into the neighbouring country. To give more time for preparation, and especially for the removal of goods, a volunteer company of about a hundred young men was formed, not with the expectation of making any serious stand against such a force, but simply of retarding or diverting its march. In common with others of the students, I was one of the number; and I well remember the surprise we felt the next morning, July 5th, as we were marching over West Bridge towards the enemy, to see Dr. Daggett riding furiously by us on his old black mare, with his long fowling-piece in his hand, ready for action. We knew the old gentleman had studied the matter thoroughly, and satisfied his own mind as to the right and propriety of fighting it out; but we were not quite prepared to see him come forth in so gallant a style to carry his principles into practice. Giving him a hearty cheer as he passed, we turned down towards West Haven at the foot of the Milford Hills, while he ascended a little to the West, and took his station in a copse of wood where he seemed to be reconnoitering the enemy, like one who was determined to "bide his time." As we passed on towards the South, we met an advanced guard of the British; and taking our stand at a line of fence, we fired upon them several times, and then chased them the length of three or four fields, as they retreated; until we suddenly found ourselves involved with the main body, and in danger of being surrounded. It was now our turn to run, and we did for our lives. Passing by Dr. Daggett in his station on the hill, we retreated rapidly across West Bridge, which was instantly taken down by persons who stood ready for the purpose, to prevent the enemy from entering the town by that road. In the mean time, Dr. Daggett, as we heard the story afterwards, stood his ground manfully, while the British columns advanced along the foot of the hill,—determined to have the battle himself as we had left him in the lurch; and using his fowling-piece now and then to excellent effect, as occasion offered, under the cover of the bushes. But this could not last long. A detachment was sent up the hill-side to look into the matter; and the commanding officer coming suddenly, to his great surprise, on a single individual in a black coat blazing away in this style, cried out, "What are you doing there, you old fool, firing on His Majesty's troops?" "*Exercising the rights of war*," says the old gentleman. The very audacity of the reply, and the mixture of drollery it contained, seemed to amuse the officer. "If I let you go this time, you rascal," says he, "will you ever fire again on the troops of His Majesty?" "*Nothing more likely*," said the old gentleman, in his dry way. This was too much for flesh and blood to bear; and it is a wonder they did not put a bullet through him on the spot. However, they dragged him down to the head of the column, and as they were necessitated by the destruction of West Bridge to turn their course two miles farther North to the next bridge above, they placed him at their head and compelled him to lead the way. I had gone into the meadows, in the mean time, on the opposite side of the river, half a mile distant, and kept pace with the march as they advanced towards the North. It was, I think, the hottest day I ever knew. The stoutest men were almost melted with the heat. In this way they drove the old gentleman before them at mid-day under the burning sun, round through Westville about five miles into the town, pricking him forward with their bayonets when his strength failed, and when he was ready to sink to the ground from utter exhaustion. Thus they marched him into New Haven, shooting down one and another of the unoffending inhabitants as they passed through the streets, and keeping him in utter uncertainty whether they had not been reserving him for the same fate. When they reached the green, he was recognized by one of the very few tories in the place, who had come forward to welcome the troops, and at his request was finally dismissed. His life was, for some time, in danger from extreme exhaustion, and from the wounds he had received. He did, however, so far recover his strength as to preach regularly in the chapel, a part of the next year; but his death was no doubt hastened by his sufferings on that occasion. He died about sixteen months after.

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[*] NEHEMIAH STRONG was born at Northampton, Mass., in 1728; was graduated at Yale College in 1755; was chosen Tutor in the College in 1757, and continued in the office three years; was soon after settled as a minister in the parish of Turkey Hills in Simsbury, now Granby; was chosen to the Professorship of Mathematics and Natural Philosophy in Yale College in 1770; resigned the office in 1781, and spent the remainder of his life in retirement. He died at Bridgeport, Conn., August 12, 1807, in the eightieth year of his age.

"Dr. Daggett was President nine years before I entered College, and these undoubtedly formed the most successful part of his administration. The three years during which I knew him in this character were, for reasons stated above, years of confusion and disorder. I was never under his immediate tuition, and therefore cannot speak from personal observation of his habits as a teacher; but I always understood from those who preceded me in College, that his instructions in mental and moral science were highly estimated, as clear, judicious, and conclusive. All that I knew of him would lead me to coincide in the testimony of Dr

Dwight, who says 'Dr. Daggett was respectable as a scholar, a Divine and a preacher. He had very just conceptions of the manner in which a College should be governed, but was not equally happy in the mode of administering its discipline. A number of persons were not willing to do justice to his merits.' I can explain what Dr. Dwight probably referred to in this last remark. It was during the Presidency of Dr. Daggett that the study of the *belles lettres* was first cultivated in Yale College. A number of men, afterwards highly distinguished throughout the country for the brilliancy of their genius, devoted themselves to elegant literature from about 1770 onward; among whom may be mentioned as known by their subsequent titles, the Rev. Joseph Howe of Boston, the Rev. Dr. Wales, successor of Dr. Daggett as Professor of Divinity, the Hon. John Trumbull, author of McFingal, the Rev. Dr. Dwight, afterwards President, the Rev. Dr. Strong of Hartford, the Rev. Dr. Buckminster of Portsmouth, the Hon. Joel Barlow, author of the Columbiad, the Hon. Oliver Wolcott, Governor of Connecticut, &c., &c. The zeal and diligence with which these gentlemen devoted themselves to the formation of an elegant style and a graceful and impressive delivery, have never perhaps been equalled at any period in the history of the College. Their high attainments in this respect had a tendency to throw into the shade those who, from their cast of mind or want of early cultivation, were deficient in the graces of oratory. Such was the case with Dr. Daggett; though it is undoubtedly true, as Dr. Dwight has stated, that, in the view of the older and more considerate part of his hearers, 'his sermons were judicious, clea solemn, and impressive.' They were certainly not adapted to a youthful audience. Like the discourses of most of the clergy at that day, they consiste mainly of dry and abstract discussions, without any liveliness of illustration elegance of style to attract attention. His delivery also was slow and somewh drawling, with but little animation and scarcely any gesture. It is not theref wonderful that Dr. Daggett was too much underrated by the students, w compared with Dr. Dwight, Dr. Buckminster, and others who were then Tut and who were distinguished very early in life for the splendour of their p performances. In addition to this, Dr. Daggett had but little *tact*. He knew how to manage men better than boys; and the consequence was that, as he was aware of his deficiency in this respect, he often put forward Dr. Dwight or others to perform public duties which belonged appropriately to the President, and thus gave them eclat at his own expense. Still, I believe that all candid persons will agree with Dr. Dwight in saying that 'the College was eminently prosperous under his Presidency;' and although this was owing in part to the superior qualifications of his associates in office, it must likewise have been the result of more than ordinary ability on the part of Dr. Daggett."

I am, with much respect,
Very truly yours,
CHAUNCEY A. GOODRICH.

FROM THE REV. PAYSON WILLISTON.

EAST HAMPTON, August 16, 1855.

Dear Sir: President Daggett was one of my father's intimate friends. In my youth, they were both widowers, and used, by their mutual visits, to relieve each other somewhat of the solitude incident to their situation. I well remember that the President was in the habit of spending evenings at our house; and, as it was a rule in our family that no one should retire till after evening prayers, we sometimes rather eschewed his late visits,—extending to near midnight, on account of their abridging considerably our hours of sleep.

You are of course aware of the patriotic spirit which he evinced at the time of the attack of the British on New Haven, and of the rude treatment he received from them, disabling him somewhat ever afterwards. It was my lot to mingle in that scene as a member of the Artillery company who opposed the British who landed on the West side of New Haven harbour; and I distinctly remember the President's coming up and addressing to us patriotic and earnest words, bidding us go on and fight, &c.; and he rushed along himself, and very soon after came near paying for his patriotism with his life. This was a few months before I entered College. As he was Professor of Divinity in College until his death, which occurred in my Sophomore year, I sat under his preaching constantly between one and two years. I do not remember that he ever performed any official service during that time, except on the Sabbath.

His social qualities altogether were such as to render him more than ordinarily attractive. He was considered as a very well read and able Theologian; indeed, that was sufficiently indicated by his occupying the chair of Theological Professor. His religious system, I suppose, was the old New England Theology unadulterated and unmodified. As a preacher he was not remarkably animated, but his sermons were full of well digested, weighty thought, clearly expressed, and were always written out with great care. He preached his entire system regularly, once in four years, with, I believe, scarcely any variation. I recollect to have heard the late Dr. Lyman of Hatfield, who sat under his ministry, during his College course, express a high estimate of him as a preacher; and he remarked that he had a sermon on the text,—"Is thy servant a dog that he should do this great thing," &c., and that when the fourth year came round, he always said,—"And the dog did it." There were a number of President Daggett's sermons published, and there are others remaining in manuscript, which show that he possessed much more than ordinary talents.

Yours affectionately.

PAYSON WILLISTON.

BENJAMIN STEVENS, D. D.

1751—1791.

FROM MRS. ELIZA BUCKMINSTER LEE.

My Dear Sir: When I received your request respecting my grandfather Stevens, the regret was painfully revived that his cotemporaries had all left the stage, before that period in my own life when we began to look back and inquire after the fortunes of those who had gone before us. When the present does not suffice for our hopes, we inquire how those relatives who have preceded us in the toil of life, have borne the heat and burthen of the day; whether they

"By the road side fell and perished
"Weary with the march of life,"

or whether they were gathered at last, like a shock of corn in its season, fully ripe.

The circumstances of Dr. Stevens' family were very striking and peculiar. His father, the Rev. Joseph Stevens, was settled over the First church in Charlestown, and was a man much noted in his day. He was the son of Deacon John Stevens of the First church in Andover. He was born in 1682, was graduated at Harvard College in 1703, and ordained October 13, 1713. He had been, previously to his ordination, a Tutor and Fellow of Harvard College, and is mentioned with distinguished honour by Quincy in his

History of the College. Mr. Stevens preached his own ordination Sermon, Dr. Increase Mather giving the Charge, and Cotton Mather the Right Hand of Fellowship. It may be presumed that it was considered a great occasion, as £50,—equal to half a year's salary, were raised to defray the expenses of the day. His ministry lasted only eight years; at the end of which time, himself, and his whole family, consisting of his wife, a son and daughter, his wife's sister, and her maid servant, were all, in the space of three weeks, swept off by the small pox. He died at the age of thirty-nine.

At the time of Mr. Stevens' decease, he was preaching a series of discourses upon the text,—"But now they desire a better country, that is, an Heavenly,"—Hebrews XI. 16. The second of the series was the last he ever delivered. At the request of his flock, who greatly cherished his memory, those four sermons were printed and prefaced by some account of the life of the author by the Rev. Dr. Colman of Brattle Street church. From this source we learn that—

> "Mr. Stevens was possessed of great personal beauty, and no less distinguished for the brilliant qualities of his mind. His countenance was grave and florid, of a sweet expression, and full of life and vigour. He excelled in conversation, and the modesty of his deportment gave a singular grace to an air of superiority and dignity that was natural to him. In the delivery of his sermons, he was distinguished for his animation; his eyes as well as his tongue were wont to speak with such majesty as well as solemnity, as completely commanded the attention of his audience. Indeed his natural accomplishments were such that, while they formed a distinguished Divine, they might have qualified him equally as a judge or commander, had Providence called him to the bench or the field."

It is a striking circumstance, perhaps, that the description of the character and the personal appearance of Mr. Stevens would apply, with very little variation, to his great grandson, who also bore his name,—afterwards the pastor of Brattle Street church. His ministry also was of the same duration, and their ages differing only eleven years.

The only surviving scion of the family, BENJAMIN, an infant son of seven months old, was preserved by the prudence of a nurse, who fled with him from the contagious disease to his grandfather's in Andover. He was born in 1720, and was graduated at Harvard College in 1740, in the same class with Samuel Adams. Kittery Point, at the time he was ordained, was a place of some importance, and made attractive as the hospitable residence of Sir William Pepperell, the Sparhawks and Cuttses, wealthy and distinguished merchants. Dr. Stevens was eminently formed to enjoy the society of such persons, being himself distinguished for the elegance of his manners and the attractiveness of his conversation. Chief Justice Parsons observed of him "that he was a man of whom one may say every thing that is good." That he was more distinguished than we should now infer from the very small place where he was settled, appears from the circumstance that in 1769 he was one of the candidates for the Presidency of Harvard College, and "would have had the voice of the people," says Hutchinson, "if his political principles had not been a bar."

That his intimacy with the Pepperells, which brought upon him the suspicion of a leaning towards loyalty, was only a transient inconvenience, that did not continue after the struggle with the mother country began, is proved by the continued attachment and respect of his parish. I have a strong impression that he was very direct and plain in his preaching, and told his people truths which few parishes would now bear. Their opinion of his learning was whimsically exaggerated. It occurred to me, some fifteen years ago, in crossing the Point with an aged boatman, to inquire of him if he recollected Dr. Stevens. "Certainly," he said,—"he not only baptised but he married me also"—and he added, "he was prodigiously learned, and never spoke except in Greek or Hebrew."

Dr. Stevens lost his wife, when his only child, Sarah, was ten years old. He determined to educate his daughter himself and make her the companion of his solitude. When urged to marry again, he answered that "he did not conceive that the union between himself and his wife was dissolved by death; that *she* had only preceded him, and that he should rejoin her in a future world." When told that it was his duty to give his daughter a mother and companion, he replied that "he thought himself able to be the companion of his daughter, and that he did not wish to place her under any other authority than his own." And the union between them was singularly confidential and endearing. It was his custom to visit his parish and friends on horseback, accompanied by his daughter, to carry relief to the poor, and comfort to the afflicted. His family consisted only of his daughter, a housekeeper, and Sambo, a black servant. The long winter evenings were cheered by the best authors, of which he possessed an extensive library. But when the storms of winter were over, and genial weather unlocked the imprisoned waters around their beautiful peninsula, the father and daughter made frequent excursions together to visit friends in a circuit of many miles around, where Dr. Stevens, from his remarkable conversational powers and his cordial, cheerful manners, was always a welcome guest. It was a most happy circumstance that his daughter was not separated widely from him by her marriage; the ferry only intervening, which did not prevent them from meeting every day.

It is a most touching circumstance related to me by an aged friend of my mother's, now surviving, that only a few days before her death, the anxious father rode many miles to obtain a particular plant, thought to be a specific in consumption. Thus fond affection will cling to the faintest hope, when all others despair. Dr. Stevens survived his daughter only ten months. His death was attributed to his taking cold by standing uncovered at the grave of a parishioner; but grief had loosened the silver cord in the heart of the aged father, bereaved of his only child, before the final attack of pulmonary fever.

Although I have heard my grandfather's parlour and study described as the perfection of neatness and comfort, he must have lived with great frugality. The salaries of that time could not have exceeded £100. Of this he laid up enough to educate his grandson, J. S. Buckminster, and to give him a little fortune which was expended in purchasing his library. Dr. Stevens' own library, which was much augmented by the legacy of Sir William Pepperell's books, consisting of the best editions of English classics, was left by his will in perpetuity to the ministers of York and Kittery.

My traditionary recollections of my grandfather, as was natural, refer rather to his domestic, than to his social or ministerial, character; but all who ever spoke of him, concurred in the testimony, that he was a man peculiarly fitted for both worlds. I am grateful that, although the only survivor, and the least worthy of his descendants, yet some drops of his blood must still warm my heart.

Respectfully yours,

E. BUCKMINSTER LEE.

FROM THE REV. A. P. PEABODY. D. D.

PORTSMOUTH, N. H., September 19, 1848.

My Dear Sir: I have made some effort to procure for you the information you requested concerning the late Dr. Stevens of Kittery, and am happy to be able to furnish you with the following brief history of his ministry, which, considering the source from which I obtained it, I think you may receive as entirely authentic. I shall give it to you almost in the very language in which it has been communicated to me.

Dr. Stevens was ordained as colleague pastor with the Rev. John Newmarch[*] of the First church in Kittery, May 1, 1751. He commenced his ministerial career at Kittery at a most favourable juncture. He had not to encounter the difficulties attendant upon gathering churches or dividing parishes, of building new meeting houses or repairing old ones. All such vexatious questions had been settled, and some of them but a short time previous to his ordination. He was to occupy a meeting house, then almost new,—very convenient in its arrangements, elegant in its architecture, and so well built that, without very expensive repairs, it outlasted the ministry of half a dozen pastors; and having been thoroughly repaired recently, may last another century. This house he found full of people; and, as a general thing, it continued so from the beginning of his ministry to the end. He had a large church, embodying within it a great amount of wealth, talent, and public spirit. Among the members were Sir William Pepperell, the younger,—Knight and Baronet,—one of the most intelligent, wealthy, and popular men of the country,—Col. Timothy Gerrish, with his island of a thousand acres,—Capt. William Whipple, a man of great wealth and influence, besides many others of distinguished name. He came into the pastoral office, also, with the unanimous voice of the church, with the full approbation of the aged minister, and with the general approval of the parish to whom he had already ministered for some time.

The place was then one of the most eligible, and he was every way worthy to fill it. But, notwithstanding he was a man of profound erudition, of ardent piety, and of extraordinary benevolence, yet the annals of his ministry, like those of a peaceful and prosperous King, make but little show. There are, however, some particulars relating to his ministry which it may be worth while to record, partly as showing the character of the man, partly as illustrating the manners of the times.

The meeting house and parsonage on Kittery Point occupy a spot which, in summer, is one of the most delightful that can be imagined, but which, in winter, is bleak, and must, at some times, during the last century, have been almost inaccessible. Tradition tells us that, after Dr. Stevens was somewhat advanced in years, and consequently not very well able to endure the cold, he would remain in the parsonage house on a stormy Sabbath morning in winter, until the bell had tolled awhile, and then send his coloured servant into the meeting house with this message:—"If there are seven hearers, let them come into my sitting room and I will preach here;—but if there are eight, I will go to *them*." He would then go in with his cloak tied round his waist with a handkerchief, and otherwise dressed for the season, and in this manner,—as no fires were then kept in meeting houses,—go through the usual services. He used to ride on horseback, accoutred with his cloak as before described, and carry relief for the temporal wants of the poor and sick, as well as spiritual instruction to all whom he could reach. He knew all the people in his parish,—men, women, and children; and, although his meeting house was usually filled in favourable weather, and very often crowded, he could tell with great accuracy who were missing on a pleasant Sabbath; and on Monday morning, bright and early, he was out on horseback to visit every one of the absentees. He took for granted that all who did not come to meeting in good weather must be *sick*, and visited them accordingly. Very few ever put the Doctor to the trouble of going to see them two Mondays in succession.

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[*] JOHN NEWMARCH was graduated at Harvard College in 1690. He was living at Kittery Point in 1699, was married there, and had land granted him as the minister of the town. He continued at Kittery until 1714, before a church was gathered,—being employed as a preacher from year to year. On the 4th of November, 1714, a church was duly organized, and Mr. Newmarch was ordained. He preached constantly until June, 1750, when, on account of his infirmities, he requested assistance, and shortly after received Mr. Stevens as his colleague. Mr. N. then relinquished his ministerial labours and died January 15, 1754.

Early in his ministry,—in the year 1756, a committee was chosen to "inspect the manners of such as make a profession of religion;" and the most exemplary supervision of the church was maintained during his ministry. A constant series of admissions marked his earlier years; and the whole number of baptisms administered by him was seven hundred and forty-nine.

In 1756, the church "voted that the petitioners for a singing pew have liberty to sit in the hind seat but one, and to move the hind seat three inches at their own cost." This was probably an incipient step to the formation of a choir. The next year, the church "voted that Tate and Brady's Version of the Psalms, with the addition of Scriptural Hymns, collected from Dr. Watts, &c., be sung in this church."

During Dr. Stevens' ministry of forty years, he and his church were often called upon to give their aid in ecclesiastical councils; but at home they had occasion for none. The expenses of their delegates were borne by the whole church, agreeably to a vote to that effect. The richer members volunteered frequent and liberal donations, so that the burdens of the poorer class must have been quite inconsiderable. Among the free will offerings was a valuable service of communion plate and a splendid christening basin; the latter, of ten pounds value, being the bequest of Sir William Pepperell. After the decease of Sir William, which occurred in 1759, his widow, who was also a member of the church, had an expensive and tasteful manor erected near the meeting house, in order partly to enjoy the society of her daughter, but chiefly that she might enjoy her religious privileges with greater regularity than she could have done, while living in the old family mansion half a mile distant; and, until the repairs made in 1840, a pew remained curtained and lined with worsted, and carpeted with bear skin, which she and her daughter had fitted up for their defence against the cold of winter. These circumstances show what sort of feelings were cherished by some members of the church at that time, towards the Sabbath and the House of God; and it may reasonably be supposed that such examples were not lost upon the mass of the church and people.

During the latter part of Dr. S.'s ministry, there were comparatively few admitted to the church, and *very* few men. The Sabbath-keeping habits of the male portion of the community were unsettled by the war of the Revolution, the presence of the French fleet in the harbour, and the numerous forts and batteries within the limits of the parish. In addition to this, the pastor, from his intimacy with the Pepperells and other causes, was generally considered a loyalist; and this might have some influence unfavourable to his ministry among those who were of the opposite party. An anecdote illustrative of his political bias may be worth inserting here. It is said that, on one occasion, when he was preaching at Portsmouth by exchange, a gentleman named Blunt had a son to be baptized, and that the ordinance, after the custom of that day, was to take place after the sermon. In the discourse, which was somewhat political, Oliver Cromwell was alluded to in terms of no measured reprobation. At the close, the parents and child were called for; and when the father was requested to give the name, he suppressed the one previously selected, and called out in a voice loud enough to be heard by the congregation—OLIVER CROMWELL; and by that name the boy was baptized. There is no reason, however, to suppose that the general respect and confidence of his people were even temporarily withdrawn from him; and whatever may have been his political opinions, few ministers have been more honoured in life, or more lamented in death.

Dr. Stevens died rather suddenly, on the 18th of May, 1791. The Rev. Dr. Haven of Portsmouth preached his funeral sermon, which was published; and an aged woman now living,—a member of the church, recollects that, on that occasion, the shore was lined with boats, and the meeting house filled to overflowing with a weeping multitude.

Mrs. Stevens died in 1765, in the forty-fifth year of her age. She was "Mary, the daughter of the late eminent Judge Remington," as her tombstone informs us.

Dr. Stevens' diligence and faithfulness as a pastor, already alluded to, deserve to be more distinctly stated. The testimony of all the aged who remember him, proves him to have been untiring in his efforts for both the temporal and spiritual welfare of his people. He was both studious and laborious. His summer study was a very small chamber over the front door of the parsonage; and a man who was employed near by, only a year before his death, and who is still living, states that the first person he saw on every summer morning, as the sun was rising, was Dr. Stevens, with his book, at his window.

As a scholar he stood high; and in his style of preaching, he is said to have sometimes risen above the capacities of a portion of his hearers; but there was much in his discourses that was plain and practical, and in his private interviews he was uncommonly faithful and affectionate. The only productions of his, I believe, that were published, are a Sermon on the death of Andrew Pepperell, 1751; a Sermon on the death of Sir William Pepperell, 1759; Mass. Election Sermon, 1761; Convention Sermon, 1764.

The degree of Doctor of Divinity was conferred upon him by Harvard College in 1785. He was respected, revered, and loved by all his people; and most by those who knew him best; and, though his grave has been made for nearly sixty years, his name is still pronounced and his memory cherished, with undiminished regard and veneration.

I am, Dear Sir, very truly yours,

A. P. PEABODY.

DANIEL FARRAND.*

1752—1803.

Daniel Farrand was born at Milford, Conn., in the year 1722. He was the son of an early settler of the town of New Milford, who removed thither with his family in 1731. He seems to have commenced his academical education quite late in life. His studies preparatory to entering College were pursued under the instruction of the Rev. John Graham, the first minister of Southbury, then a society of Woodbury, Conn. He entered Yale College and remained there two or three years, when he transferred his relation to Princeton, where he was graduated in 1750. He was admitted *ad eundem* at Yale College in 1777.

Immediately after his graduation, he commenced the study of Theology, and, in due time, was licensed to preach the Gospel. In 1752, he was ordained pastor of the church of the South parish of Canaan, commonly called South Canaan. Here he continued in the quiet and faithful discharge of his duties until near the close of life. He died on the 28th of May, 1803, in the eighty-first year of his age, and the fifty-first of his ministry.

Mr. Farrand married the youngest daughter of the Rev. Daniel Boardman, the minister of New Milford, on the 25th of October, 1755. They had nine children, four sons and five daughters. One of his sons, *Daniel*, was graduated at Yale College in 1781, became an eminent lawyer, and a Judge of the Supreme Court of Vermont, and died in 1825. One daughter was married to the Hon. Stephen Jacobs, a graduate of Yale College in 1778, and also a Judge of the Supreme Court of Vermont.

FROM THE HON. D. S. BOARDMAN.

New Milford, (Conn.,) March 29, 1858.

Dear Sir: The intimate relations that existed between Mr. Farrand's family and my father's, and particularly my own relation to him as a pupil, enable me to answer your inquiries concerning him with a good degree of confidence as to the accuracy of all that I shall say.

As a scholar in the dead languages, Mr. Farrand, in his day, had few equals,—scarcely any superiors, in this State, or probably in New England. I passed a winter in his family and under his instruction, after he became quite an old man; and as I was somewhat ambitious of the praise of getting long lessons in Virgil and Cicero, the old gentleman would sometimes, during a long recitation, become quite drowsy; but the slightest mistake never failed to be instantly visited with a growl of disapprobation; and we soon found that, whether asleep or awake, a mistake was never suffered to escape unnoticed. He never would allow his pupils to read Latin poetry without scanning: he said that to read it without due regard to the measure grated so upon his ear, that he could not bear to hear it. He once expressed to me great regret for having neglected, when he was in College, the study of Hebrew; and remarked that had it not been for his own folly, he might have been as familiar with Hebrew as with Greek; and such was his familiarity with the latter language, that he frequently read his chapter before family prayers from the Greek Testament, without its being observed that his eye was not upon an English one. His family being large, and his salary, as usually happens in respect to country clergymen, being small, he was, for a long course of years, in the habit of receiving and preparing young men and boys for College. Probably no one in the Western part of the State fitted as many as he did; and a recommendation from him was said to be a sure passport to an admission. In the number of his pupils might be reckoned several very distinguished men, both of this and of other States; and among them were Ambrose Spencer, Chief Justice of New York, and Smith Thompson, one of the Justices of the Supreme Court of the United States.

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*Dr. McEwen's Sermon at the convention of the North and South Consociations of Litchfield county.

Mr. Farrand was of a medium stature, with a large head and a heavy, clumsily formed body; but his limbs hardly corresponded in size with his body. His features were uncommonly large, and his countenance altogether indicative, not of refinement, but of much mental strength and solidity. His manners were simple and plain, almost to bluntness; and yet such was the dignity of his appearance as to inspire a degree of awe, which precluded any attempt at undue familiarity. It is presumed that no one ever treated him with disrespect—even impudence itself would quail before him; but if it did not, it would be sure to writhe and wither beneath some tremendous sarcasm which it cost him no diminution of dignity to inflict. In conversation upon serious subjects, he was uniformly grave and instructive; and though, in familiar and every-day intercourse, his wit seemed to gush out spontaneously, yet no one treated sacred topics with greater reverence than he; nor was his wit ever designed to inflict pain, unless where chastisement was justly called for. But wo to the luckless wight, who attempted to fish a compliment from him. He had great command over his feelings, or at least the ordinary manifestations of them. It is presumed that, after arriving at mature age, he never was known to weep, or to indulge in loud laughter; and though, in company with his friends and his ministerial associates, while indulging in amusing conversation, he was sure to provoke more laughter than any body else, he never joined in it beyond a broad, intelligent smile, or at most a sort of whispering laugh, which he seemed to struggle to suppress; and this never at his own witticisms, unless it was in connection with some one of his pithy anecdotes, of which he had an inexhaustible store.

He was not fond of what he thought too great refinement in reasoning. He used to say that he loved *metaphysics* but hated *metawhims*. An illustration of his taste upon this subject occurred in a remark which he made to the celebrated Dr. W——, who, at a meeting of ministers, had set up a vigorous defence of the ideal system of Berkeley. The ministers staid over night, and this conversation occurred in the evening. The next morning, when they were about separating for their respective homes, Dr. W.'s horse was missing under such circumstances as to induce the apprehension that he had been stolen; and it was proposed by some one that he should advertise him: upon which, Mr. Farrand, with much apparent gravity, asked the Doctor whether he had a perfect idea of his horse,—such as would enable him to *give* a perfect idea of him. He replied that he had. "Well, then," said Parson Farrand, "why don't you fit your saddle and bridle on it, and ride it home. You surely can want no better mode of travelling."

I have alluded to the fact that it was rather a perilous matter to attempt to extort a compliment from him. Witness the following example:—He was travelling on horseback, on some occasion, at a distance from home, and in a part of the country where he was an entire stranger. Noticing a considerable gathering at a private house, he concluded that it was some religious meeting, and being willing to rest himself and his horse, he dismounted and went in, and remained till the close of the service. The man who officiated turned out to be a very illiterate, dashing, self-conceited, self-appointed preacher. He took for his text the account given by the Evangelist Luke of the evil spirits entering into the herd of swine. Immediately on the close of the service, Mr. Farrand left the house and proceeded on his journey; but he had not got far, before the preacher, who had eyed him during the lecture, and happened to be going the same road,—overtook him, having evidently quickened his horse's pace for that purpose. He remarked to him directly that he had seen him at the lecture, and presumed from his appearance that he was a clergyman. Mr. Farrand having replied that he was, the preacher very unceremoniously requested his opinion of the sermon to which he had been listening. Mr. Farrand declined expressing his opinion, remarking, at the same time, that he was not in the habit of dealing in compliments. This increased, rather than diminished, the preacher's anxiety to hear his remarks, and he repeated his request with still greater energy. "Well," said Mr. Farrand, "if you insist on hearing my opinion, I must say that I think you made worse work with the Scriptures, than the devils did with the swine."

The somewhat celebrated General Ethan Allen, some seventy years ago, published a volume under the rather pompous title of "The Oracles of Reason;" which, being of infidel tendency, was sure to find little favour with Mr. Farrand. Soon after the work was published,—General Allen, being in Connecticut, and having some previous acquaintance with Mr. Farrand, called upon him, and in the course of conversation referred to this work, and asked Mr. F. whether he had read it. On being answered in the affirmative, the General sought very directly to know his opinion of it; whereupon the good Parson, with a grave and somewhat sorrowful countenance, observed that the paper of the book was of rather a poor quality—otherwise he thought it a pity that so much of it should have been spoiled; and with this remark, which the old gentleman did not condescend to soften even with a smile, the conversation upon the work ended. Of the authenticity of this anecdote I am myself a voucher, having been present at the interview.

The reputation of Mr. Farrand for wisdom, learning, integrity, and piety, through a long life, with all who knew him, and especially his clerical brethren, was deservedly high; but as a preacher, (at least after I became acquainted with him as such, which was not until he was quite old,) he was not held in equal estimation. A long habit of writing merely the heads of his sermons, leaving the residue to be supplied by unmethodized and extemporaneous remarks, led him, as is too often the case, into a monotonous way of preaching, and withal into a bad tone of voice, quite unlike that which he used in conversation. Still his remarks were always sensible, and sometimes very striking, and his language was never low or vulgar. His doctrines, which were thoroughly Calvinistic, being well understood by himself, were made intelligible to his hearers; and they always seemed satisfied with his ministrations, until extreme old age and bodily infirmity rendered him incapable of any further efforts.

With great and sincere respect,
I am, Dear Sir, your obedient servant,
DAVID S. BOARDMAN.

ELI FORBES, D. D.[*]

1752—1804.

Eli Forbes, the youngest son of Deacon Jonathan Forbes, was born at Westborough, Mass., in October, 1726.

Being educated by pious parents, his mind naturally inquisitive, early took a serious turn; and while he was yet a boy, he seems not only to have cherished a desire, but to have formed a purpose, to become a minister of the Gospel. In October, 1744, he commenced his studies preparatory to entering College; but was obliged, after a short time, to intermit them, and exchanged the school for the camp. In July, 1745, in obedience to an injunction that was made upon him, he laid aside his books, shouldered his musket, and marched more than a hundred miles for the defence of his country against the French and Indians. He was, however, through the interposition of some worthy clergymen, soon released, and returning with increased resolution to his studies in July, 1747, he became a member of Harvard College. Though he was obliged, by his own efforts, to defray the expenses of his education, he held a high rank in his class, and graduated an excellent scholar, in 1751.

Immediately on leaving College, he commenced the study of Theology under the direction of the Rev. Ebenezer Parkman, the minister of his native place. He became a preacher after a few months, and on the 3d of June, 1752, was ordained the first minister of the Second parish in Brookfield, Mass.

In the years 1758 and 1759, he twice accompanied the Provincial regiments under Colonel Ruggles, in the capacity of Chaplain.

In 1762, he was earnestly requested by the Board of Commissioners at Boston to undertake a mission to the Oneida Indians, the chief tribe of the six nations of Mohawks; and, though his people at first urged objections to his complying with the request, they finally consented that he should be absent a few months. He accordingly set out on the 1st of June, with Mr. Asaph Rice,[†] as his colleague, and a Mr. Gunn of Montague, for an interpreter. They followed the Mohawk River about seventy miles; then turned Southward to Otsego Lake, near Cherry Valley, which forms the head of one of the main branches of the Susquehannah River, and went down that river a hundred and twenty miles to a town called Onoquagie, then containing about three hundred inhabitants. Here he preached; established two schools,—one for adults, and another for children; gathered a church, and administered to them the ordinances; and left them on the 1st of September, 1762, under the care of Mr. Rice, having sojourned among them between two and three months. On his return from his mission, he brought with him four Indian children, one of whom he entered at Dartmouth College; and, after furnishing them with such knowledge as would be most useful, returned the other three to the tribe to which they belonged. He likewise brought away a lad who was born in New York, but had been left by his uncle among the Indians at so early an age, that his tastes and habits had been entirely formed by their influence, and they regarded him as one of their own children. After subduing, with some difficulty, his savage propensities, he found him amiable, ingenious, and docile; and, in due time, he became a member of Harvard College. The Board of Commissioners at Boston wishing, about this time, to obtain an interpreter to a missionary, he was employed in this capacity, and was sent back to the tribe from which he had been separated. Having been thus engaged for a year, he was applied to by Dr. Wheelock, who had instituted a school for the instruction of Indians, to become its preceptor: he accepted the appointment, and obtained a degree from Dartmouth College. During the Revolutionary war, he was appointed by Congress to be their agent, which office he filled with great fidelity and usefulness. It was through Mr. Forbes' influence that he was thus rescued from savage life, and rendered an instrument of great public good.

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[*] Whitney's Hist. of the county of Worcester.—Assemb. Miss. Mag. I.—Month. Anth. I.—Foot's Hist. Disc.—MS. from the Rev. J. L. Hatch.

[†] Asaph Rice was born at Hardwick, Mass., in 1733; was graduated at Harvard College in 1752; was ordained pastor of the church in Westminster, Mass., October 16, 1765; and died March 22, 1816, aged eighty-three.

During the fall and winter of 1775-76, Mr. Forbes was charged by some of his people with being a tory; and, though the charge was utterly groundless, it rendered him so unhappy that he was unwilling to continue their pastor. Accordingly, in March, 1776, he requested and obtained an honourable dismission. After the lapse of only two Sabbaths, he was invited to preach in Gloucester with reference to a settlement; and was installed there on the 5th of June following.

In 1804, he received the degree of Doctor of Divinity from the College at which he was educated.

After his settlement at Gloucester, his labours were very arduous, as, during a part of the time, several of the neighbouring parishes were destitute of ministers, and his services were very often put in requisition by them. But he was always ready to meet any demands that were made upon him, as long as his health would permit. A few months before his death, he was laid aside by an affection of the liver, which resisted all the efforts of medical skill, and terminated his life on the 15th of December, 1804, when he had just completed his seventy-eighth year.

Dr. Forbes was married four times. His first wife was a daughter of the Rev. Ebenezer Parkman of Westborough, who left two children, one of whom bore his father's name, and became a teacher in one of the Southern States, where he died. His second wife was a Mrs. Saunders. His third was a Mrs. Parsons of Newburyport. His fourth was a Mrs. Baldwin of Brookfield,—a sister of his first wife. She died of a cancer not long before her husband.

The following are Dr. Forbes' publications:—A Thanksgiving Sermon on the Conquest of Canada, 1761. An Artillery Election Sermon, 1771. An Account of Joshua Eaton* prefixed to seven of Mr. Eaton's Sermons, and a Sermon occasioned by his death, 1772. A Sermon at New Braintree at the funeral of Timothy Ware, 1784. The Christian Ambassador: A Sermon at Salem; with the Result of an ecclesiastical council, 1784. A Sermon on repairing his meeting house, 1792. A Sermon at the dedication of the Grammar school at Gloucester, 1795. A Sermon at the funeral of John Low, Esq., 1797. A Sermon on the character of Washington, 1800. A Family Book, containing Discourses, doctrinal, evangelical. practical and historical, a 12mo. vol., 1801.

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* JOSHUA EATON was born at Waltham, June 15, 1714; was graduated at Harvard College in 1735; was ordained at Spencer, Mass., Nov. 7, 1744; and died April 2, 1772, aged fifty-eight.

FROM THE REV. DANIEL DANA, D. D.

NEWBURYPORT, February 27, 1856.

My Dear Sir: Your wish to receive some brief notices respecting Dr. Forbes of Gloucester meets my ready compliance. I undertake the task the more willingly, as there is probably no other living minister in the county, and perhaps none in the State, who has had personal acquaintance with this worthy man.

About sixty years since, I was engaged with him on an exchange of pulpits. When Saturday morning came, I found myself much indisposed; and, having previously attended several who died of yellow fever, I viewed my complaints as premonitory of the same malady. But as my father's house at Ipswich was half way to Gloucester, I determined to reach it, if possible, though not expecting to go beyond it. I was at once taken down at Ipswich with the fever, and, after a severe illness, was mercifully recovered.

Dr. Forbes was, if I mistake not, much esteemed by the churches, and somewhat more than usually popular. With a good person, an expressive countenance, and a melodious voice, he combined, both in public and private, a dignity and ease of deportment. But he possessed qualities more solid and valuable than these. His piety was exemplary and unquestioned. In his theological views, he was probably ranked among *moderate Calvinists;* though I am not aware that he departed essentially from the great Reformer. His sermons were deemed evangelical and faithful, and attractive rather than alarming. The position in which Providence placed him was peculiar. Gloucester was the first place in New England where Universalism, under the influence of the well known John Murray, planted itself. Many eagerly embraced it; while others who professed a continued attachment to the old doctrines, were not a little shaken. This state of things constituted, of course, a severe trial of Dr. Forbes' firmness and fidelity to his own convictions; but I never heard that he even faltered. He continued to preach, without wavering or compromise, the same doctrines which his people had always been accustomed to hear from him; though with so much kindness of spirit, as, in a great measure, to disarm opposition.

I wish I could be more minute in my statements concerning Dr. Forbes; but my acquaintance with him was general rather than particular.

Believe me, with great consideration,
Very sincerely yours,
DANIEL DANA.

SAMUEL HAVEN, D. D.

1752—1806.

FROM THE REV. A. P. PEABODY, D. D.

PORTSMOUTH, N. H., November 21, 1848.

Dear Sir: When I last saw you, I promised you such memorials of the life of my predecessor, REV. DR. HAVEN, as I could collect from authentic tradition. In keeping my promise, I shall rely in part on impressions derived from those of my parishioners who have loved to give me their reminiscences of him, and in part on a brief memoir prepared by his grandson, the late N. A. Haven, Jr. When I was settled, there were two members of my parish still living, who attended his ordination, and whose distinct remembrance ranged through his entire ministry.

Samuel Haven was great grandson of Richard Haven, who came from England and settled in Lynn, Mass., in 1636. He was a son of Joseph Haven, and was born in Framingham, Mass., August, 4, 1727, O. S. He entered Harvard College in 1745 and graduated in 1749. He studied Theology under the direction of the Rev. Ebenezer Parkman of Westborough. He was ordained pastor of the South church in Portsmouth, May 6, 1752, the Sermon on the occasion being preached by the Rev. Jeremiah Wise of Berwick, Me.

His ministerial talents were of a very high order. Great dignity and suavity of manners, solemnity and sweetness of countenance, vivacity of style, unusual fervour of spirit, and powers of oratory that led his partial friends to liken him to Whitefield, gave him a very extensive popularity. He was probably called to officiate on important public occasions, oftener than any minister of his day; and his published sermons which were very numerous, fully justify the reputation in which he was held. His sermons were chiefly on topics of practical religion, and seldom referred to the abstruse points of controverted Theology. His funeral addresses and discourses are said to have been unrivalled in eloquence and pathos, and in administering the consolations of the Gospel, few can have equalled, and perhaps none surpassed, him.

But his heart seems to have been chiefly in the routine of pastoral duty. At a period when ministerial etiquette interposed distance, reserve, and formality between the clergymen and the humbler members of his flock, he assumed at once, and maintained through life, the most intimate relation with the poor and depressed. He knew week by week the measure of every scanty meal barrel, and the gauge of every wasting oil cruise in his parish. From an income never large, and with a family of sixteen children, (eleven of whom survived him,) he yet found means for a profuse liberality, and, during the revolutionary struggle, kept himself almost penniless in rescuing those who were utterly so, from beggary and starvation. There were at one time no less than forty widows in his parish, most of them in destitute circumstances. I have watched by the death-bed of several of these, and have heard blessings on his memory, blended with the broken ejaculations of their last hours; and there yet live those who speak of his unwearied kindness as all that stood between them and despair in the days of their early widowhood and desolation. As an additional means of usefulness, he pursued the study of medicine to a considerable extent, and practised gratuitously among the poor, with a skill and success which secured him the respect, and at the same time with a prudence and disinterestedness which precluded the jealousy, of the regular physicians of the place.

From the year 1796 Dr. Haven was weighed down by bodily infirmity; but he continued to preach constantly till 1799, and occasionally for two or three years longer, though, for the latter part of the time, he was unable to ascend the pulpit stairs, and officiated in the Deacons' seat. He generally presided at the Communion service until the autumn of 1804; and many still remember his impressive farewell of the altar at which, for more than fifty-two years he had broken the bread of life. The last year and a half of his life was a period of mental imbecility, and of great bodily suffering. He died on the 3d of March, 1806. His wife, who had attended him constantly during his decline, and who seemed in perfect health at the time of his death, survived him but thirty-six hours. Their bodies were committed at the same time to a family vault, under his pulpit, the Rev. Dr. Buckminster preaching the funeral Sermon from the text—"A son of consolation," which was published.

Dr. Haven's influence was felt much beyond the limits of the congregation to which he ministered, or the town in which he lived. His intelligence, integrity, benevolence, and public spirit rendered him a highly useful and honoured citizen, as he was also an excellent minister of the Gospel.

He received the degree of D. D. from Edinburgh in 1770, according to the Harvard Triennial Catalogue, which I believe to be correct, though another authority dates it two years later. He received the same degree from Dartmouth College in 1773.

The printed Sermons of Dr. Haven, of which I can find the titles, are the following:—A Convention Sermon preached at the request of the Congregational ministers of New Hampshire, 1760. A Sermon on the death of George II, 1761. A Sermon upon the restoration of Peace, 1763. A Sermon at the ordination of Jeremy Belknap, 1767. A Sermon on the death of Hon. Henry Sherburne, 1767. A Sermon preached at Cambridge, Mass., and published at the request of the students, 1768. A Sermon preached at Medfield, Mass., 1771. An Election Sermon before the General Court of New Hampshire, 1786. A Sermon at the funeral of Rev. Benjamin Stevens, D. D., 1791. A Sermon on the reasonableness and importance of practical religion, preached at Portsmouth, 1794. The Dudleian Lecture at Cambridge, 1798. An occasional Discourse soon after the ordination of his colleague, Rev. Timothy Alden, 1800.

Dr. Haven was married, January 11, 1753, to Mehetabel, the third daughter of the Rev. Dr. Appleton of Cambridge, who died September 9, 1777. By this marriage he had eleven children. On the 2d of June, 1778, he married Margaret, widow of William Marshall; by whom he had six children. He had three sons graduated at Harvard College—*Samuel* in 1772; *Nathaniel Appleton* in 1779; and *Charles Chauncy* in 1804.

I am, Dear Sir, sincerely yours,
A. P. PEABODY.

GIDEON HAWLEY.*

1752—1807.

Gideon Hawley was the great grandson of the first person by the name of Hawley, who came to this country. He was born at Stratfield, (now Bridgeport,) Conn., November 5, 1727, O. S. His mother died when he was but three days old, and his father about three years after. Providence, however, furnished him with a kind and excellent nurse, who ultimately adopted him as her own child, and, as long as she lived, he never ceased to regard her with a truly filial affection. He was graduated at Yale College in 1749. He resolved, at an early period, not only to devote himself to the ministry, but to labour as a missionary among the Indians. Accordingly, having been licensed to preach, he commenced his missionary career at

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* Allen's Biog. Dict.—Dwight's Travels, III.—MS. left by himself.

Stockbridge in 1752, under the patronage of Jonathan Edwards, who was himself preaching there, as well to the Indians as the white people. A few families of Mohawks, Oneidas, and Tuscaroras, had gone thither for the sake of acquiring Christian knowledge and educating their children; and he became both their schoolmaster and preacher. Mr. Edwards co-operated with him very cordially in the enterprise, often visiting his school, and catechising his scholars, and occasionally delivering a discourse to their parents. As many of the Indians who passed the winter in Stockbridge, were absent during other seasons of the year,—so that it was in the winter chiefly that he had the opportunity of labouring for them, he made an excursion in September, 1752, to Schoharie, where his Indian friends generally resorted. His journey was a succession of romantic and perilous adventures; nevertheless, he was enabled to accomplish it safely. On his return to Stockbridge, the Indians, with their children, being again collected there,—he recommenced his school, and proceeded in the prosecution of his benevolent labours as before. That he might enjoy the best opportunity of acquiring the language of the Indians, he took lodging at a building called "the boarding school," and furnished a chamber in it; but in February, 1753, this building took fire and burnt to ashes; and most of his books and furniture were destroyed.

Those who were mainly concerned in Indian affairs at Stockbridge, were arrayed against each other in violent parties; and there were suspicions that the burning of the house was a matter not only of design but of malignity. This state of things rendered Mr. Hawley more than willing to find some other field of labour; and, as the Commissioners for Indian affairs at Boston had now determined to establish a mission in the country of the Iroquois, or Indians of the Six Nations, he very readily consented to engage in this enterprise. Accordingly, in April, he went to Boston to assist in maturing the plan of the mission; and, in May, he commenced his journey towards the wilderness, accompanied by Timothy Woodbridge, a gentleman of high character, and of great influence among the Indians. As the design of the mission was to plant Christianity in the wilderness, at least a hundred miles beyond the remotest boundary of civilization, the enterprise was looked upon with great interest; and Mr. Edwards, and his wife, and others, accompanied them a considerable distance into the woods towards Kinderhook. Having visited Sir William Johnson at his residence upon the Mohawk, and secured his patronage, which, on account of his great influence with the Indians, they considered very important, they proceeded towards the head of the Susquehanna. They had various perils to encounter, and, in one instance in particular, an Indian fired a gun with an intention, as it was supposed, to take Mr. Hawley's life; and, but for a slight turn of his body at the moment, the murderous design would have been accomplished. They reached the place of their destination, Onohoghgwage, or as it is sometimes called Oughquauga, on the Susquehanna river, on the 4th of June. Mr. Hawley had forthwith an interview with the Indians, in which they gave him a cordial welcome, though they were not able to furnish him very comfortable accommodations.

Mr. Hawley returned to the East the next year, and on the 31st of July, 1754, was ordained a missionary to the Indians, in the Old South meeting house, Boston,—the Sermon on the occasion being preached by Dr. Sewall, and the Charge delivered by Mr. Prince.

Shortly after this, he returned to his field of labour on the Susquehanna, and continued there till May, 1756, when he was obliged to withdraw from that country on account of the French war. He went to Boston in June, and having entered Col. Gridley's regiment as Chaplain, he soon joined the army above Albany, which was destined against Crown Point. At the close of the campaign, he made an attempt to return to the place of his mission, but the enterprise was found too hazardous to be prosecuted. A church was established there by the Rev. Eli Forbes, in 1762. Mr. Hawley passed the succeeding winter in Stockbridge. In 1757, the Commissioners of the Society for propagating the Gospel, persuaded him to visit the tribe of Indians at Marshpee, whose pastor, Mr. Briant,* had been dismissed. Here he was installed, April 10, 1758; and here he passed the residue of his life,—nearly half a century, in the most benevolent and self-denying labours for the salvation of his Indian brethren.

Mr. Hawley died October 3, 1807, aged eighty years. One of his friends thus describes an interview which he had with him four days before his death:—

"He appeared perfectly rational and tranquil. Speaking of his approaching dissolution, and his prospects of futurity, he observed,—'I have hope of acceptance, but it is founded wholly on free and sovereign grace, and not at all on my own works. It is true my labours have been many; but they have been so very imperfect, attended with so great a want of charity, humility, &c., that I have no hope in them as the ground of my acceptance.' He expressed his regret, at the same time, that so many of our modern preachers failed in pointing out so clearly as they ought the distinction between grace and works. His expression was that 'they so jumbled them together, that it was almost impossible for common hearers to understand them' He added—'You know I was always a Calvinist. Have you not observed, Sir, that those who have been, while in health, advocates for the doctrines of grace, in a general sense, have been more explicitly and decidedly so, in the near view of death? I think I have.' He expressed an affectionate concern for his people, and his hope that the Society would not forget them."

President Dwight in the second volume of his "Travels," gives the following account of an interview which he had with this venerable man in October, 1800:—

"After dinner, one of my fellow travellers accompanied me to the house of Mr. Hawley, with whom we had an interview more interesting than words can describe.

"This gentleman was a most intimate friend of my parents. From his youth he had sustained as amiable and unexceptionable a character, as can perhaps be found among uninspired men. He was pious and benevolent, zealous and candid, firm and gentle, sedate and cheerful, with a harmony of character equally uncommon and delightful. Naturally, I believe, his disposition was ardent, his conceptions strong, and his susceptibility exquisite. The points, however, were worn down and smoothed by an excellent understanding, and a peculiar self-government. Equally removed from the phlegm of insensibility, and the vehemence of passion, his feelings were warm and yet temperate. Me, whom he had not seen since I was a youth of eighteen, he regarded with personal affection. To this he added the peculiar attachment, which he was prepared to place on me, as a representative of my parents and my grandparents on both sides; all of whom he remembered with the strongest emotions of friendship, whom he had not seen for thirty years, and whom he expected never to see on this side of the grave. The expressions of genuine and virtuous attachment paint the heart at once, in a manner perfectly understood, and exquisitely felt; but they cannot be copied. Perhaps they were never more happily exhibited, nor by a mind which felt more, or in a manner more amiable and dignified.

"Mr. Hawley had a favourite son,—a young gentleman of the greatest hopes, possessed of superior talents and learning, of elegant manners, distinguished piety, and the best reputation. He had lately come from the Tutorship in Cambridge, and had been just ordained to the ministry.

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* LEMUEL BRIANT, was born in Scituate, Mass.; was graduated at Harvard College in 1739; was ordained pastor of the church in Quincy, September 4, 1745; was dismissed October 22, 1753; and died at Scituate, October 1, 1754, aged thirty-two. He published a sermon preached at Boston, in 1749, on the absurdity and blasphemy of depreciating moral virtue; and one or two pamphlets in reply to strictures made upon the sermon.

"By all who knew him he was beloved and honoured, and most by those who knew him best. In the room over our heads. he lay on his dying bed; and had been expected to expire the preceding night. For death he was, however, eminently prepared; and looked forward through the curtains, which hide the invisible world, to scenes of a higher and more refined nature,—scenes suited to the elevated taste of an enlightened Christian, with a serenity and confidence, more dignified than the loftiest conceptions of proud philosophy, and the sublimest dreams of sceptered ambition.

"The pleasure with which the father of this good man received me; the sympathy with which he recalled the friends of his youth; the sorrow awakened by the situation of his expiring son, and the setting of his fond, luminous hopes in the night of the grave; the lustre which played and trembled over this melancholy scene from the mind of that son, brilliant with lucid hopes of immortal glory, exhibited in their union and their alternations, a picture wholly singular, beautiful, solemn, and sublime. I beheld it with a mixture of wonder and delight. To describe it is beyond my power. Into all these subjects he entered familiarly and at once; and appeared equally ready to go with his son, or stay behind with his remaining friends; to protract his toil a little longer, or to be summoned to his account and the reward of his labours, as it should please his Employer. He felt deeply, but with a serene submission. He knew that he was chastened; but found high and sufficient consolation for his sufferings in the character of Him from whom the stroke came. To me he shewed, in such a manner as to put suspicion out of countenance, the affection of a father; and when we parted he gave me a father's blessing."

Mr. Hawley had lost two wives previous to 1797. By the first marriage he had five children; by the second, none. His son, *James*, (referred to above by Dr. Dwight,) was graduated at Harvard College in 1792; was a Tutor in the College in 1797–98; was ordained pastor of a church in Pembroke, May 28, 1798; and died October 8, 1800, aged twenty-seven.

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COTTON MATHER SMITH.*

1753—1806.

Cotton Mather Smith was born at Suffield, Conn., October 26, 1731. He was the son of Samuel and Jerusha Smith; the former of whom was the grandson of the Rev. Henry Smith, who came from England an ordained minister, was installed the first pastor of the church in Wethersfield, in 1636, and died in 1648; and the latter, the granddaughter of Increase Mather. The subject of this sketch, it is hardly necessary to say, was named in honour of his great uncle, the venerable author of the "Magnalia."

In early life, he was distinguished for great activity of both mind and body, and for an uncommonly amiable and placid disposition. He was graduated at Yale College, a highly respectable scholar, in 1751. Immediately after, he went to reside at Hatfield, Mass., probably as a teacher, where his mind became deeply impressed with religious truth, and he made a public profession of religion. Having chosen the ministry as his profession, he entered on a course of theological study, under the direction of the Rev. Mr. Woodbridge†, minister of Hatfield. But before his course was completed, he accepted an invitation to take charge of a school which had been established among the Indians at Stockbridge. In this novel enterprise he engaged with great zeal; and, by his amiable and winning manners, and especially by mingling with the Indians in their athletic sports, he acquired a commanding influence over them, and brought them entirely within his control. He laboured for them with untiring diligence, and with corresponding success; and became a proficient in their language, while he was imparting to them a knowledge of his own. Having completed the term for which he was engaged, he returned to Hatfield, and resumed his theological studies, and was licensed to preach in the year 1753. In the summer of 1754, he was employed to preach as a candidate for settlement, by the First church and society in Sharon, Conn.; and, after preaching to them in this capacity for more than a year, he accepted their call, and was duly constituted their pastor, August 28, 1755.

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*MS. from his family.

†Timothy Woodbridge was born in 1713; was graduated at Yale College in 1732; was ordained as colleague pastor with the Rev. William Williams, of the church in Hatfield, Mass., 1740; and died June 30, 1770, in the fifty-eighth year of his age.

The field of labour into which Mr. Smith now entered, was, in many respects, a difficult one. A diversity of religious sentiment existed in the parish, in consequence of its having been overrun, in a great degree, by schismatics; the spirit of infidelity was rife in various circles; profligacy in different forms took on an air of unaccustomed insolence; and scenes of profane, nocturnal revelry were multiplied on every side. Few men were better adapted to meet such an exigency than Mr. Smith. While he was honest and firm in the discharge of his various duties, and scrupled not to proclaim unwelcome truths, and to administer pointed rebukes, both in public and in private, so prudent and conciliatory was his spirit, so bland and attractive were his manners, that he rarely, if ever, gave offence, while yet he was enabled to prosecute successfully the work of reformation. He did not scruple even to go in person to the midnight haunts of sensual excess; but he did it with such an air of sincerity and benevolence, that, while he never failed to disperse the company, he never, so far as was known, even brought upon himself their reproaches. The success that attended his prudent, benevolent, and persevering labours, is manifest in the fact that, long before the close of his ministry, his parish became as much distinguished for sobriety, order, and attachment to Christian institutions, as they had been, at the beginning, for the opposite qualities.

In the scenes of the Revolution, Mr. Smith not only felt a deep interest, but took an active share. He served as Chaplain, under General Schuyler, in the memorable campaign of 1775, and, in consequence of the hardships and privations which he then endured, was seized with a malignant fever, to which he had well nigh fallen a victim, and from the effects of which he never entirely recovered. The important services which he rendered in the army, not merely in preaching, as he had opportunity, but in ministering to the sick, encouraging the disheartened, and urging the importance of strict discipline and due subordination, were gratefully remembered by many, who had the opportunity of witnessing them, and especially by the distinguished General, under whom he immediately served.

Mr. Smith was married in 1756 to a daughter of the Rev. William Worthington[*] of Saybrook; a lady distinguished alike for her intellectual resources, domestic virtues, social accomplishments, and earnest piety. She died suddenly in June, 1800, at Albany, on her return from Ballston Springs, at the age of sixty-eight. Notwithstanding the bereaved husband evinced a cheerful submission to the Divine will under this afflictive dispensation, he felt the shock most deeply, and his health, from that time, began visibly to decline. Finding himself, at length, inadequate to the discharge of his pastoral duties in a manner satisfactory to himself, he requested his parish to provide him a colleague; and, accordingly, in the year 1804, he had the happiness of seeing his wish realized. In 1805, fifty years from the time of his ordination, he preached his Half-Century Sermon to a numerous and deeply interested audience, from Luke II. 29, 30—"Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." He stated in the sermon that, in the course of his ministry, he had delivered upwards of four thousand public discourses, and more than fifteen hundred on funeral, and other special, occasions.

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[*] WILLIAM WORTHINGTON was a son of William Worthington, first of Hartford, and then of Colchester, Conn., and grandson of Nicholas Worthington, the emigrant ancestor probably of all who bear the name of Worthington in the United States. "He was wounded in the Cromwellian wars;" lost a part or the whole of his estate by confiscation, and came to this country about 1650. He settled first in Hatfield, Mass., and afterwards removed to Hartford, Conn. William Worthington was born, probably in Colchester, December 5, 1695; was graduated at Yale College in 1716; after being licensed to preach, was employed for some time in preaching at Stonington, Conn.; was settled as minister of Saybrook, West Parish (then called Pochog)

Mr. Smith preached his last sermon, and administered the Communion, on the first Sabbath in January, 1806. A disorder which had been, for some time, making inroads upon his constitution, had now so far developed itself, as to render him incapable of any further public service. He, however, continued in a lingering state for several months; and showed himself, under the most excruciating paroxysms of disease, an edifying example of calm and humble resignation. Two days before his death, he availed himself, of a brief interval of freedom from pain, to leave his dying testimony to the truth and excellence of the Holy Scriptures; and, after having briefly enumerated and enforced what he regarded the essential doctrines of the Gospel, he thus concluded his remarks:—"These things I have preached to others, and these things I myself believe as fully as that the Bible is the word of God; and this I believe as fully as that the Son of God was made manifest in the flesh; and this I believe as fully as that God governs the world; and this I believe as fully as I believe in my own present existence and approaching dissolution. Lord, help mine unbelief!" He said little after this, more than to give a response to an appropriate prayer which his colleague offered at his bedside; but he remained perfectly tranquil, till the morning of the 27th of November, 1806, when he expired without a struggle, in the seventy-sixth year of his age, and the fifty-second of his ministry.

Mr. Smith published a Sermon at the ordination of Jeremiah Day, 1770; a Sermon occasioned by the death of the wife of the Rev. Jeremiah Day, 1771; and a Sermon at the ordination of Daniel Smith, 1793.

Mr. Smith had six children, two sons and four daughters. One of the sons, *John Cotton*, is well known in the political history of the State and Nation. The youngest daughter was married to the Rev. Daniel Smith, who was graduated at Yale College in 1791; studied Theology under the Rev. Cotton Mather Smith; was ordained pastor of the church in Stamford, Conn., June 13, 1793; and died in 1846. He was a member of the Corporation of Yale College from 1818 till his death.

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in 1726; and died November 16, 1756. He preached the Election Sermon in 1744, which was published. He was a persuasive and popular preacher, a devoted pastor, and was especially distinguished for his bland and gentlemanly manners. Many of his descendants are persons of great respectability, among whom are the late John Cotton Smith, Governor of Connecticut, and Professor Fowler of Amherst College.

FROM THE REV THOMAS ROBBINS, D. D.

HARTFORD, 4th May, 1850.

Dear Sir: The Rev. Cotton Mather Smith was minister of a parish in the immediate neighbourhood of my father's, and was often a visitor at our house, and often exchanged pulpits with my father, during my early years. My personal acquaintance with him was chiefly at that period, though it was continued, with more or less intimacy, till the close of his life. I feel as if I was tolerably well acquainted with his character, and am quite willing to give you my impressions concerning it.

Mr. Smith was a man of middle size, rather tall than otherwise, and united great benignity and intelligence in the expression of his countenance. His manners were remarkably polished, so that he might have appeared to advantage even in a court: they were a delightful compound of simplicity, gracefulness, and dignity; while, on the other hand, they were entirely free from hauteur or ostentation, and he could make the humblest man in the community feel at home in his company. In his intercourse with his people, and with society at large, he was distinguished for his prudence—he never performed an act, or uttered a word, that was fitted needlessly to wound others, or to impair the dignity, or lessen the influence, of his own character. He possessed an exquisite sensibility, which was sometimes a source of great pleasure to him, and not unfrequently of no inconsiderable pain. His sense of right and wrong was exceedingly nice, and with all his mildness, he was capable of dealing out severe reproofs to obstinate offenders. An illustration of this remark now occurs to me. He was sent, as were several of his brethren, at an early period, by the Litchfield County Association, as a missionary into Vermont, which was then but very sparsely settled, and in some parts, by a population of rather an equivocal character. Some of the inhabitants,—I think Ethan Allen of infidel notoriety, was among them,—took it in high dudgeon that he should have come on such an errand, as if there was some implication that they needed to be converted from a state of Heathenism. They even attacked him in the most rude and opprobrious manner in the public papers ; and he replied to their wanton attack with dignified severity. I remember that the closing words of his answer, which certainly showed an indignant sense of injury were,—" The Lord rebuke thee, Satan."

Mr. Smith was not only a polished gentleman, and a discreet and affectionate pastor, but a devout and earnest Christian, and an instructive and animated preacher. He had a good deal of unction in the pulpit, but his manner was simple, natural, and graceful. His views of Divine truth were substantially those which were held by Dr. Bellamy; but his gentle and urbane manner prevented him from ever giving needless offence. I do not think of any clergyman whom he more nearly resembled in his winning and attractive qualities, than your venerable predecessor, Dr. Lathrop of West Springfield. You are aware that his son, the late Hon. John Cotton Smith, was not only distinguished for the symmetry and consistency of both his natural and Christian character, but was a model of all the Christian virtues and graces. I cannot better describe the father than by saying that the son inherited his fine qualities.

I am truly yours,

THOMAS ROBBINS.

JOHN HOOKER.*

1753—1777.

FROM THE HON. LEWIS STRONG.

NORTHAMPTON, Mass., January 25, 1848.

Dear Sir: Since I received your letter, I have taken a good deal of pains to obtain the requisite information for a sketch of my grandfather. the REV. JOHN HOOKER, formerly minister of this town; but with much less success than I could have wished. Though it is only about seventy years since his death, I can find none here, except two or three old ladies, who even remember him; and they can tell me little more than that he was an excellent preacher and pastor, and a great favourite among the people.

He was born in Kensington, Conn., now a parish in the town of Berlin, in the year 1729. He was a son of John Hooker, a respectable farmer of that place, who was a grandson of the Rev. Samuel Hooker of Farmington, and a great-grandson of the renowned Thomas Hooker of Hartford. His early life is supposed to have been spent in agricultural pursuits. He was graduated at Yale College in 1751; and was ordained pastor of the Congregational church in this town, December 5, 1753. He was married on the 10th of December, 1755, to Sarah Worthington, a sister of Colonel John Worthington, one of the most eminent lawyers in Massachusetts. The marriage took place at Colonel Worthington's house in Springfield; and there is a tradition in the family that, according to the etiquette of those days, the bride rode from Springfield to this place, on horseback, on a pillion, behind one of Mr. Hooker's deacons.

Old Mrs. W——, who was admitted to the church in the interim between the dismission of President Edwards and the settlement of his successor, says that Mr. Hooker was a most excellent and lovely man, of the most condescending, familiar, and winning manners, and singularly devoted to the welfare, and gifted in the instruction, of children. He was in the habit of catechising the children of the congregation,—making use of the Assembly's Catechism, in the meeting house;—giving out, from time to time, questions for their examination at home, and receiving their answers with proofs from Scripture at his own house; thus bringing the young people of the town into frequent and familiar intercourse with himself as their minister. In this way, and by the interest he uniformly manifested in their welfare, he became the object of their strong affection; while the gentleness of his deportment, his sound discretion, and his instructive discourses in the pulpit, secured to him, to such an extent, the love and respect of his people, that they were always satisfied to hear him, and did not care to hear any body else. The expression of his countenance she represents as having been both benign and intelligent, and his person of about the medium size,—not very unlike, I should judge from her representation, to his son, the late Judge Hooker of Springfield.

Mr. Hooker published two sermons only—one at the ordination of Thomas Allen at Pittsfield, in 1764; the other on the death of the Rev. John Hunt, in 1775. If the last be not much superior to his ordinary discourses, and his manner of delivery was as easy, and unpretending, and animated, as my informant seems to have thought it, I can readily believe that his death must have been regarded, at least by his own people, as a great calamity.

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* Allen's Biog. Dict.—Holland's Hist. West. Mass., II.

From papers still in possession of one branch of his family, as well as from the representations of his daughter, the late Mrs. Williams, it appears that Mr. Hooker must have taken an unusual interest, and made great proficiency, in the study of Astronomy, in early life, and that he retained that interest in an unusual degree, long after he was settled in the ministry.

His death, from the small pox, was no doubt preceded and attended by circumstances peculiarly distressing, not only to his wife and children, but to himself; and yet I have always understood that, from first to last, the tranquillity of his mind was undisturbed. The evening before his removal to the pest house, where he afterwards died, he exclaimed, when alluding in his family prayer to the possible, and perhaps probable, termination of his illness,—"*When* thou wilt, and *where* thou wilt, and *how* thou wilt!" and when told a little before the event occurred, that he had but a short time to live, he repeated with great animation the hymn,

"How beauteous are their feet," &c.

The inscription upon his monument, (and it is supposed to have been written by my father,* who married Sarah Hooker, one of his daughters, in November, 1777,) is as follows:—

> "Here lies the Rev. John Hooker, who died of the small pox, 6th of February, 1777, in the forty-ninth year of his age.
>
> "In him an excellent and cultivated genius, engaging manners, and the temper of the Gospel, combined to form an able and faithful minister, and to render him exemplary and beloved in all the relations of life.
>
> "The affectionate people of his charge, in remembrance of his many amiable and Christian virtues, erected this monument to his memory."

I have thus given you, My Dear Sir, a very meagre account,—and yet it is the best I can obtain,—of this excellent man. In seeking the materials even for this, however, I have been so well satisfied of the peculiar loveliness of his character, that I can only regret now that you or some one else, by making the inquiries you have proposed, did not put me upon an investigation, yielding me so much pleasure, forty years ago.

With great respect, I am, Dear Sir,
Very truly and affectionately yours,
L. STRONG.

In addition to what is contained in the above communication from the Hon. Mr. Strong, I think it proper to state the impressions of the Rev. Dr. Lathrop of West Springfield concerning Mr. Hooker, as he communicated them to me many years ago. Dr. Lathrop's settlement at West Springfield was only two years after that of Mr. Hooker at Northampton, so that Dr. L. had the opportunity of knowing him during nearly his whole ministry. The amount of his testimony, to the best of my recollection, was as follows:—

That in his religious views Mr. H. was substantially a Calvinist, though differing somewhat in his statements of some of the Evangelical doctrines from his predecessor, President Edwards; that, while he preached the truth with simplicity and directness, he met, with great skill and caution, th prejudices of his hearers, and always avoided giving needless offence; that his manner was earnest, and attractive, and free from every thing that had the semblance of affectation; in short, that he was, on the whole, as fine a model of a preacher as he had ever listened to. He mentioned particularly having heard him preach a sermon at Springfield on the "Sealing of the Spirit," while he (Dr. L.) was pursuing his theological studies under the direction of the Rev. Mr. Breck,—which he did not remember to have ever heard exceeded by any effort in the pulpit. He spoke of it as a proof of his singularly gifted mind and excellent character, that, notwithstanding the violent tempest which had been raging at Northampton for years, previous to his settlement, it was then completely hushed; and the contending parties in the church quickly sacrificed their mutual asperities in their common attachment to his ministry. In short, among all the great and good men with whom Dr. Lathrop was contemporary, I do not remember to have heard him speak of one upon whom he placed a higher estimate as a man, a Christian, and a minister, than Mr. Hooker of Northampton.

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* The late Gov. Strong of Massachusetts.

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ELIZUR GOODRICH, D. D.

1754—1797.

FROM THE REV. CHAUNCEY A. GOODRICH, D. D.,
PROFESSOR IN YALE COLLEGE.

YALE COLLEGE, March 1st, 1856.

My Dear Sir: You requested me, a little before my father's death, to take down from his lips some brief account of my grandfather, the REV. ELIZUR GOODRICH, D. D., second pastor of the Congregational church in Durham, Conn. I accordingly did so, and will now give you the substance of what he said; adding a few anecdotes, (as you particularly desired,) which may serve to illustrate his character or the times in which he lived.

All who bear the name in this country, however differently it may be spelt, are supposed to be descended from two brothers John and William Goodrich, who came out in early life from the neighbourhood of Goodrich Castle in the West of England, and settled in Wethersfield, Conn., about the year 1640. My grandfather was third in descent from William; and was born in the South parish of Wethersfield, now the town of Rocky Hill, on the 26th of October, (O. S.) 1734. He was named after an uncle, Col. Elizur Goodrich, a man of property and without children, who offered (it is understood) to be at the expense of giving his namesake an education at College,—the first of the family who enjoyed this privilege. The boy was accordingly placed at an early age with the Rev. James Lockwood of Wethersfield, one of the ablest scholars in the American Colonies. Here, he was taught the languages with that peculiar thoroughness which came down to the first ministers of New England, from men who had been trained in the school of Erasmus. He was made to speak Latin from childhood, much like a mother tongue; and when he entered Yale College at the age of fourteen, he probably knew it better as a medium of thought than the majority of our Alumni when they leave the institution. This familiarity went on increasing throughout life; most of his reading, especially among Commentators, lay in that language; so that for many years during his seasons of severe study, he appeared (as my father remarked) to *think* in Latin quite as much as in English. He entered College at a favourable time, during the best days of Mr. Clap's Presidency. The changes made eight years before in the course of study, had now gone into full operation. The physical sciences, especially Astronomy, had gained a strong hold on the minds of the students, through the recent discoveries of Newton; and the whole life of my grandfather shows the absorbing interest with which he must have entered into these pursuits, during his collegiate course. In the busiest scenes of his ministry, he rarely failed to compute the eclipses of each new year, as it approached. He spent much time in abstruse mathematical studies. He was a careful observer of the heavens; and when the Aurora Borealis made its appearance again with so much splendour in 1780, he drew up one of the fullest accounts of it ever published, giving an exact delineation on paper of the auroral arch. It was with such habits that he took his degree of Bachelor of Arts at the age of eighteen, in the autumn of 1752.

He now studied Theology and began to preach, but was called back to the Tutorship in 1755. This office he held only a year, being invited to the pastoral charge of the Congregational church in Durham, Conn., where he was ordained November 24th, 1756, and soon after married to a granddaughter of his predecessor, the Rev. Nathaniel Chauncey. In your account of this venerable man, mention has no doubt been made of a remarkable library which he obtained from England, through the kindness of his friends there. It was one of the largest collections of books ever brought into the Colonies on private account; and had just been divided among his children, placing in the hands of the new pastor the share which fell to his father-in-law. This was in itself a very ample library. As I saw it forty years after, it completely covered the walls of two large rooms from the floor to the ceiling; while the additions he had himself made, nearly filled an adjoining apartment which was used for writing. Here he gave the first ten years of his ministry to severe study; and could do it the more easily, because his people expected scarcely any care or attention except on the Sabbath. The entire parish, with the few exceptions arising from illness or extreme age, met him every week, without fail, in the house of God. Any who had need, could see him alone in the intervals of Divine worship; and this was all they asked of their pastor, except in cases of very severe illness or death. Thus, his whole time was at his command; and during these ten years, he rarely spent less than fourteen hours a day in severe intellectual labour. One simple rule gave him uniform health; it was that of rising from every meal with as much appetite as when he sat down.

A large part of his time was, at first, devoted to the interpretation of the Scriptures. He had become familiar with the Hebrew while at College; and was accustomed during most of his life, to read at family prayers directly from the original of the Old or New Testament, giving a translation of his own with such comments as the case required. His Hebrew Bible now lies before *me; and it is interesting* to trace the steady progress he made *through its pages, as* recorded at the head of each book with his own pen.

It seems to have taken him about fourteen months, on an average, to go through the Old Testament. How many times he repeated the process, it is impossible to say; but his reading of the word of God for devotional purposes as well as for criticism, seems to have lain, during his whole life, chiefly in the original tongues. Most of his labour, however, was bestowed at this time on the explanation of difficult passages of Scripture. There were two physicians in adjoining towns, of a skeptical turn of mind. Both of them had an extensive practice throughout the county; and wherever they went, were continually throwing out insinuations against religion, on the ground of alleged difficulties or contradictions in the Bible. This led him to study the passages referred to, with the closest attention. He had the means of doing so on a broad scale, since his library contained nearly all the great commentators of the sixteenth and seventeenth centuries, such as Calvin, Beza, Piscator, &c., with a complete collection of the ablest Puritan Divines. The conclusions he reached, were drawn out in extended dissertations, of which I believe more than two hundred were found among his papers after his death. One of them on the passage, "He shall be called a Nazarene," fills nearly forty pages in quarto, and most of them were of half that size. Some were apparently intended for the physicians in question; while others were probably circulated by the clergy and friends of religion, in the neighbouring towns. Thus, they answered the purpose of those Tracts and shorter treatises in defence of the Bible, which have happily been so much multiplied of late, for the maintenance of revealed truth.

At the expiration of ten years, he found a young family growing up around him, with no adequate means for their support. He had received from his people what was then called a "settlement," that is, a sufficient sum of money to procure a convenient house and homestead. But his salary was only $333.34 a year, with the use of a few acres of parsonage land. He lived on one of the great thoroughfares of New England, at a time when clergymen always travelled at the expense of their brethren along the road; and his house was every where known for its generous hospitality. He was, therefore, compelled to seek more ample means of support, and now began to prepare students for College. His thorough scholarship made him a highly successful teacher; he had usually from fifteen to thirty under his care at once; and during the next twenty years, nearly three hundred young men passed under his instructions. In this way, he was enabled to educate his five sons at College and prepare them for public life; in addition to which, he left an estate of six or seven thousand dollars, as the proceeds of his labours as a teacher.

His mathematical studies, in the mean time, were by no means neglected; on the contrary, his employment as an instructor led him to cultivate them with perhaps greater assiduity. A single anecdote will illustrate his absorption of thought in such studies. He had spent a number of weeks in the investigation of some question in the mixed mathematics, involving long fluxionary processes, and had arrived at conclusions, materially different from what he anticipated. This led him to suspect some error; but after going over his calculations again and again, he was unable to detect it. At length, he sent his papers to be examined by the President and Professor of Mathematics in Yale College, who were equally unable to discover any mistake. One of them, at last, forwarded the paper to Dr. Rittenhouse of Philadelphia, who was also baffled, and proposed to send it for examination to Dr. Maskelyne of London. I will give you the remainder of the story in my father's words. "One hot afternoon in July," said he, "I was raking hay in the home-lot, behind the old gentleman, who seemed much immersed in thought, talking earnestly to himself, and raking the faster as he talked. At last he stopped short and broke out,—'Ah, I see it! I see it! There it is!' 'See what, father?' 'I see where the blunder lay! I must get back that foolish paper from Dr. Rittenhouse, before he sends it to England.' He threw down his rake, ran into the house, and despatched his letter by the earliest conveyance."

The first occasion which drew him into an acquaintance with the clergy of other States, was one of lively interest to the American churches. A plan had been formed in England for sending out Diocesan Bishops to be stationed in each of the Colonies, either by act of Parliament or through the agency of the Established Church. This (whether rightly or not) excited much alarm; and in 1766, the Synod of New York and Philadelphia invited the General Association of Connecticut to meet them by delegates in a Convention on the subject. Annual sessions of this body were held alternately in New Jersey and Connecticut, down to 1776; and my grandfather was repeatedly sent as a delegate. By order of the Convention, he drew up Reports which fill nearly one third of the minutes, as published at a later day by Dr. Field. One of them was an estimate of the population of Connecticut in 1774, with the number of "dissenters," as they were then called, from the established order of our churches. It was founded on actual returns from every parish, obtained by a long and extended correspondence with all quarters of the State. The original is now before me; and I observe that the number was only *six* in the town of Durham, out of a population of a thousand and thirty-one. All of these, as an aged inhabitant once told me, became Tories when the war commenced; and at a later period were brought into great danger of their lives, by a supposed correspondence with the enemy. "Your grandfather," he added, "interposed in their behalf with great earnestness and with ultimate success; and most of them, after their release, called upon him with a request to be received back among his people: urging him particularly to accept their parish dues for nearly ten years which had elapsed since they left his congregation. In the Convention just mentioned, he was brought into close intimacy with Dr. Rogers of New York, Dr. McWhorter of Newark, and other leading members of the Presbyterian Church, and it was probably through their influence, that he afterwards received the degree of Doctor of Divinity from Princeton College.

It ought here to be said, to the credit of the American clergy, that the zeal with which they entered into our revolutionary struggle, was not a mere ebullition of feeling caught from their people, nor was it owing to any impulse received from the politicians of the day. It was the result of discussions carried on for some years by leading Divines among them, in their social meetings and larger ecclesiastical bodies. All who ever studied under Dr. Dwight, will remember the copiousness and fervour with which he argued the question of "The Right of Resistance;" the exactness with which he laid down the limitations of that right; and the very guarded *principles on which alone* he admitted its exercise. This was a class of *reasonings to which* the subject of this sketch formed an early attachment under the teachings of President Clap. He was thus led at a later period to the study of such works as Cumberland's Law of Nature, Grotius, Puffendorf, &c.; and one of his sons who had spent most of his life in the conflicts of the Senate, once remarked that he had met with no one in all his intercourse with public men, who had entered more deeply into the great principles of law and jurisprudence, or could state an argument on the subject with more telling force. As the result of inquiries thus conducted, he carried the discussion into his pulpit; and urged it upon his people as a *religious duty*, to lay down their property and their lives in the conflict. It is on this subject alone that I find him rising into impassioned eloquence in the sermons which he left behind. His zeal in the cause made his name familiar to all the country around, as the following anecdote will show. The Tories having possession of Long Island, carried on an active trade in British goods with the small ports along the Sound, from New Haven to the mouth of Connecticut river. This awakened great indignation among the people of the adjacent towns, who considered Governor Trumbull (though very unjustly) as too remiss in his efforts to put down the trade. At one of the May elections, they took a curious mode to mark their dissatisfaction. They sent up to Hartford more than a thousand votes for the "Rev. Elizur Goodrich" to be Governor of Connecticut; a singular specimen of the quaint humour which the Puritan race so often intermingled with their gravest concerns.

In 1776, he was elected into the Corporation of Yale College. The next year, it became necessary to appoint a President, and the eyes of many were turned on Dr. Stiles; who did not himself, however, expect the appointment, since he remarks in his Diary, "I thought such were the sentiments of the Assembly and a plurality of the pastors respecting my ideas of ecclesiastical polity, and my doctrinal system of Divinity, that it was impossible I should be elected." Owing to his long absence from the State, there had been no opportunity of modifying these sentiments by personal intercourse: in addition to which, some of his warmest supporters were men who had become obnoxious to the clergy in a previous controversy, and were still considered by many as seeking to introduce dangerous innovations in Theology. Under these circumstances, a large part of the clergy selected Dr. Goodrich as their candidate; and when the vote was first taken, the Corporation was equally divided between him and Dr. Stiles. At a subsequent ballot, the latter was elected by a small majority, but declared when he learned the vote, "Nothing short of *unanimity* shall induce my acceptance." It was now proposed that he should meet the Corporation for a free interchange of views; and the result showed in this case as in many others, that a few hours of private conversation in a spirit of peace, may do more to make good men understand each other, than years of discussion at a distance. Dr. Goodrich came forward at the end of the conference, and declared himself fully satisfied. Differences there might be in modes of statement, or in what might be called the "philosophy of religion;" but they were perfectly agreed in the cardinal doctrines of the Gospel. He, therefore, urged his friends to unite in giving a cordial support to Dr. Stiles; and the next day, accordingly, the Corporation unanimously chose him Professor of Ecclesiastical History, an office created apparently on the instant, as a means of giving him a united proof of their confidence. This decided his accept- ce; and from that moment, the two candidates became friends for life.

Dr. Goodrich was soon after chosen into a Committee, (since called the Prudential Committee,) to which the concerns of the College are mainly intrusted; and speedily became the most active member of the Corporation in its business concerns. In this capacity, his labours in behalf of the College during the whole of Dr. Stiles' Presidency and a part of Dr. Dwight's, were perhaps the most useful labours of his life. The latter remarked, in speaking of them, "No man living probably so well understood the interests of our University, or for more than twenty years took so active and important a part in its concerns."

Some years ago, I met with an aged lady, a member of the Durham church, who gave me a few of those "personal recollections" which you consider peculiarly desirable in a sketch like this. Her countenance lighted up at the mention of her old pastor; and she went on in stronger terms than I had ever heard from any of the family, to speak of the veneration in which he was held by the whole parish. They knew nothing, she said, of his learning from any display of it in the pulpit; but they perfectly understood his eminent scholarship, and were proud of him on this account. There was, however, a young farmer who had heard so much about the study of Hebrew, that he was eager to undertake it. He asked assistance, which was freely given him for two or three years during the winter season, till he was able to read the Old Testament for life with but little difficulty. In dwelling on the character of her pastor, she seemed to think of him not merely as a devout man, a powerful preacher, and a kind friend, though he was all these; but chiefly as a man *eminent for his wisdom*. All the churches around resorted to him as a counsellor in their disputes and difficulties. He was arbiter among his own people. He was the peace-maker of the neighbourhood. I asked her if he had any thing sportive in his character, since I remembered him only for his grave deportment. "A great deal!" she said, "A great deal! He rarely came to our house without a lively flow of wit or humour." "It was so," she added, "with all the old people at that day; notwithstanding the gravity of their deportment, they had a remarkable *love of fun*." An anecdote was given of his mother-in-law, Mrs. Chauncey, (who lived in his family,) as showing this trait in connection with that horror of Indians which was felt by all the elderly people of that time. A contribution was taken up one Sunday, for missionary purposes among one of the Western tribes; and in counting the money, a *musket ball* was found in the contribution box. As the question went round, "What does it mean? who could have done it?" the old lady came forward with a slight twinkle in one of her eyes, "I did it," said she: "I think a good leaden bullet is the only contribution that should be sent to Indians."

But I must hasten to a close. At the annual thanksgiving in 1797, my grandfather wished the New Haven family to be with him, and we were all there. I will describe his personal appearance, as I then (at the age of seven years) saw him for the last time. He was of the middle stature, strong built and somewhat corpulent, with regular features, a full and rounded cheek, a light complexion, and uncommonly ruddy for one of his years. He was bald, with a high forehead, and a light blue eye of great keenness when fixed upon any one intently.

That afternoon, he started on horseback (his usual mode of travelling) for *a circuit of a fortnight* among the College farms in Litchfield county. On

Saturday, he arrived at the house of Governor Wolcott in Litchfield, whose youngest daughter was married to his oldest son. She was there, attending upon her father, who was then somewhat ill, and who died twelve days after from a sudden access of disease. On Sunday, he preached both parts of the day for the Rev. Mr. Champion,[*] with great solemnity and fervour. Monday morning, he had an interview of two hours with the Governor whose mind was clouded by disease, and disturbed on some points of a religious nature, which had given him more or less trouble for many years. It was remembered with interest by the family, in view of the events which followed, that the Governor remarked to his daughter at the close, "This conversation has given me more light on these subjects, than I ever obtained before either from preaching or from reading. I feel consoled and strengthened." My grandfather proceeded on his journey to Norfolk, where he spent the night; and the next morning, was found dead in his chamber, of an apoplectic fit. Nothing had occurred to disturb the family; and he passed away without any one's knowing the exact time, in the sixty-fourth year of his age, and the forty-second of his ministry.

His remains were conveyed to Durham, where he was buried on the 25th of November, 1797. The funeral Sermon was preached by Dr. Dwight, who gave the following character of the deceased in addressing the clergy who were present:—

> "My beloved brethren. a great man is fallen in our Israel to-day; a man of distinguished learning and understanding, of unusual prudence, and of singular skill and experience in the concerns of congregations, churches, and ministers. Recommended by tried wisdom, he was, as you well know, very extensively employed, and confided in by both minister and people, throughout the State. By both were his useful labours acknowledged in composing their differences, and directing their interests. To you, to me, to all with whom he was connected, the loss is great and affecting. In the congregations, in the churches, and especially in the University, of this State, every weighty concern will remind us of his important services, and force us to feel what we have lost. His talents were not only great and distinguished, but they were also of that most useful kind, which we call *practical*. Such talents are eminently fitted for the service of God, and for usefulness to mankind. In whatever he was called to judge or act, he made it his first business thoroughly to examine and fully to understand. This he accomplished by diligent scrutiny, close attention to both sides of disputable points, a careful investigation of principles, and a cautious consideration of consequences. For this important business his thorough knowledge of the human character qualified him in an eminent degree, as did also his strong powers of judging, and his peculiar coolness and self-possession. Not less important were his attention, patience, and perseverance, in investigating. In these most useful things, he was at once an eminent blessing to mankind, and a most profitable example to us. No man living probably so well understood the interests of our University, or for more than twenty years took so active and important a part in its concerns. Few so well knew the interests of our churches, or so ably and so extensively served them. I trust his services will be, by us at least, gratefully remembered."

Dr. Goodrich left six children, all of whom are now deceased. *Chauncey*, a lawyer at Hartford, who was employed most of his life in public service, as a member of the House of Representatives or of the Senate of the United States, and at the time of his death was Lieutenant Governor of Connecticut.

Elizur, a lawyer at New Haven, who was also a member of Congress, the first Professor of Law in Yale College, and Judge of several Courts in Connecticut.

Samuel, who was first settled in the ministry at Ridgefield, Conn., and afterwards at Berlin, Conn., where he remained till his death.

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[*] JUDAH CHAMPION was graduated at Yale College in 1751; was ordained pastor of the church in Litchfield, Conn., July 4, 1753; and died in 1810. He preached the Election Sermon in 1776, which was published.

Elihu, a lawyer of extensive practice at Claverack, N. Y., where he died in middle life.

Charles, a youth of great promise, who became deranged soon after he left College, and remained so till his death.

Catherine, who was married to the Rev. David Smith, D. D., successor of Dr. Goodrich as pastor of the church in Durham.

It is a striking fact in respect to this church, showing the longevity of our early clergy, that the ministerial lives of Mr. Chauncey, Dr. Goodrich and Dr. Smith (who is still living, though relieved from pastoral duty) cover the space of more than one hundred and fifty years, from the settlement of the town. The ministry was continued by marriage in the same family connection, throughout this whole period; and the house of Dr. Smith is still the resort of his ministerial brethren, standing on the same spot where the house of Mr. Chauncey was erected nearly a century and a half ago.

The following are the published works of Dr Goodrich: A Sermon at the ordination of the Rev. Roger Newton[*] at Greenfield, Mass., November 18, 1761. A Sermon at the ordination of the Rev. Benjamin Boardman[†] at Hartford, Conn., 1784. A Sermon at the ordination of his son, the Rev. Samuel Goodrich, at Ridgefield, Conn., 1786. An Election Sermon, delivered at Hartford, 1787. A Sermon at the ordination of the Rev. Matthew Noyes[‡] at Northford, Conn., August 18, 1790.

I am very truly yours,
CHAUNCEY A. GOODRICH.

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[*] Roger Newton was born in Durham, Conn., May 23, 1737; was graduated at Yale College in 1758; studied Theology under the direction of the Rev. Elizur Goodrich of his native place; and was constituted pastor of the church in Greenfield November 18, 1761. He received the degree of D. D. from Dartmouth College in 1805, and died December 10, 1816, aged seventy-nine. He was married to Abigail Hall of Middletown, Conn., in August, 1762, who died October 21, 1805, the mother of eight children. His eldest son, *Roger*, was graduated at Yale College in 1785; was appointed Tutor in the College in 1788; and died while holding that office, in 1789. Dr. Newton is represented by his contemporaries as possessing good natural talents, as being a sensible and edifying preacher, and as distinguished for his benevolence, candour, and wisdom.

[†] Benjamin Boardman was a native of Middletown, Conn.; was graduated at Yale College in 1758; was a Tutor in College in 1760-61; was ordained at Middle Haddam, January 5, 1762; was dismissed in September, 1783; was installed pastor of the South church in Hartford, May 5, 1784; was dismissed about 1789; and died February 12, 1802, aged seventy.

[‡] Matthew Noyes was a native of Lyme; was graduated at Yale College in 1785; was ordained pastor of the church at Northford, August 18, 1790; and died in 1839. He was a member of the Corporation of Yale College from 1823 till his death.

JONAS CLARK.

1755—1805.

FROM THE REV. WILLIAM WARE.

Cambridge, August 10, 1850.

Dear Sir: In reply to your note asking for some account of the life of Mr. Clark of Lexington, I send you a few pages containing all the facts, I believe, that can be ascertained.

Half a century ago, funeral sermons for the clergy, and newspapers for all others, were the grand repositories of facts,—in truth, the only ones in respect to the lives and characters of all whom it was thought worth while to notice at all. Biographical dictionaries as yet were not. On the occasion of the death of Mr. Clark, the sermon was preached by Mr. Cushing,* of Waltham, but was not printed, nor has it been preserved. More lately, volumes of biography have appeared, having reference particularly to the ministry, and in both Allen and Eliot brief sketches may be found of the principal events in the life of the subject of this memoir. No other sources of information are available, save the recollections of a few quiet, elderly persons among his former parishioners, and the public records of the town.

Jonas Clark was born at Newton, in this State, December 25, 1730; was graduated at Cambridge, in 1752; was ordained in Lexington, November 5, 1755; and died November 15, 1805, after a ministry of a little more than half a century. These are the principal facts that mark the life of a New England clergyman, and in the present case there are but few others to be added.

Although, however, the life of Mr. Clark was marked by few incidents save those common to every man, yet he had, what may be called the happy fortune to live in an eventful era—the era of our Revolution; to witness its first outbreak; to watch and help on its progress; to greet its successful termination; and, for many closing years of his life, to observe the hopeful working of the machine which he had contributed materially to set in motion. His life was passed without deviation on his own small farm within the precincts of his own small parish. Always at home,—with the exception perhaps of an occasional excursion to the capital, or on a distant exchange, his labours,—and they were many,—were confined to the narrow circle of the parish, the homestead, and the village. It was not till trouble arose between the mother country and the Colonies, that he, in some sense became a public man, in the preparation of various documents of some importance; and, not by making himself,—but by becoming by force of circumstances, quite a leader on the Whig side of the controversy.

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* Jacob Cushing was a son of Job Cushing, who was born at Hingham; was graduated at Harvard College in 1714; was ordained first pastor of the church in Shrewsbury, December 4, 1723; and died suddenly August 6, 1760, aged sixty-seven. The son was a native of Shrewsbury; was graduated at Harvard College in 1748; was ordained pastor of the church in Waltham, November 22, 1752, and died January 18, 1809, aged seventy-nine. He received the degree of Doctor of Divinity from his Alma Mater in 1807. He published a Sermon at the ordination of Samuel Williams at Bradford, 1765; a Sermon at the ordination of Elijah Brown; [who was a native of Waltham; was graduated at Harvard College in 1765; was ordained pastor of the church in Sherburne, November 28, 1770; and died October 24, 1816, aged seventy-two;] a Sermon in commemoration of the battle of Lexington, 1778; a Sermon at the ordination of Nathan Underwood; [who was a native of Lexington; was graduated at Harvard College in 1788; was ordained pastor of the church in Harwich, November 21, 1792; was dismissed April 8, 1828; and died May 1, 1841;] a Discourse on the death of the Rev. Joseph Jackson of Brookline, 1796.

Setting this aside, and he was a clergyman in the strictest sense of the term—he sought no duties or pleasures beyond the limits of his peculiar office. He was indeed a farmer, and a most industrious and hard-working farmer, as well as a clergyman. But those callings are rather one than two, and were forced upon him rather than sought, as not one minister in ten in the country could subsist,—provided he had a family,—without the addition of a farm, its labours, and profits, to the parish grant of a small salary. The farm was, in fact, but a subordinate branch of his profession. He was ordained farmer as much as preacher. His salary was eighty pounds, and twenty cords of wood. In the depreciated currency of those times the eighty pounds of money were worth hardly so much as the twenty cords of wood.

No fact of Mr. Clark's life could be truer or more worthy of record than that he was, as has been said already, a hard-working, industrious man. *That* he must have been to have succeeded, as he did, in either part of his divided profession. As farmer, by industry and good management, he was enabled to cultivate a farm of sixty acres, and at last die in unembarrassed possession of it. That was as much as many do in this world, who do nothing else. But his sermons and his pastoral labours imposed another burden as heavy—(much heavier in its load of anxieties)—as his other yoke of physical labour and worldly care. The minister alone knows his own labours and trials. But the minister of the present day can have but a feeble comprehension of the labour of the same profession half a century ago, when exchanges were much more infrequent, and the length of a sermon more than double; so that every week, four sermons, instead of two, were in fact to be written, or prepared for in some way. In the early part of his life, Mr. C. wrote out the whole of his discourses of never less than an hour each. Later, scarcely more than pretty full heads were committed to paper, the rest extemporized. But in whatever way prepared and delivered, the task was a considerable one, and enough for one life without the farming. On a manuscript in my possession, I find the number upon it to be 2179, which makes fifty-six sermons a year from the date of his ordination.

Mr. Clark, as a preacher, maintained a high rank among his brethren; and higher even than as a preacher was his general reputation for strong sense and sound judgment in the common business of life. In all his own neighbourhood, none stood in these respects higher than he, or was more esteemed. His preaching was vigorous in the style, animated in the manner, instructive in the matter. "His public discourses," it is said, "consisted not of learned discussions on speculative or metaphysical subjects, nor yet of dry lectures on heathen morality, but of the most interesting truths of the Gospel, well arranged for the edification of his hearers. And they were delivered not in a formal, heartless manner, but with uncommon energy and zeal." His voice was powerful and agreeable, and when excited by his subject, which was often the case, it extended far beyond the bounds of the meeting house, and could be heard distinctly by those who were any where in the immediate neighbourhood. His appearance in the pulpit added somewhat to the effect produced by his sermons, which was grave and dignified, and, almost more than that, owing, partly, no doubt, to a full clerical costume of *gown*, *cassock*, and bands, and a wig of immense proportions and of snowy whiteness. On his dress and appearance generally he bestowed great attention. He was characterized by a neatness so extreme as to serve as a perpetual sermon on that graceful virtue to his people. He did not, in his whole manner and conversation preach Whiggery more constantly or with more devotion than the first mentioned virtue. They both would be thought by many as extra-professional, and perhaps they were so; but they were both so wrought into the substance and character of the man, that they were not so much preached in any sense as simply exhibited, and then left to produce their own proper effect.

The preaching of Mr. C. was characterized by great length as well as by more commendable qualities. His sermons were rarely less than an hour, often more. A sermon preached in 1781, and afterwards printed, could hardly have been delivered in three. And his prayers were in due proportion to the sermon. There is a tradition that, on a certain occasion, he was known to have prayed more than two hours. Often, those of his people—the younger members of the flock doubtless, who could not be restrained by a feeling of devotion, a sense of propriety, or respect for the preacher, would escape from the church for a while, and after a brief recreation in the neighbourhood, return to their places in time for the conclusion of the services. It had not in the earlier part of his ministry been a custom in his church nor elsewhere in that part of the country to read the Scriptures publicly as a part of Divine service. It had at that period been just introduced at other places. Mr. C. having received as a gift from Governor Hancock a folio Bible magnificently bound, with the wish expressed,—which to him would be law,—that it should be read on the Sabbath morning and evening from the pulpit, he took occasion at the close of the services one day, to state to the congregation what had occurred, and to say that, on the following Sunday, the performance of the duty would be commenced. The prospect of an addition to the present length of the services was an infliction upon the spirit of endurance more than could be borne—it was the fatal feather's weight upon the camel's back; and no sooner had the pastor closed his announcement, than the Deacon in his place rose and said that he apprehended that the proposition which had just been made would by no means be agreeable to the people,—that is, if it should have any effect to increase the present length of the services. Mr. C., however he might have felt the rebuke, and that he could then carry his point only at the expense of his sermons, with the greatest good sense and good nature instantly rejoined that he did not intend that it should have that effect.

In the matter of theological opinions, Mr. Clark would be ranked among the Trinitarians and Calvinists. But that was not a time when opinions were strictly scrutinized, or when men were called upon as peremptorily as at present, or rather perhaps, a few years since, to define their theological position. It is more important to observe that, whatever his opinions might be, the spirit and temper of his life were just what the Gospel was designed to produce—that he was a *Christian* in the highest and best sense of the term; shown to be such, by a long and exemplary life, and a faithful practice of the virtues he had preached to others.

Mr. Clark, though a devoted minister, was, however, not insensible to or neglectful of the duties which he considered that he owed to his country in the eventful times in which it was his fortune to live. He was a patriot of the most ardent and decided character. And it could be regarded only as a singularly happy circumstance that, as Lexington was to be the place where resistance to the power of England was first to occur, and the great act of a declaration of war first to be made by the act of the people in the blood to be there shed, making the place forever famous in history, the minister of Lexington should have been a man of the principles, character, courage, and energy of Mr. Clark. He was eminently a man produced by the times,—more than equal to them; rather a guide and leader. All his previous life, his preaching, his intercourse and conversation among his people had been but a continued and most effectual preparation for the noble stand taken by his people on the morning of the 19th of April. The militia on the Common, that morning, were the same who filled the pews of the meeting house on the Sunday morning before, and the same who hung upon the rear of the retreating enemy in the forenoon and throughout the day. They were only carrying the preaching of many previous years into practice.

It would not be beyond the truth to assert that there was no person at that time and in that vicinity,—not only no clergyman but no other person of whatever calling or profession, who took a firmer stand for the liberties of the country, or was more ready to perform the duties and endure the sacrifices of a patriot, than the minister of Lexington. He was considered moreover not only as a person of great ardour of temperament as a politician,—the first to move himself and set others in motion on great emergencies, but also as a person of great abilities, whose judgment was one more than others to be respected and relied upon. No one than he better understood the state of the question as between the Colonies and England; nor were there any who earlier than he, or with more talent, at the town meetings, and at other places and times, argued the great topics on which differences had arisen, and then through the Representatives of the town presented the arguments and conclusions at which they had arrived, in papers which he had prepared, to the General Court at their various sessions.

Papers of instructions of this character to the Representatives of Lexington are in existence, running from 1762 to 1776; and were in each instance drawn up by him; and no one can read them, as they stand engrossed on the Town Records, without respect for the talent they exhibit, and admiration of the free and manly spirit, yet at the same time calm and respectful, in which they are conceived. Mr. Everett says,—"Although the part taken by Lexington was in full accordance with the course pursued by many other towns in the Province, there is nothing invidious in the remark that the document—[just referred to]—and in which the principles and opinions of the town are embodied, have few equals and no superiors among the productions of that class. They are well known to have proceeded from [his] pen, who, for many years previous to the Revolution to the close of his life, exercised a well deserved ascendancy in the public concerns of the Town." "Mr. Clark," adds Mr. Everett, "was of a class of citizens who rendered services second to no others in enlightening and animating the popular mind on the great question at issue—I mean the patriotic clergy of New England."

But it is easy to believe that long before a single document had been formally prepared, Mr. Clark had many a time and for many a year in his sermons,—(the political pamphlets of New England,) presented to his people, the principles of the policy by which the Colonies ought to be managed by the Crown or otherwise govern themselves. His discourses have but in a few instances been preserved; but enough have been to make it plain, what, on a thousand occasions long before even the passage of the Stamp Act, would have been the strain of his thought and his speech. So that, when the struggle actually commenced, the people were ready for it, thoroughly acquainted with the reasons on which the duty of resistance was founded, and prepared to discharge the duty at every hazard. No population within the compass of the Colonies were better prepared for the events of the 19th of April, than the people of Lexington; no people to whom the events of that day could more safely have been entrusted; none more worthy of the duties that fell to their lot; or who better deserved the honours which have followed the faithful performance of them. No single individual probably did so much to educate the people up to that point of intelligence, firmness, and courage, as their honoured and beloved pastor.

His hospitality ought not to be wholly omitted in any account of the life and character of the minister of Lexington. This he considered a duty; but it was in his case a duty which it was always his highest pleasure to perform. It is difficult to understand how, with his small means and his own large family, he could at the same time entertain the numerous relatives, friends, and strangers who resorted to the parsonage. But it is the will, not the wealth, that makes the hospitable man. His doors were always wide open; none knocked who were not received and welcomed. But especially was there always room for his brethren of his own profession, as, in their journeyings to and fro, they made his house—the custom of that day—their inn. Among other visitors at the period of the Revolution and before it, was frequently John Hancock, afterward the Governor, who, as a cousin of Mrs. Clark, was often a member of the family circle. Mutually beneficial must have been the intercourse between two persons who sympathized so deeply on so many interesting points. Which was the principal giver, and which the principal receiver, on those occasions, it were fruitless to enquire. It is enough to know that there was the utmost harmony between them, and that their intercourse served to deepen and strengthen their attachment to the great cause they had at heart. While under proscription, both Samuel Adams and Mr. Hancock were visitors of Mr. Clark; but were obliged in haste to abandon their place of refuge on the morning of the 19th. It was a heavy day to the pastor, who, on the retreat of the British, visiting the grounds directly under the windows of his church, found eight of his beloved parishioners lying dead, and many others wounded. Of the transactions of that morning and day, he drew up a narrative, the manuscript of which lies before me, and the main facts of which have been incorporated into the usual histories of the time.

Mr. Clark's publications, so far as I know, were the following:—A Sermon at Athol, Mass., at the ordination of Joseph Estabrook,* 1787. A Sermon at Sudbury at the ordination of Josiah Bridge,† 1761. A Sermon at Lexington to commemorate the commencement of hostilities, &c., 1776. Election Sermon, 1781.

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* JOSEPH ESTABROOK was born at Lexington, March 4, 1759; was graduated at Harvard College in 1782; was ordained pastor of the church at Athol, Nov. 21, 1787; and died April 18, 1830, aged seventy-one. He published a Discourse at the funeral of the Rev. Joseph Lee—[who was born at Concord, Mass.; was ordained pastor of the church in Royalston, Oct. 19, 1768; and died Feb. 16, 1819, aged seventy-seven.]

† JOSIAH BRIDGE was born at Lexington, Dec. 28, 1739; was graduated at Harvard College in 1758; was ordained pastor of the church at Sudbury, Nov. 4, 1761; and died June 20, 1801, aged sixty-two. He published the Election Sermon, 1789.

The later years of his life were passed in almost uninterrupted health, and in the steady performance of all the duties of his office, till his days were, in 1805, suddenly closed by the occurrence of a dropsy. But till within a few weeks of his death he was able to visit the families of his parish.

The family of Mr. Clark consisted of six sons and six daughters, all but four living at the time of his death. The oldest child, a son, died in infancy. None of the sons embraced the profession of the father, but became men of business. Of the daughters, four were married and all to clergymen, viz: to Mr. Green* of Berwick, Me,; Dr. Fiske † of West Cambridge; Dr. Harris, President of Columbia College, New York; and Dr. Ware, Hollis Professor in the University in Cambridge.

Very truly yours,

WILLIAM WARE.

SAMUEL HOPKINS, D. D. (SECOND).,‡

1755—1811.

SAMUEL HOPKINS was a son of the Rev. Samuel Hopkins of West Springfield, Mass. The father was the son of John Hopkins of Waterbury, Conn.,—a man of exemplary piety, who died there, November 4, 1732. He was graduated at Yale College in 1718; was ordained pastor of the church in West Springfield, June 1, 1720; and died suddenly in October, 1755, in the sixty-second year of his age. He was married June 28, 1727, to Esther, daughter of the Rev. Timothy Edwards of East Windsor. They had four children—one daughter, *Hannah*, who was married to the Hon. John Worthington of Springfield; and one son, who forms the main subject of this sketch. He published "Historical memoirs relating to the Housatonnoc Indians; or an account of the methods used for the propagation of the Gospel among that heathenish tribe under the ministry of the Rev. John Sergeant, with the character of that worthy missionary, and an address to the people of this country," &c., 1758. I have read Mr. Hopkins' diary, as well as a number of his manuscript sermons; and have conversed with several persons whose early years were spent under his ministry; and from all that I have been able to gather, I conclude that he must have been a man of excellent judgment; of fine moral qualities; an evangelical and instructive, but not very popular, preacher; a faithful pastor; and held in high estimation by his brethren in the ministry, and by the community at large.

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* BENJAMIN GREEN was born at Waltham, Mass., May 5, 1764; was graduated at Harvard College in 1784; was ordained pastor of the church in Medway, June 25, 1788; was dismissed Feb. 28, 1793; afterwards studied law, and settled at Berwick, Me.; where he died, October, 1837. He was Judge of one of the Courts of the State.

† THADDEUS FISKE was the son of Jonathan and Abigail Fiske, and was born at Weston, Mass., June 22, 1762. He was fitted for College by the Rev. Samuel Woodward, the minister of his native place, was admitted a student of Harvard College in 1781, and was graduated in 1785. He then taught a school for a short time at Lexington, after which he returned to Cambridge, as a theological student, availing himself of the instruction of Dr. Wigglesworth, then Professor of Divinity in the College. He was licensed to preach by the Cambridge Association on the 8th of August, 1786; and was ordained pastor of the Second church in Cambridge, (then called Menotomy,) on the 23d of April, 1788; the sermon being preached by his relative, the Rev. Dr. Nathan Fiske of Brookfield. Here he continued in the active discharge of the duties of his office till April 23, 1828, when he resigned his pastoral charge. He died Nov. 14, 1855, at that time the oldest graduate of Harvard College. He became a member of the Board of Overseers in that institution in 1788, and held the office forty years. In 1821, he received the degree of D. D. from Columbia College. He published a Thanksgiving Discourse, 1795; a Discourse on the twenty-first anniversary of his settlement, 1809; and a Sermon at the close of his ministry, 1828.

‡ *MSS. from his grandson, the Rev. S. H. Riddel, and from the Rev. Dr. Woodbridge.*

Samuel Hopkins, the son, was born at West Spingfield, October 31, 1729. He was graduated at Yale College in 1749; and was a Tutor there from 1751 to 1754. He was ordained pastor of the church in Hadley, Mass., in February, 1755, as successor to the Rev. Chester Williams.[*] He was married in February, 1756, to Mrs. Sarah Williams, the widow of his predecessor,—who was the daughter of the Hon. Judge Porter of Hadley. She had five children by her first marriage, and nine by her second. These all lived to adult age, and most of them to advanced life; the average age of the whole fourteen being sixty-one years and nearly six months.

Of the children of his wife by her former marriage, brought up and educated by himself, one daughter became the wife of the Rev. Nathaniel Emmons, D. D., and one son, *Nehemiah Williams*, was a highly respectable clergyman. He was born February 24, 1749; was graduated at Harvard College in 1769; was ordained pastor of the church in Brimfield, Mass., February 9, 1775; and died November 26, 1796, aged forty-seven. He was one of the first members of the American Academy of Arts and Sciences. A volume of his sermons was published after his death. Of his own children, the eldest, a son bearing his own name, was graduated at Yale College in 1777, became a physician of much promise, but died at the age of twenty-five. Four of the daughters were the wives of the following clergymen—the Rev. Dr. Spring of Newburyport; the Rev. Dr. Austin of Worcester; the Rev. William Riddel[†] of Bristol, Me.; and the Rev. Leonard Worcester of Peacham, Vt.

Mrs. Hopkins died February 5, 1774. Nearly three years after her death, he formed a second connection—most happy for himself and his numerous family, many of whom were young—with Margaret Stoddard of Boston. He had no children by the second marriage. He became a second time a widower in October, 1796, and remained so till his death.

He was honoured with the degree of Doctor of Divinity from Yale College in 1802.

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[*] Chester Williams was a son of the Rev. Ebenezer Williams of Pomfret, Conn.; was graduated at Yale College in 1735; was a Tutor there from 1738 to 1740; was ordained pastor of the church in Hadley in the latter part of 1740 or the early part of 1741; and died October 13, 1753, aged thirty-six. He was a member, and the scribe, of the Ecclesiastical council that dismissed Jonathan Edwards from his pastorate in Northampton.

[†] William Riddel was born in Coleraine, Mass., February 4, 1768; was graduated at Dartmouth College in 1793; studied Theology under the direction of Dr. Burton of Thetford, Vt.; was licensed to preach at Newbury, Vt., in January 1794; afterwards spent several months in studying under Dr. Emmons; was ordained pastor of the church in Bristol, Me., in August, 1796, and was dismissed in 1804; spent about one year as a missionary in New York; was a stated supply to the church in Townsend, Vt., from 1808 to 1810; occupied a farm in Gill from 1810 to 1815, preaching occasionally; was installed in Whittingham, Vt., September 27, 1815, and was dismissed in August, 1817; resided in Bernardston from 1817 to 1819; then in Hadley two years; then in Bernardston about twelve years; and afterwards chiefly in South Deerfield till his death, which occurred October 24, 1849, at the age of eighty-two. His son, *Samuel Hopkins*, who was graduated at Yale College in 1823, entered the ministry, and is at present (1855) one of the editors of the Puritan Recorder.

Dr. Hopkins continued to preach till February, 1809, when he was struck with paralysis, which materially impaired his mental faculties, and rendered him inadequate to any further public service. On the 20th of June, 1810, Mr. (now the Rev. Dr.) John Woodbridge was ordained as his colleague; though the whole pastoral charge was, from the commencement of Mr. W.'s ministry, devolved upon him. Dr. Hopkins died in great peace on the 8th of March, 1811. His funeral sermon was preached by the Rev. Dr. Lyman of Hatfield, and was published.

Dr. Hopkins published two Discourses, entitled "Infants of believers members of the Church of Christ," in a volume of "Sermons on various important doctrines and duties of the Christian religion," 1799; and a Half-century Sermon, 1805.

FROM THE REV. PARSONS COOK, D. D.

LYNN, October, 29, 1854.

Dear Sir: I must make a somewhat meagre reply to your request for some reminiscences of Dr. Samuel Hopkins of Hadley. I was too young at the time of his death to have collected in my own memory many resources for such a performance. Nor are my traditionary resources very abundant. My parents were both natives of the town of which he was the sole minister. They were baptized by him, as I myself also was. He was the first minister that I ever saw, to recognise as one of an order of beings distinct from men. For so in truth I regarded him, as I saw his great white wig, composed of large rolls of hair, so evidently not human, ascend the pulpit; or as I contemplated him with awe, while passing the streets with a large cocked hat, and otherwise dressed as a gentleman of the old school. Remarkable as he was for facetiousness among his friends, he was never otherwise than dignified. And as he walked abroad, he carried with him such an amount of gravity and dignity as inspired with reverence all puerile spectators, to say the least. The children just let loose from school, when he was passing, checked in mid-volley the explosion of their mirth, held their breath, formed a line, and took off their hats for their customary token of reverence,—not to say worship. And when he actually entered the school to hear the children say the catechism, it was perfectly awful! The trepidation of those days I think has passed away; but the memory of it has not.

Of his preaching I remember nothing but what struck the eye. My mind's eye retains his picture, as he stood in the pulpit, dressed in the clerical costume of that day, which, to my childish fancy, seemed about midway between that of a man and a woman, as his person seemed half human and half divine. His manner in the pulpit was entirely without action; his reading of his sermons was slow and drawling. His hearers had occasion to be something more than passive receivers. It needed laborious attention to draw from him what he produced. His mind was remarkable for sound judgment and practical wisdom. A distinguished lawyer, after hearing him preach, remarked that he would make a good Judge. His style of writing was careless and unfinished, though it was not for want of scholarship. His cousin, Dr. Hopkins of Newport, is said by his biographer to have had in the pulpit a manner "peculiarly unattractive." But when *he* preached in Hadley, the people regarded him as quite animated, in comparison with their own Dr. Hopkins.

In his Theology he was Calvinistic. But his Calvinism was of a type which stood opposed to Hopkinsianism,—which was much debated in his day. And he held the Stoddardean view of Church ordinances. Though he was a nephew of President Edwards, he was opposed to some points in his Theology, and especially to his *principle of admitting* none to the church but those that professed *regeneration. He held views of the means of grace* different from those which now obtain among Calvinists. He held, in general accordance with those who teach that conversion can be secured by the sinner's use of the means, and that the means of grace are properly the sinner's means to an end, and not simply God's means used with the sinner. He placed among the sinner's means of conversion his attendance on the Lord's Supper. He felt it to be his duty to urge all persons whose lives were not immoral, to connect themselves with the church.

I was informed by a minister now deceased, who joined the Association before the close of Dr. Hopkins' ministry, that, in one meeting of the Association, the question went round as to the state of religion in the several churches. When the question came to him, he said the state of religion in Hadley was distressingly low;—that, on the day before, he took his staff in his hand, and walked from one end of the street to the other, to persuade the young married people to join the church, and he could not induce one of them to do it. That was his proof of the low state of religion. It is among the recollections of my childhood, that it was at so late a period a matter of dispute whether the Lord's Supper was, in the phrase of the times, a "converting ordinance." For my own parents had joined the church under that regimen, and were hopefully converted afterwards. The Half-way Covenant was not in vogue under his ministry, though it was, even some years later, in some of the neighbouring churches. I remember a peculiarity of form in the covenant used in his church. It had a rare tenderness for impenitent consciences, not to make them promise too much. It said, as I quote from memory,—"You promise to endeavour, and hope to be assisted by Divine grace," to do so and so. Among a people so conservative as was that, it was not easy to change such an instrument. On my admission to the church five years after his death, that covenant was in use, and I know not but that it now is.

I have said that the Half-way Covenant was not in use under his ministry. There was no occasion for it. As unconverted men found admission to full communion, it was not necessary for them to enter the church half-way, to secure the baptism of children. An actual occurrence in a neighbouring parish illustrated the inutility of such a distinction, held in such churches. A man of very thoughtless and worldly habit came to the minister for admission to the church. The minister asked him if he would be admitted to the Half-way Covenant now, and to full communion afterwards. He replied, "Well, I guess I won't have but one fuss about it." Before the close of Dr. Hopkins' ministry, there was among the people a great change of principle touching this matter. About the year 1804, there was a very general revival of religion, and many of the members of the church were converted. But their conversion generally dispossessed their minds of the idea that the Lord's Supper was a "converting ordinance."

From what I have said it must not be inferred that Dr. Hopkins was lax in doctrine or discipline. He held the main body of Calvinistic Divinity, and he was not wont to hold back from his people any doctrine which he himself received. I have seen some of his sermons in which the terrors of the law are exhibited with all fidelity. Few men, I believe, have been more faithful to their own convictions of truth and duty.

One fact which contributed not a little to change the sentiments of his people against some of his peculiarities, was the frequent preaching of his sons-in-law in his pulpit. Though he was specially averse to Hopkinsianism, he had become especially married to it. Dr. Emmons married his step-daughter, Dr. Austin, Dr. Spring, Mr. Worcester, and Mr. Riddel,—all Hopkinsian preachers, married daughters of his. It does not ordinarily fall to the lot of a Hopkins opposing Hopkinsianism, to have five sons-in-law, and *such* sons-in-law, to supply his lack of service in the preaching of it. These were frequently visiting him, and preaching in his pulpit. And before the impression produced by one Hopkinsian sermon had passed away from the minds of the people, another would come.

Thus there was kept up a constant agitation about it. Young as I was, I distinctly recollect conversations and disputes about what was called the "doctrine of Election," which was the common phrase for the Hopkinsian peculiarities,—and these disputes originating in the sermons of those ministers. Dr. Hopkins did not reject the doctrine of Election, and if he preached it less than some others, he had less occasion for doing it in person, having done it so much by proxy that his people did not suffer for the want of it.

Dr. Hopkins' peculiar views were maintained in a correspondence between him and the younger Edwards, which I learn is still extant. Nor was his correspondence with his cousin wholly controversial. Tradition has it that, after Dr. Chauncey's book on Universalism was published, it was read to some extent, by the people in Hadley, and Dr. Hopkins preached a series of sermons as an antidote. These he transcribed for the use of Edwards in the way of hints and suggestions, while preparing his work against Chauncey.

In Dr. Hopkins' day, the whole town formed but one congregation. No other sect had gained a foothold in it. And though there are now three congregations, they are all of the same denomination. In his day, it was a great point of interest to keep out other sects. And no small part of the minister's duty was to watch against interlopers. He had a rare sagacity in this matter. It is among my early recollections that there were two or three Baptist families in the place, who were wont to invite in Baptist ministers to preach in private houses, and call in the neighbourhood to hear. This put in requisition the Doctor's wisdom, which was always equal to the emergency. I recollect the singular potency of one argument which the people took from him. It was that the close communion Baptists denied ours to be a church of Christ, and that was regarded as so preposterous and so offensive as not to be thought of. This, for the popular mind, then and there, was all-sufficient. In his sermon, preached at the close of a half-century of his ministry, he said, "Respecting causing divisions—in the words of an Apostle, I beseech you, Brethren, mark them which cause divisions, &c. Those commonly called Baptists among us have no pretence of any sufficient ground for separation from our churches, save such of them as hold that we are not churches of Christ, because baptized in infancy, and that, therefore they cannot partake with us at the Lord's table. Such of them as allow us to be churches of Christ, notwithstanding our practice of infant baptism, and can partake with us, these have no occasion for a separation from our churches. For we are ready to baptize them at the age, and in the mode, they think proper, and when baptized, to receive them to our communion."

His character was not without magnanimity. At the time when age had rendered him so infirm that it became needful for his people to settle a colleague, and candidates were heard in reference to such a settlement, he stood above all jealousy of being eclipsed by his successor. At that time, the Rev. Dan Huntington, recently dismissed from Litchfield, Conn., made it his home in Hadley, with his father-in-law, Charles Phelps, Esq. He was enjoying a splendid popularity as a preacher, and but for a jealousy of family influence, the people would have called him unanimously to be their pastor. While this matter was in agitation, Dr. Hopkins expressed great interest to secure his settlement; and even said that he would be willing to bear his shoes if he could see him settled there. He had such a strong conviction that the interests of the people would be promoted by it, that he would make any sacrifices to secure it.

Dr. Hopkins' social qualities were of the highest order. His wit and pleasantry were abundant, yet always tempered with prudence. He was an attractive companion for persons of all ages, and all grades, and especially for young men. He would not unfrequently invite to dinner parties young students and others, and of such parties he was himself the centre and life. His anecdotes and sallies of wit on such *occasions* were exhaustless. But his conversation, however facetious, was carefully guarded as to its religious tendency. He thus accomplished much good without the appearance of labour or design to do it. He was even remarkable for his talent at conveying reproofs, when needed, in a way not to give offence and to secure the best effect.

He loved a timely joke, and it mattered little whether the laugh was with him or at him. He would preserve and repeat the jokes made at his expense with as much zest as if they were the product of his own wit. He used to tell such as this. On visiting an invalid, he said to him,—"It is a long time since you have been able to attend meeting—would you not like to have the neighbours called in, and have me preach a lecture at your house?" The invalid replied,—"I should like it much; for I have not been able, for a long time, to get any sleep, and I know from much experience that your preaching will give me essential aid in this respect."

He used to tell a similar compliment which he received from Gov. Strong. When on an exchange at Northampton, he dined with the Governor, and Mrs. S. offered him at dinner some pudding which he declined, saying that pudding before preaching made him dull. Gov. S. instantly replied,—"Did you not eat pudding for breakfast, Sir?"

By stipulation with his people, he was to receive annually so many cords of good hard wood. On one occasion, a parishioner brought a load, about which he raised a question if there were not some soft wood in the load. To which the other replied,—"And do we not sometimes have soft preaching?"

He would not have received such missiles, if he had not been himself expert in throwing them. A friend in the ministry had had his house burnt, with the loss of all its contents. Coming to Dr. Hopkins for sympathy, he was describing his loss, and wound up by saying there was one loss which he felt to be irreparable; that was the loss of all his manuscript sermons. "No, it is not irreparable," said Dr. H. "How so?" asked the other. Dr. H. rejoined, "I will give you *one* of mine."

A pleasant anecdote has been preserved relating to his first interview with his second wife, who was of the Stoddard family, residing in Boston. By the death of his first wife, he had been left with the care of fourteen children—nine of whom were his own, and five those of his wife by a former husband. The lady in question having been recommended to him, as an eminently suitable person,—he made a journey to Boston to see her. He called at her residence, sent in his request to see her, and declined entering the parlour until he could learn whether she would entertain his proposition. On her appearance, he introduced himself by telling who he was, the circumstances of his family and the object of his visit, and requested to know something of her mind before his going in, as it might be such as to render it not worth the while for him to go in at all. Her prompt but respectful reply was, that she had long ago made up her mind on three points—one was, not to go into the country,—another, not to marry a clergyman,—and another, not to marry a widower with children. "Well, Madam," said he, "as these conditions all belong to my case, I think I will go in." The result was that he obtained in this lady one of the best wives that a country minister ever found, and his fourteen children a step-mother, between whom and their own mother they could scarcely perceive a difference in the affectionate regards.

He was once severely visited in the burning of his house. The flames kindled in the night while the family were asleep, and so rapid was the work of the fire that it was with great difficulty and danger that he succeeded in saving all his children. While, amid the consternation of the scene, he bore away from the flames the last of his rescued children, he turned and addressed the fire, as a living agent, saying,—"Now burn and welcome."

For more than two years before his death, he was prostrated by a palsy, and his intellectual powers sympathized in the weakness of his body. But then his

Christian graces became even more prominent. While he was thus sinking into his grave by gradual slides, some one told him that the Worcester edition of Edwards' works was out of press. He replied that he should give it a thorough perusal,—thus giving at once proof of the decline of his faculties, and of his utter unconsciousness of it. His mind gradually failed to such an extent, that, at one time, he enquired of his son if there was not such a passage in the Bible as—"The blood of Christ cleanseth from all sin." Thus, while his intellect was losing its force, his heart was clinging to the cross of Christ. One of his deacons watched with him the night in which he died, and he said that he was all the while repeating the Lord's prayer.

The above is all that I can gather, that seems to me at all pertinent to your purpose.

I am yours affectionately,

PARSONS COOK.

SAMUEL MACCLINTOCK, D. D.

1756—1804.

FROM THE REV. A. P. PEABODY, D. D.

PORTSMOUTH, November 20, 1848.

Dear Sir: I am happy in being able to furnish for your forthcoming work a brief sketch of the life and character of a venerable servant of God, who had indeed gone to his reward before I saw the light, but through whose surviving contemporaries I have grown intimately conversant with his personal and ministerial reputation and history.

In the historical pictures of the battle of Bunker Hill, there is the figure of a clergyman in bands, and with the usual insignia of his sacred office. The person thus represented was SAMUEL MACCLINTOCK, D. D., of Greenland, N. H. He was born in Medford, Mass., in 1732. His father was one of the Scotch Irish whom manifold oppression had made twice exiles, and who have given race and name to not a few of the best families in New England. He was graduated at Princeton in 1751, and was immediately invited by President Burr to a Tutorship in his Alma Mater, which he declined, from an unwillingness to postpone his entrance on the profession to which he had consecrated himself from his early boyhood. In 1756, he was ordained at Greenland, a small and obscure country village, to which his chief attraction at first was the unanimous and earnest wish of the people that he should become their pastor; for he was among the most popular ministers of his day, and had frequent intimations, both before his settlement and through the earlier half of his ministry, that situations offering much greater worldly advantages were at his disposal.

In reading two of his printed, and several of those that remain of his no less than three thousand manuscript, sermons, I have been surprised, not only by their general soundness of thought and purity of style, but by their freedom from the lumbering subdivisions, improvement, and application, then almost universal, and their near approach to the simple models of our own day. A sermon of his, published at a time when an unprecedented drought, a fatal epidemic, and the prospect of a war with France, conspired to make the hearts of the people heavy, maintains the thesis that any direct infliction of Providence is preferable to those judgments in which God makes the wrath of man his sword,—with an affluence and brilliancy of argument and illustration, and a freedom from all theological technicalities, which I had supposed hardly compatible with the rigid pulpit formalism of our elder Divines.

His ministry lasted forty-eight years, during which period the last Sunday of his life was the only one on which he was disabled for the performance of his usual public duties. His compensation was three hundred dollars a year, together with the use of a parsonage and a farm so small as to preclude the employment of much labour, other than his own, and that of the numerous "servants born in his house." On this scanty stipend he reared a family of sixteen children, maintained in full the external proprieties of his station, in dress and housekeeping, and exercised an unstinted hospitality,—his house lying on the great thoroughfare of Eastern travel, and his professional reputation, and his social endowments, furnishing either a cause or a pretence for travellers, who could proffer the remotest claim upon his notice, to make his house their inn. To meet these demands which, with clergymen of the old school, stood on the same footing with debts of honour, his strictly personal and domestic expenses were, of course, brought within the narrowest possible limits. The cow, not without large aid from the unfailing well, stood chief foster mother to the younger members of the household. The errant goose equipped them for their first experiments in penmanship. As fast as garments waxed old, they were re-juvenated in contracted forms for younger and less fastidious wearers. And of the application of the same rigid economy to the father's own habits, his manuscripts bear conclusive testimony,—the dozen sermons in my hands hardly covering the paper which I have sometimes devoted to a single discourse. But there was one point on which he was strenuous in effort and in sacrifice,—the education of his children. Through his influence there was sustained in his parish for many years a permanent school, of a grade corresponding to those elsewhere found only in our populous and compact towns. The teacher was commonly a recent graduate from the University, of worth and promise, attracted to this obscure field of labour by the opportunity which it afforded of familiar intercourse with one so much revered and beloved. Among the young men who, in this relation, accounted themselves under great obligations to him for counsel, example, and influence, were Dr. Belknap and Bishop Parker.

Dr. Macclintock was regarded among the churches in this vicinity as preeminent for practical wisdom. Difficult questions of advice, cases of casuistry, conscientious scruples, were referred to him as an umpire ; and, from the confidence that seems to have been reposed in him in those regards, his decisions must have generally justified themselves to the conscience and the experience of those whom they most intimately concerned. I should be disposed to form the same conclusion from the only one of his numerous written decisions of this kind which has fallen into my hands. The case was one of morbid conscientiousness on the part of a clergyman, second in reputation to none in the country. He opened his heart to Dr. Macclintock, as to the Christian brother better able than any other to stand to him in his Master's stead, and the answer certainly could not be surpassed in faithfulness, tenderness, sound ethical reasoning, and mature religious wisdom.

He was also noted for his promptness and pungency in rebuke. Cheerful in his habits of intercourse, and fond of wit and humour, when within the bounds of decency and reverence, he had no tolerance for levity or profaneness. One day overhearing an oath from a man of some distinction, whom he had heard a little while before declaiming against religious ostentation, he said to him,—"What!—after what you said the other evening, do I hear you of all men making a parade of piety, and putting up your prayers at the corners of the streets?"

Dr. Macclintock, in common with the clergy of New England generally, took a deep interest in the war of the Revolution, and repeatedly served as Chaplain to portions of the New Hampshire troops. He had four sons actively engaged in the war. Three of them died before the establishment of peace; the other still lives in his eighty-seventh year, in unabated vigour of body and mind, and in the full enjoyment of those resources of Christian faith and hope which embalm the heart in perpetual youth.

Except repeated bereavements, which were sustained with the most edifying submission, the only ripple in the smooth current of Dr. Macclintock's life, was a theological controversy with the Rev. J. C. Ogden, an Episcopal clergyman in Portsmouth, in 1787. Bishop Seabury, in his sermon at the ordination of Mr. Ogden, had broached certain notions in respect to the Apostolic succession, and the exclusive sanctity of the ritual and administration of his own Church, which were received with no particular favour by the surrounding community. Dr. Macclintock, in a letter to Mr. Ogden, entered a firm but respectful protest against the sentiments of the Bishop's sermon. Mr. O. replied in a tone of somewhat passionate earnestness, and in doing so, gave so much offence to his own parishioners as to lead ultimately to his forcible ejection, when he attempted to retain possession of the church in opposition to their unanimous vote.

At the annual Fast in 1804, Dr. Macclintock preached as usual; but, on his return to his house, told his family that he had entered the pulpit for the last time. A slight indisposition under which he was then labouring, increased so rapidly as to terminate his life in eight days. His son and executor found among his father's papers written instructions which bade him destroy all his sermons, except the few which he might wish to keep as a memorial of himself. He also requested that "his funeral might be conducted in the manner that was customary among his parishioners, without any sermon, or the parade which has commonly been the custom at the funerals of those who have sustained public characters in life," and that should a headstone be placed over his grave, it should be a plain one with the following epitaph: "To the memory of Samuel Macclintock, D.D., who died——, in the — year of his age, and the — year of his ministry. His body rests here in the certain hope of a resurrection to life and immortality, when Christ shall appear a second time, to destroy the last enemy, death, and to consummate the great design of his Mediatorial Kingdom."

Dr. Macclintock was admitted to an *ad eundem* Master's degree at Harvard College in 1761, and received the degree of D.D. at Yale College in 1791.

The following is a list of his publications, so far as I have been able to ascertain:—A Sermon on the justice of God in the mortality of man, 1759. A Sermon *entitled "The artifices of deceivers detected, and Christians warned against them,"* 1770. Herodias, or cruelty and revenge the effects of unlawful pleasure: a Sermon, 1772. A Sermon at the Commencement of the new Constitution of New Hampshire, 1784. An Epistolary Correspondence with Rev. John C. Ogden, 1791. A Sermon entitled "The Choice," occasioned by the drought, the fever, and the prospect of war, 1798. An Oration commemorative of Washington, 1800.

I am, My Dear Sir, with great regard, yours,

A. P. PEABODY.

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JOSEPH LATHROP, D. D.*

1756—1820.

Joseph Lathrop was a descendant, in the fifth generation, from the Rev. John Lothropp, a minister of Barnstable, in England, who came to this country in 1634, and settled in the ministry at Barnstable, Mass. One of his sons planted himself in Norwich, Conn., where some of his descendants have resided ever since. The subject of the present sketch was the son of Solomon and Martha Lathrop, and was born at Norwich, October 20, 1731, O. S. His mother was the eldest daughter of Deacon Joseph Perkins, of Norwich, and, at the time of her marriage, was the widow of Thomas Todd, of Rowley, Mass. His father died in 1733, at the age of twenty-seven, leaving, beside himself, a daughter, who died shortly afterwards. Both his parents were distinguished for good sense and were exemplary professors of religion.

During his earlier years his education was conducted chiefly or entirely by his mother, who seems to have been eminently qualified for that responsible office. When he was in his eighth year, she was married to a Mr. Loomis, of Bolton, Conn., whom he afterwards chose as his guardian, and of whom he always spoke in terms of high respect and affection. He prosecuted his studies preparatory to a collegiate course under the Rev. Mr. White,† the minister of the parish in which he resided. He became a member of Yale College in 1750, being then in his nineteenth year, and was graduated in 1754. Throughout his College life he was distinguished for his blameless and exemplary walk, and for the diligence and success with which he applied himself to every branch of study.

His earliest religious impressions of which he has left any record, were in connection with the great excitement that prevailed under the labours of Whitefield and others, about the year 1740. He speaks of himself as having witnessed, at that time, many cases of great anxiety and terror, giving place to high comforts and joys, and of wishing in vain that he might be a subject of the same experience. His mind, however, was serious and attentive, and he was accustomed to spend much time in secret prayer, and in reading the Scriptures and other books of decidedly religious character. The impressions which he then received seem gradually to have worn away, and there is no evidence that, for several succeeding years, the subject of religion was at all uppermost in his thoughts. In the last year of his College life, however, several deaths occurred, which deeply affected his mind, and threw him into the posture of an earnest inquirer in respect to his salvation. The following is his own record of his exercises at this critical period:—

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* Autobiography.

† Thomas White was graduated at Yale College in 1720; was ordained the first minister of Bolton, October 26, 1725; and died February 22, 1763.

> "I felt a conviction of my sinfulness, lamented it before God, sought his mercy, and seemed to myself as if religion was my choice; but was much discouraged by an apprehension that I was one of the non-elect. I spent much time in secret exercises. As I was walking and meditating one day in solitude and anxiety, I reasoned thus with myself:—'A Saviour has come to open a way of salvation for sinners. Salvation is offered; and the terms are stated. The offer is to all, and the terms are the same to all. In God there is no insincerity. To Him belong secret things; things only which are revealed belong to me. There can be no decree which frustrates the Divine promises. If I comply with the terms, the benefits promised are mine. God has chosen men to salvation through sanctification of the Spirit and belief of the truth. It concerns me to make my election sure, by adding to my faith, virtue, &c. By faith and patience I may inherit the promises.'"

This train of reflection seems to have calmed his spirit, and inspired him with hope in the promises of the Gospel. Shortly after, he made a public profession of his faith, and joined the Congregational church in Bolton. Immediately after leaving College, he took charge of a grammar school in the first parish of Springfield, Mass., and, at the same time, became a boarder in the family of the Rev. Robert Breck, and a theological student under his direction. Here he formed an intimate acquaintance with Mr. (afterwards the Rev. Dr.) Josiah Whitney,* with whom he continued in the most fraternal relations till the close of life. In January, 1756, he was licensed to preach by an Association of ministers then convened at Suffield. His first efforts in the pulpit were received with uncommon favour.

The pulpit in West Springfield having, about this time, become vacant by the death of the Rev. Samuel Hopkins,—Mr. Lathrop was invited to occupy it as a candidate for settlement. In July, he received a unanimous call to become the pastor of the church, and on the 25th of August was constituted its pastor by the usual solemnities. The sermon on the occasion was preached by the Rev. Mr. Breck. That was the only vacancy in which he preached as a candidate, and he the only candidate employed by the parish.

In May, 1759, Mr. Lathrop was married to Elizabeth, youngest daughter of Capt. Seth Dwight of Hatfield. She was a person of great discretion, retiring and unobtrusive in her disposition, and a model especially of the domestic virtues. They lived together, helpers of each others' happiness and usefulness, upwards of sixty years. They had six children,—all of them sons. One died in infancy; the others survived to manhood, and three of them to a somewhat advanced age, and all were highly respected in their several spheres of life. One of the sons, *Samuel*, was graduated at Yale College in 1791, was for several years a member of Congress, and died in 1846. Mrs. Lathrop died on the 13th of May, 1821, in consequence of the fracture of a bone occasioned by a fall upon the ice.

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* JOSIAH WHITNEY was born at Plainfield, Conn., August 11, 1731, O. S., and lived during part of his childhood and youth in Canaan, in the same State. He was graduated at Yale College in 1752, and prosecuted his theological studies, partly under the Rev. Mr. Breck of Springfield, Mass., whose daughter he afterwards married, and partly, as a resident graduate at Yale. He was licensed to preach by the then Hampshire Association, in July 1754; and commenced preaching as a candidate for settlement to the church in Brooklyn, Conn., in the autumn of 1755; and on the 4th of February, 1756, was ordained as its pastor. After labouring more than fifty-seven years as sole pastor of the church, he received a colleague in June, 1813; who, however, ere long, became a Unitarian, and in less than four years from the time of his ordination, was dismissed. He subsequently had another colleague settled, though he continued occasionally to officiate in public services, till almost the close of life. He died October 20, 1824, aged ninety-three. He received the degree of Doctor of Divinity from Harvard College in 1802. He published a Sermon at the ordination of Ezra Weld, Braintree, 1762; Connecticut Election Sermon, 1788; a Sermon on the death of General Israel Putnam, 1790; a Sermon on the death of the Rev. Noadiah Russell, 1795; a Half-Century Sermon, 1806. I had the pleasure of a slight acquaintance with Dr. Whitney, a year or two before his death. His mental faculties had scarcely begun to feel the effect of age; he was sociable, communicative, and had evidently a keen relish for a joke, while yet there was nothing in his conversation inconsistent with the dignity of a Christian old age. From what he said to me I inferred that in his religious views, he might be called a moderate Calvinist; and such, I believe, was his reputation during his whole ministry. *He was rather* large, but not tall; had a piercing eye and altogether an *uncommonly expressive countenance*, and a remarkably bland and winning manner.

In 1772, a controversy on the subject of Baptism arose in his parish, which was attended, for a time, with considerable agitation, and, as he thought, with some hazard to both his comfort and usefulness. He preached several sermons on the subject, which were shortly afterwards published, and have since passed through many editions. The controversy was not of long continuance, and seems to have been marked with no great asperity; for he speaks of his Baptist brethren with whom he was brought into collision as having been "generally men of candour and integrity." While this controversy was going forward, overtures were made to him in respect to becoming the pastor of another and much larger and wealthier church; but he declined even to consider the proposal, on the ground that his people, so far as he knew, were satisfied with his services, and gave him a competent support, and that his removal might subject them to serious and perhaps permanent evil.

Shortly after the commencement of the Revolutionary war, he, in common with many of his brethren, was subjected to serious embarrassment on account of the emission of the paper currency: and, in consequence of this, was obliged to give more of his time than he could have wished to agricultural cares and labours. This, together with an unusual amount of pastoral visitation, devolved upon him by the prevalence of distressing sickness for three successive seasons, perceptibly impaired his health. In the beginning of the year 1778, he had the small-pox by inoculation; and unfortunately he returned to his labours before he had recovered strength sufficient to justify it. The effect of this was to give a shock to his constitution, which had well nigh proved fatal. In August following, he found it necessary to desist from his labours altogether. He returned to his pulpit, however, in December, and continued to occupy it for about four months, when the revival of his former complaint, in an aggravated form, obliged him again to suspend his labours, with at best an uncertain prospect of ever being able to resume them. After about eighteen months, he had gathered so much strength as to be able to speak to his people for a few minutes; and, not long after that, he was enabled to conduct one service in a day.

During his protracted season of feebleness and despondency, (for his mind, sympathizing with the weakness of his body, had become well nigh unstrung,) his congregation behaved with most exemplary patience, and were in a state of great harmony and quietude. But in October, 1780, a circumstance occurred, that produced no little disturbance, and some temporary alienation. An Englishman, by the name of John Watkins, who had come to this country a short time before, found his way into the outskirts of Mr. Lathrop's parish, and, without consulting the pastor or even calling upon him, commenced holding meetings in private houses. Mr. L. being still too feeble to go through the regular service of the Sabbath,—this stranger was invited, for a single Sabbath, to occupy the pulpit; and the result was that, by the desire of the parish, he was employed as a supply for a number of Sabbaths. During this time, he showed every characteristic of a genuine impostor;—made professions of the most extraordinary sanctity; maintained that saints certainly know each others' hearts, and that all whom they cannot fellowship are unregenerate; laboured to alienate the members of the church both from each other and from their pastor; publicly and privately reviled the standing ministry, &c., &c. After he had preached seven Sabbaths, giving forth in each sermon, with some good things, much of the grossest error and the most arrant nonsense, the mass of the congregation felt that it was high time to dispense with his labours; and, accordingly, he left the pulpit, and set up a private meeting, which, however, was thinly attended, and lasted but a short time. He rendered himself so odious to the community at large, that he was glad to seek some other field on which he might more successfully practise his imposture. The effect of his impudent and erratic doings, however, were felt for some time afterwards, and several of the members of the church withdrew from its communion on the ground that "the church was impure, discipline lax, and the unregenerate were admitted and retained." Notwithstanding the futility of their reasons, they were treated with great forbearance, and ultimately all, or nearly all, became sensible of their error, and at least practically acknowledged it by a return to the ordinances of the church. After Mr. Lathrop had so far recovered his health as to resume his regular ministrations, he preached several sermons with special reference to the scenes through which they had been passing, which had a happy effect in fortifying his people, as well against the delusions of fanaticism as the arts of imposture. Several of those sermons were afterwards published, the most remarkable of which were two on the marks of false teachers, entitled "Wolves in sheep's clothing." These have passed through more than a dozen editions, and they can never lose their value, so long as ignorant, fanatical, and profligate men set up to be spiritual guides. These sermons were published at Edinburgh, through the instrumentality of the Rev. Dr. John Erskine, and a very favourable review of them appeared, about the same time, in the London Christian Observer.

After the dissatisfied members had withdrawn from the communion, one of them made a friendly call upon the pastor, who took the liberty to ask of him the reason of his withdrawment. Mr. Lathrop gives the following account of the interview:—

> "When he assigned as a reason for his having withdrawn, the neglect of discipline in the church, I requested him to substantiate his charge by pointing out an instance of gross and criminal neglect. He named a member who, he said, was habitually and grossly intemperate. I admitted the fact, and asked him what ought to be done. He said, the brethren ought to deal with him, and endeavour to reclaim him. I inquired, 'Have *you* ever dealt with him?' He acknowledged he had not. I demanded, 'Do you know that nobody else has?' 'No,' said he, 'but I never heard that any pains were taken with him.' I told him that the church had done all that they could, except actual excommunication, which he was ever ready to prevent by a confession. Individuals had treated with him. A number of members convened for the purpose had admonished and reproved him. 'Now, brother,' said I, 'you have imputed to the church a sin, of which you know yourself to be guilty, and know not that any other member is so. Go, deal with that brother, whom you have inexcusably neglected. If you reclaim him, you will do him an eternal kindness, and give joy to the multitude of your brethren.'"

In 1791, *he was honoured* with the degree of Doctor of Divinity from *Yale College; and in 1811,* with the same degree from Harvard University

In 1792, he was elected a Fellow of the American Academy of Arts and Sciences.

In 1793, a question of no small moment was presented for his decision, by his being chosen Professor of Divinity in Yale College. Though there were many things to render the place a desirable one, and though many of his friends, and some even of his own people, felt that justice to himself required that he should accept the invitation, yet he was led to decline it,—partly from a distrust of his own qualifications, and partly from an apprehension that his parish,—then beginning to be agitated by the delicate question of building a new place of worship, might suffer in consequence of the separation. Though he was eminently qualified for the station, it was to the credit, not less of his modesty, than of his integrity and disinterestedness, that he preferred to remain with his own charge.

On the 31st of October, 1811,—the day that completed his eightieth year, he preached on the occasion from the words of Barzillai, — "I am this day four score years old." And on the 25th of August,—the sixtieth anniversary of his ordination, he preached a Sermon appropriate to *that* occasion also, from Proverbs II. 38. Both discourses were of an exceedingly impressive and touching character, and soon found their way to the public through the press.

In the course of his ministry, there were several seasons of unusual attention to religion, the most remarkable of which were in 1815 and 1816. During this period, notwithstanding his advanced age and increasing infirmities, he manifested the deepest interest in the work, and laboured in season and out of season for its promotion.

Dr. Lathrop continued to fulfil the accustomed duties of his office until the last Sabbath in March, 1818,—the day which completed the sixty-second year from the commencement of his labours as a candidate in the parish. At that time, he gave notice to his congregation that, in consequence of the infirmities of age, and especially the great imperfection of his sight, it would be necessary that they should provide for him an assistant or colleague. He continued, however, for some time after this, to write sermons, even when he was unable to read his own manuscript; and these were read from the pulpit by another person, to the entire acceptance of his congregation. He also occasionally preached an extemporaneous sermon, not only in the pulpit on the Sabbath, but in remote parts of the parish during the week; and, though he had not been much accustomed to this mode of preaching, he never failed to edify his hearers by pertinent and well arranged thoughts, clothed in simple and perspicuous language.

In what remains of the history of Dr. Lathrop, it is my privilege to testify from actual knowledge; and it would be impossible for me to do justice to my subject, without recognising the relations I sustained to him, and introducing some of my own personal recollections. In the summer of 1818, just after I had been licensed to preach, and while I was yet a member of the Theological Seminary at Princeton, I called upon him, as I was journeying for my health, with the intention of remaining but a few moments, but was seized with a sudden illness that detained me in his house two or three days. I left him without any expectation of ever meeting him again, but with the most delightful impressions of his character, and congratulating myself that I had had the privilege of making the acquaintance of such a patriarch. Towards the close of the next winter, while my theological course was not yet completed, I received an invitation to supply his pulpit for a short time, being given to understand that I should be considered a candidate for settlement. I accepted the invitation, on condition of being allowed to remain at the Seminary till May; and that condition being acceded to, I went to West Springfield at the specified time and commenced my labours. My venerable friend met me with the most affectionate welcome, and it was one of the agreeable circumstances attending the prospect of my passing a few weeks there, that it would give me an opportunity of profitting by his great wisdom and experience. I quickly found that he was all, and more than all, to me, that I could have ventured to hope; and every visit that I made to him, (and one visit a day at least I was accustomed to make,) only heightened my admiration of his talents and virtues. After I had supplied the pulpit for a couple of months, I was called to settle as colleague pastor; and it was not among the least important of the circumstances that inclined me to accept the invitation, that I was permitted to know that the doings of the church and parish had met Dr. Lathrop's hearty approval. In due time, I signified my acceptance of the call, and the day fixed upon for my ordination was the 25th of August,—the sixty-third anniversary of the ordination of my predecessor.

When the ordaining council assembled, Dr. Lathrop was present and took the deepest interest in all that passed, but resolutely declined to take any part in the public services, on the ground that he was occasionally subject to something like vertigo, which interfered temporarily with his ability to utter himself in a continuous course of thought; and, accordingly, another person was appointed to perform the part which the council would gladly have assigned to him. The next morning, however, as I was riding with him to the church, perceiving that he was rather unusually bright, and knowing how desirable it was to the council, as well as to the people, that he should take part in the service, I ventured to express to him a wish that he would still consent to offer a prayer; and, without much hesitation, he consented;—the arrangement being gladly acceded to by the gentlemen composing the council, after they had reached the church. The prayer which he offered was as pertinent as it could have been in his best days: it was a sort of formal giving back of his charge to the Chief Shepherd, and an earnest invocation of all blessings for them, not only in that, but in all coming generations; and, while the tremulous voice, and the feeble yet noble frame, seemed to say that the grave was ready for him, there was a heavenly animation beaming in his aspect like what we may suppose appeared in the face of the venerable prophet, when he saw the chariot making ready for his journey into the third Heavens.

On the following week, he was attacked by a disease, (a comatose affection,) to which he had before been occasionally subject, but which appeared now in an aggravated form, and threatened almost immediate death. Contrary to the expectations of his friends, including also his physicians,—after two or three days, he emerged from the profound lethargy into which he had sunk, and was gradually restored to his usual health. He regarded this, however, and justly, as an admonition that his course was nearly finished. From this time, the recurrence of his disease became more frequent, and it was painfully manifest to his friends that its influence had begun to invade his hitherto almost *unimpaired* intellectual energies. During a considerable *portion of the time*, he seemed to have the usual command of his faculties;

but now and then, in the midst of a train of edifying and striking remark, his recollection would utterly fail, so that he would be obliged to inquire even upon what subject he was conversing.

On the Sabbath next succeeding the 25th of August, (the sixty-fourth anniversary of his ordination,) he attended public worship, and listened to a sermon on the responsibility pertaining to the ministry. I never saw him in a state of apparently deeper solemnity than he was, as I rode home with him from church. He made to me substantially the following remarks— "I have been a steward* for a long time, and shall have a large account to render. I often think of it. When I look back upon my ministry, I find great cause for humility. I have been an unprofitable servant, and my only hope is in the glorious Redeemer. If I do not come short at last, it will be, not on account of any worthiness in me, but on account of the all-sufficiency of Christ. I think I can say with another, that, if I ever arrive at that blessed world, I shall have had so much forgiven me, that I will sing the praises of redeeming love in as loud strains as any saint or angel there."

The last day of October following completed his eighty-ninth year; and he spent a large part of it in reviewing his life,—calling to mind his own delinquencies and the numberless testimonies of Divine mercy towards him. I visited him (as I was accustomed to do daily) in the course of the day, and when he adverted to the wonderful goodness of God, which the review of his life had brought before him, he burst into a flood of tears, and exclaimed that he was overwhelmed by it. "I have endeavoured," he added, "to exercise some degree of gratitude for the blessings of the past year; but I have not yet asked God to add to my life another year, and I have not determined that it is my duty to make such a request."

In the early part of December, it became apparent both to himself and to others, that his earthly tabernacle was just ready to fall; and he spoke of the event always, with solemnity indeed, yet without the semblance of agitation. While he did not profess an absolute assurance of his own salvation, he often remarked that his confidence in his Redeemer was so strong that he was not afraid to die. A few days before his death, I remarked to him that it could not but be a source of satisfaction to him that he had been privileged to render such important service to the cause of Christ. "Oh no," said he, "I find little consolation from any thing which *I* have done. I believe I have endeavoured to be diligent in my profession, but every step of my course has been marked by imperfections. I have consolation, I trust, in the prospect of death, but it is all derived from the hope which I have built on the atonement of my Redeemer." With the graces of the Christian he united the dignity and courtesy of a gentleman, and the warmth and tenderness of a friend, even to the last. On the day preceding his death, a minister in the neighbourhood, who had called to see him, expressed to him the hope that he found all needed consolation in the prospect of death; to which he replied with great emphasis, "Yes, I do." Shortly after this, he sunk into a lethargic state, and showed no signs of reason except by fixing himself in the posture of devotion, during a prayer that was offered at his bedside. He died on Sabbath morning, the 31st of December, 1820, at the age of eighty-nine years and two months. His funeral was attended by a numerous concourse on the succeeding Tuesday, and a sermon preached on the occasion from II. Kings II. 12.

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* The text of the discourse he had heard was—"Give an account of thy stewardship."

Dr. Lathrop in person was above the ordinary height, rather stoutly built, and in his latter years slightly inclined to corpulency. The expression of his countenance was at once serene and intelligent; and his whole air and manner bespoke a high degree of intellectual and moral dignity. His manners, though perfectly simple, were uncommonly graceful and winning. No man knew better than he how to accommodate himself to every class of society, and to every order of intelligence. His great kindness and courtesy made the obscurest person feel at ease in his company; while his extraordinary dignity and intelligence made the most cultivated, who were brought in contact with him, feel that it was at least as great a privilege to listen as to speak. He had the comparatively rare faculty of exercising condescension towards his inferiors, without making them feel it, and without seeming to be conscious of it himself; but he never did this at the expense of derogating a particle from his dignity. He was always perfectly at home in the social circle, and, let the company be what it might, *he* was sure to be listened to with great interest. He, however, never betrayed the least disposition to monopolize the conversation—on the other hand, he seemed more disposed to follow than to lead, unless circumstances rendered a different course specially obligatory; and he contrived, even when conversing with persons of the feeblest attainments and in the humblest walks of life, "to draw them out," and make them feel that what they said was not unworthy of his attention.

Dr. Lathrop had a mind quick and clear, acute and comprehensive. From the fact that he was not given to any thing like metaphysical discussion in the pulpit, (being conscientiously opposed to it,) some may have imagined that neither his taste inclined him, nor his talents enabled him, to engage in profound philosophical investigations. But this was far from being the case; for there are several dissertations of his, still existing in manuscript,—chiefly in reference to the Hopkinsian controversy, which show that he was really an astute metaphysician, and that it was worth while for an antagonist to count the cost before making up his mind to meet him. If his fancy was not very luxuriant, it was exceedingly chaste and delicate; and not unfrequently would suggest images as simple as childhood, and yet so strikingly beautiful that the mind of the hearer would involuntarily pause and linger upon them. But probably the most remarkable feature of his mind was his almost intuitive discernment of the springs of human action, and his ability to grapple successfully with all the forms of sophistry. I remember to have heard it said by one of the distinguished statesmen of our country who knew him well, that no man whom he had ever known, could do such tremendous execution by a single breath, as he. There are many fine illustrations of this, some of which it may not be amiss to mention.

A certain man who belonged rather to the blustering school of religionists, called upon him, and, with great abruptness and a most comfortable air of self complacency, put to him this impertinent question,—"Dr. Lathrop, do you think you have got any religion?" "*None to speak of*," was the answer. Some one told this anecdote to John Randolph, and he used it with wonderful effect for some purpose of his own, on the floor of the House of Representatives in Congress.

On another occasion, an individual of a somewhat similar character, and who withal had not the best reputation in his neighbourhood for moral honesty, called upon him, and said,—"Dr. Lathrop, I have not committed a sin for the last eighteen months." "Indeed," said the Dr., "I suspect your neighbours have not discovered it."

Of several interesting conversations which he held with different persons he has left a record: the following may be selected as a specimen:—

> "My steady aim in preaching has been to promote real religion in temper and practice, and to state and apply the doctrines of the Gospel in a manner best suited to this end. Keeping this end in view, I have avoided unprofitable controversy. I have never started objections against a plain doctrine to show my agility in running them down. I have been careful not to awaken disputes which were quietly asleep, nor to waste my own and my hearers' time, by reproving imaginary faults or indifferent customs. Among these I have reckoned the *fashions of dress*. I was once, and once only, requested to preach against prevailing fashions. A remote inhabitant of the parish, apparently in a serious frame, called upon me one day, and pressed the necessity of bearing my testimony against this dangerous evil. I observed to him that, as my people were generally farmers in middling circumstances, I did not think they took a lead in fashions: if they followed them, it was at a humble distance, and rather to avoid singularity than encourage extravagance;—that, as long as people were in the habit of wearing clothes, they must have some fashion or other, and a fashion that answered the ends of dress, and exceeded not the ability of the wearer, I considered as innocent and not deserving of reproof. To this he agreed; but said that what grieved him was to see people *set their hearts* so much on fashions. I conceded that, as modes of dress are trifles compared with our eternal concerns, to set our hearts upon them must be a great sin. But I advised him to consider that to set our hearts *against* such trifles was the same sin as to set our hearts *upon* them; and, as his fashion differed from those of his neighbours,—just in proportion as he set his heart *against theirs*, he set his heart *upon his own*. He was, therefore, doubly guilty of the very sin which he imputed to others. And I desired him to correct his own fault, which he could not but know, and to hope that his neighbours were less faulty than himself, and less faulty than he had uncharitably supposed them to be."

It is fair to assign to Dr. Lathrop as a preacher a place among the most distinguished Divines of New England. In his views of religious truth perhaps he may be said to have held a middle ground between Arminianism and high Calvinism, ranking just about with the school of Doddridge; and there was nothing against which he guarded more in his theological inquiries than the tendency to extremes. Though he could not be called, in the common acceptation of the phrase, either eminently brilliant or eminently powerful in the pulpit, yet there was such simplicity and perspicuity of both style and arrangement, such appropriateness and often originality of thought, such practical and common sense views of Scripture truth, and withal such deep solemnity and impressiveness of manner, that he was almost always listened to with intense interest. Perhaps the most remarkable characteristic of his preaching was its singular adaptedness to the state of the times,—its turning to good account providential occurrences which most preachers suffer to pass without any public notice. He preached, at different periods, upon droughts, and floods, and bridges, and eclipses, and witches, and a great variety of other things, always, however, with reference to some fact or event which occupied the public mind; insomuch that one of his brethren, who had a spice of waggery in his composition, remarked to him that he could think of but one thing about which he had not preached, and that was a Connecticut river fog. It cannot, however, be doubted that this habit of constantly interpreting to his people the events of Providence, gave not only great variety, but a greatly increased interest to his ministrations.

His great wisdom, united with his love of truth and of peace, eminently qualified him for the office of a counsellor; and to this office he was more frequently solicited than almost any of his contemporaries. So highly was his judgment estimated, especially in ecclesiastical matters, that he was often sent for from a distance to act as a counsellor or an umpire in cases of controversy; and more than one unhappy dispute was terminated by his timely advice or prudent mediation.

As an author of sermons, he is at once one of the most voluminous and most respectable which our country can boast. Six volumes were published during his life, though the last is made up of occasional sermons, nearly all of which had been printed before, in pamphlet form. Shortly after his death, a seventh volume was added, consisting of sermons which he had some years before carefully revised, together with a brief autobiography, which he had prepared for his family. The first volume in the series was published originally in 1793; and the rest followed successively, with the interval of a few years. Several of the volumes have passed into a second edition; but they are all now out of print. He contributed at one period a variety of articles to a newspaper in Springfield, which in 1786 were republished in a small volume, entitled "A miscellaneous Collection of original pieces: political, moral, and entertaining."

The following is a list of his Occasional Sermons, &c., not included in the sixth volume:—A Letter to the Rev. the Associated pastors in the county of New Haven concerning the ordination of the Rev. John Hubbard,[*] in Meriden, 1770. A Sermon at the funeral of the Rev. Robert Breck, 1784. A Thanksgiving Sermon, 1786. A Sermon on occasion of the dismission of the Rev. Joseph Willard,[†] 1794. A Sermon on American Independence. 1794. A Thanksgiving Sermon, 1795. A Sermon at the interment of the Rev. Ebenezer Gay, D. D.[‡] 1796. A Sermon at the interment of Mrs. Mary Gay, 1796. A Sermon at the ordination of Heman Ball,[§] 1797. A Sermon at the dedication of Westfield Academy, 1800. A Century Sermon, 1801. A Sermon at the ordination of Stephen Bemis,[‖] 1801. A Sermon at the interment of the Rev. Noah Atwater,[¶]

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[*] John Hubbard, a son of Col. John Hubbard of New Haven, was born in January, 1727; was graduated at Yale College in 1744; was licensed to preach May 27, 1746; was ordained pastor of the church in Meriden, Conn., June 22, 1769; and died there, Nov. 18, 1786, in his sixtieth year. His ordination called out several pamphlets. In an obituary notice of him in the Connecticut Journal, it is said—"Very useful was he to his people during his ministry, and never was a pastor more sincerely beloved by his flock."

[†] Joseph Willard, son of the Rev. John Willard, was born at Stafford, Conn., in 1761; was graduated at Harvard College in 1784; was ordained pastor of the church in North Wilbraham, Mass., May 23, 1787; was dismissed Feb. 11, 1794; was installed at Lancaster, N. H., Sept. 18, 1794; was dismissed Oct. 16, 1822; and died July 22, 1827, aged sixty-six.

[‡] Ebenezer Gay was born at Dedham, May 4, 1718; was graduated at Harvard College in 1737; was ordained pastor of the First church in Suffield, Conn., January 13, 1742; and died in March, 1796, in his seventy-eighth year. He received the degree of D. D. from his Alma Mater in 1792. His son *Ebenezer*, was born at Suffield; joined Harvard College, but transferred his relation to Yale, where he graduated in 1787, and was Tutor from 1790 to 1792; was settled as a colleague with his father; retired from the active duties of the ministry a few years before his death; and died in February, 1837, aged seventy-one.

[§] Heman Ball was born at West Springfield, Mass., in 1764; was graduated at Dartmouth College in 1791; studied Theology under Dr. Lathrop of West Springfield; was ordained pastor of the church in Rutland, Vt., Feb. 1, 1797; and died December 17, 1821, aged fifty-seven. He received the degree of Doctor of Divinity from Union College in 1816. He published a Sermon on the death of Washington, 1800.

[‖] Stephen Bemis was born at Westminster, Mass., in 1774; was graduated at Dartmouth College in 1798; was ordained pastor of the church in Harvard, June 3, 1801; resigned his charge June 3, 1813; and died November 11, 1828, aged fifty-four.

[¶] Noah Atwater *was a native of* New Haven; was graduated at Yale College in 1774, *where he was a Tutor from 1778 to 1781*; was ordained pastor of the church in Westfield, Mass.,

1802. A Sermon before the Hampshire Missionary Society, 1802. Two Sermons on the Christian Sabbath, 1803. A Fast Sermon on the constancy and uniformity of the Divine government, 1803. A Sermon at the ordination of Sylvester Burt,* 1806. A Sermon at the ordination of Elisha Andrews,† 1807. A Sermon at the ordination of Thaddeus Osgood,‡ 1808. An Address of the Associated ministers of the Southern District of the county of Hampshire, 1810. A Sermon at the ordination of Jesse Fisher,§ 1811. A Sermon at the institution of a Foreign Missionary Society, 1812. A Sermon delivered at the Second church in Boston, 1812. A Sermon before the Bible and Foreign Missionary Society of the county of Hampden, 1814. Two Sermons on the sixtieth anniversary of his ordination, 1816.

FROM THE REV. ALFRED ELY, D. D.

Monson, August 1, 18[illegible].

My Dear Brother: Dr. Lathrop was the pastor of my childhood and early youth, and my instructor in Theology for about three months. But during most of my early years, that is, from twelve years old to twenty-seven, I was away from under his ministry. My intercourse with him, subsequently to this period, was only occasional. The remembrance of him, however, awakens in me the most grateful emotions; for, if I have been in any degree useful in the ministry, I owe much to the excellent advice and instruction which I received from him.

He was indeed a friend and a father to me, and always evinced the most affectionate concern for my welfare, and the deepest interest in my success in the profession which I had chosen. In all cases of difficulty, I was much in the habit of resorting to him for counsel, and there was such profound wisdom in his advice, that I was always disposed to regard it as falling short only of the teachings of Inspiration. His manners were a most agreeable compound of dignity and affability; fitted at once to repress all undue familiarity and to secure affection and confidence. In this respect, he certainly was not surpassed by any man whom I have ever known. It seemed as if religion in its softening, elevating, purifying influence, pervaded his whole character, and controlled all his actions. His conversation was eminently entertaining and instructive; never foolish or trifling, but abounding with just views of men and things, and often enlivened with pertinent anecdotes, which never failed to illustrate the subject on which he was conversing. There are few men whom I have ever known, who would say so many things, even in a brief and casual conversation, that one would wish to lay away among the things to be remembered.

Dr. Lathrop watched closely all the movements of society,—all the signs of the times; and he contemplated them with the eye of a sound, practical, Christian philosopher. Scarcely a subject of public interest could present itself, but that

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Nov. 21, 1781; and died Jan. 26, 1802, aged fifty years. The last sermon he preached was on the twentieth anniversary of his ordination, and was published.

* Sylvester Burt was born at Southampton, Mass.; was graduated at Williams College in 1804; was ordained pastor of the church in Western, (now Warren,) Mass., March 12, 1806; was dismissed in 1811; was installed at South New Marlborough in April 1813; was dismissed Dec. 3. 1822; was installed at Great Barrington, Feb. 12, 1823; and died Jan. 10, 1836, aged fifty-four.

† Elisha Deming Andrews was born at Southington, Conn., in 1783; was graduated at Yale College in 1803; was ordained pastor of the church in Putney, Vt., June 25, 1807; was dismissed May 27, 1829; and died in Michigan in 1852.

‡ Thaddeus Osgood was a native of Methuen, Mass.; was graduated at Dartmouth College in 1803; spent his life as a missionary, chiefly in Canada; and died in 1852.

§ Jesse Fisher was graduated at Harvard College in 1803; was ordained pastor of the church in Windham, (Scotland parish,) Conn., March 22, 1811; and died September 29, 1836, aged fifty-nine.

his thoughts in relation to it seemed as well matured, as if it had belonged appropriately and peculiarly to his own profession. You always felt, in conversing with him, that he was leading you in a safe and open track; and you felt the fullest confidence in his conclusions, because each step of the process by which he conducted you to them, was thrown into full daylight. He had a mind that was fully capable of metaphysical research, and yet it evidently rejoiced most amidst common sense realities.

As a minister he was sincerely devoted to the best interests of his people, and, both in the pulpit and out of it, exhibited himself in a manner worthy of an ambassador of God. His preaching was both evangelical and practical; and though he rarely discussed the higher doctrines of Calvinism in his sermons, yet his volume on the Epistle to the Ephesians clearly shows that, in his religious views, he agreed substantially with the orthodox clergy of New England. As an additional evidence of this fact, I may mention that I well remember it was his practice, in my boyhood, to assemble, at stated seasons, the children of the parish, and hear them recite the Westminster Assembly's Catechism. In this exercise he was most forbearing and indulgent, while yet he insisted that the whole should be carefully committed to memory. He often accompanied the recitation with explanatory remarks.

Dr. Lathrop was an eminently happy man. His consistent piety, his equable temper, his exemplary diligence, and especially his love of his sacred vocation, rendered him happy in himself, happy in his family, happy in his connection and intercourse with his people, happy in his relations to his brethren and the churches around him. In all my reminiscences of him, from my childhood to the day of his death, there is nothing that detracts in the least from the dignity and consistency of his character as a minister of Christ. The results of his faithful and well sustained ministry are now to be seen in the spirit of evangelical order, harmony, and efficiency, that still prevails in the church and society that enjoyed his labours. The old foundations which he was so instrumental in establishing, are firm as ever; and the building, under other hands, is rising up to Heaven.

With high esteem and Christian affection,
I am, Dear Sir, yours,
A. ELY.

FROM THE REV. SAMUEL OSGOOD, D. D.

SPRINGFIELD, Mass., December 27, 1853.

My Dear Brother: I became acquainted with Dr. Lathrop, when I began my labours in this place, towards the close of the year 1808; and, from that time till his death, was in habits of very frequent and familiar intercourse with him. It is scarcely necessary to say that I was at once impressed with his venerable appearance, and no less with his kind and gentle demeanour. I always experienced from him the utmost kindness, and can never think of him but with the most grateful and affectionate respect.

While Dr. Lathrop was a model of ministerial dignity, he was one of the most agreeable companions I ever knew. He had treasured up a large fund of anecdotes that were always at command, and he always knew how to select the right one. His wit was sometimes sharp and caustic, but it was usually connected with so much pleasantry that there was little danger of its giving offence. Perhaps I cannot serve your purpose better than by detailing a few anecdotes that occur to me, which may serve to exemplify some of the Doctor's most prominent traits, and especially his almost unparalleled shrewdness.

As far back as when I was ordained, it was customary with churches, previous to the ordination of a minister among them, to set apart a day for Public Fasting and Prayer. Dr. Lathrop was asked by some person whether the church in *Springfield would observe* a Fast, in conformity to the established usage, and he *replied—"I rather think* the good people there prefer *feasting* to *fasting*."

The bridge over the Connecticut was swept away by the ice; and the proprietors, feeling that the erection of a new one would draw too heavily upon them, obtained liberty from the Legislature to raise part of the money necessary to accomplish the object, by a lottery. Many persons patronized it from a desire to contribute to the enterprise. In conversation with our venerable friend, I happened to say to him that I disliked lotteries, though I wished to give something to the object for which this was granted; and, to secure the good and avoid in some measure the evil, I had taken care not to buy tickets of my own people. "So then," said the Doctor very pleasantly, "you are not willing to corrupt your people by your example, but do not hesitate to corrupt mine." His remark made the inconsistency of my course appear very palpable to me; though public opinion was much more tolerant of lotteries then than it is now; and the good Doctor himself, influenced by the same motive that influenced me, had actually purchased tickets.

Upon hardly any thing was he more severe than high pretensions to piety which were contradicted by an immoral life. A person, whose life gave the lie to his claim to Christian character, applied to him for admission to the communion of the church. Dr. Lathrop asked him if there had been any recent change in his feelings on the subject of religion. He replied that there had not;—that he had long considered it an important duty to make a profession of religion, but until lately had not felt himself worthy—now, however, he had determined to neglect it no longer, and wished to be propounded for admission to the church the next Sabbath. "Well," said the Doctor, "I foresee one difficulty in the case—our church are not accustomed to send the bread and wine to the houses of the members, unless they are sick; and you never go to the house of God." "Well," said the man, "I know that I have not attended so much as I ought to have done." "You do not attend at all," replied the Doctor—"I do not think you have been in the meeting house for six years; and my advice to you is that you should begin at the right end, and attend meeting before you join the church. And there is another obstacle in the way," said he, "which must be removed before the church can consent to receive you—people say that you are a hard drinker, and that you sometimes get intoxicated." Well, he said, he supposed he had been occasionally overtaken, and had given occasion for people to talk about him, but he intended to reform. "And when are you going to begin," said the Doctor. "Why," said the man, "I do not see that I can, till after Thanksgiving." It is hardly necessary to say that the matter of his admission to the church was indefinitely postponed.

On one occasion, a man of rather a morose disposition, who did not belong to his parish, came to pay him some money which he had borrowed of him. He said—"You ought not to charge me interest." "Why not?"—said the Doctor—"Is not my money as good as another man's?" "But," said the borrower, "the Bible forbids taking usury." The Doctor replied—"If you examine the subject, you will find that the passage to which you refer, makes nothing in your favour. The Jews were not permitted to lend their money on usury to the children of their people; but there was no prohibition in reference to the Heathen."

On one occasion, as he was on his way to visit the place of his nativity, he stopped at the house of a wealthy man, who possessed great influence in the parish where he lived. This person said to him,—"Dr. Lathrop, I wish you would advise me what course to pursue in reference to my minister. I don't like him very well, and yet I don't wish to leave the parish, nor do I wish to make trouble for him." "Well," said Dr. L.,—"You are a rich farmer, and have great resources, and can well afford to be liberal. Whenever you slaughter your hogs, or your lambs, or a larger animal, be careful to send your minister a generous piece, accompanied with this passage of Scripture—'Let him that is taught in the word, communicate unto him that teacheth in all good things.' Do this, and I have no doubt that you will soon come to like your minister, and you will draw closer the cords that bind you and him together." Many a time did he prove an effectual helper to his brethren in the ministry, by a word of judicious advice, or by some well adapted anecdote. His influence in this way was never more powerful than when he was called to sit upon advisory councils. It was a maxim with him that where there was a difficulty between a minister and his people, the *probability* of wrong was on the side of the latter. On one occasion, he was called to meet in council, where some dissatisfaction had arisen with the minister, but not of a serious character. As the discussion before the council proceeded, Dr. L. arose, and, in a very kind and solemn manner, addressed the parties on this wise—"Brethren, stop; for the sake of the Saviour whom you love, stop. What does all this amount to? You are bringing up little matters against your minister, which, if true, do not amount to any thing like moral delinquency; and he is rebutting your charges in a similar spirit of crimination. All this is the result of mere gossip; and if you will have any reasonable hope of the return and continuance of peace, you must resolve at once to bridle your tongues." The result of this moving appeal was, that the parties immediately came together, confessed their faults, buried their mutual antipathies, and resolved to walk in love. The Doctor remarked that two of the brethren of the church walked home behind him and another member of the council, and he heard one say to the other,—"How good it does seem to be reconciled."

I might go on indefinitely in narrating incidents illustrative of Dr. Lathrop's striking traits of character, but I presume that what I have written will abundantly suffice for your purpose.

Very fraternally yours,
SAMUEL OSGOOD.

MOSES HEMMENWAY, D. D.*

1756—1811.

FROM THE REV. NATHANIEL WELLS.

DEERFIELD, N. H., November 2, 1848.

Reverend and Dear Sir: If the following notices of the life and character of the late Dr. Hemmenway, under whose ministry I passed my early years, are in accordance with the plan of your proposed work, they are quite at your service.

MOSES HEMMENWAY was born in Framingham, Mass., in the year 1735. His father was Ralph Hemmenway, and his mother's name, previous to her marriage, was Sarah Haven. They had nine children, of whom Moses was the fourth. Not much can now be gathered in respect to his early years. In his studies preparatory to his entering College, he was under the tuition of his uncle, Phineas Hemmenway, who was graduated at Cambridge in 1730, became minister of the Congregational church in Townsend, Mass., in 1734; and died May 20, 1760, aged fifty-five. His preparatory studies, in their commencement, were far from being interesting to him. He remarked that his memory came near being spoiled from being overtasked by his uncle; as he was required to commit the whole of the Latin Grammar, written entirely in Latin, before he understood the meaning of the words. It was evident, however, that his memory was very far from being entirely ruined by his early studies. Virgil was his favourite among the Latin classics. After one of my recitations to him in that author, (for I fitted for College under him,) he observed that he retained in his memory hundreds of lines which he had taken no pains to commit, beyond that repetition of them which was necessary in preparing and reciting his lessons. Then passing to me his copy of Virgil, that I might see if any mistake were made, he repeated with perfect readiness and precision more than a hundred lines which he had thus, without any designed effort, committed to memory. President John Adams was classmate with Dr. Hemmenway at Harvard College, at which they graduated in 1755. They corresponded with each other, after they were settled in their respective professions. I had opportunity, in my youthful days, to read some of their letters, in which they indulged in many facetious remarks on the abuses incident to each other's professions. It is not certain, though it is probable, that he pursued his theological studies under the superintendance of his uncle Phineas before mentioned, whose name is found on the 300th page of the "Great Awakening;" since it appears by the Record of the First church in Wells, that he (his uncle) preached his ordination sermon.

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* Buckminster's Fun. Serm.—Greenleaf's Eccl. Hist. of Maine.

Before he was invited to Wells, which was within two years after he left College, he had preached at Lancaster, Boston, Townsend, and Wrentham, in Massachusetts, and at New Ipswich in New Hampshire. He preached at Wells a whole year on probation before he received a call to settle there. The people thought they had been too hasty in their call to his immediate predecessor, who died within about four years after his ordination. And, though he was esteemed an excellent man and accomplished much good by his pastoral intercourse, yet he was regarded by the leading men of the parish as only an ordinary preacher. They, therefore, thought it wise to give their then present candidate a full and thorough hearing before they extended to him a call. And it appears also that he was in no haste to give them an answer, but took ample time for the most deliberate consideration. He was ordained on the 8th of August, 1759.

Towards the close of the year 1762, Mr. Hemmenway was married to Mary, daughter of the Rev. Samuel Jefferds*, who was, for many years, minister of the same parish. The children of this marriage were five sons and six daughters. The fourth son died in early childhood, and the youngest daughter was never married; the rest were all married, and had children; and some of them somewhat numerous families.

He received the degree of Doctor of Divinity from Harvard College in 1785, and from Dartmouth in 1792.

Dr. Hemmenway's sermons were longer than would consist with either the taste or usage of the present day; but they were exceedingly interesting to attentive and intelligent hearers. In what light they were viewed by competent judges may be inferred from an anecdote which was current more than fifty years ago. But before relating it, it may be proper to remark that Dr. Hemmenway was rather small in stature, and carried his head more on one side than on the other, and his body was slightly bent forward as he walked; and withal he was more than ordinarily careless in respect to dress. Indeed it may with truth be said that he could claim but little on the score of a dignified outward appearance. And to this circumstance most of the anecdotes that are related of him, have more or less reference.

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*The name of Samuel Jefferds is found on p. 301 of "The Great Awakening," among those who, by letter, sent in their testimony in favour of the remarkable revivals of religion, which occurred in various parts of the country, at the seasons referred to in the preceding pages of that work. He was a native of Salem; was graduated at Harvard College in 1722; was ordained at Wells in December, 1725; and died in February, 1752.

In the early part of his ministry, he called on a distinguished clergyman in Boston, towards the close of the day on Saturday, and accepted an invitation to spend the Sabbath with him. The rest of the story must have been told by the clergyman himself, as no one else could have known the painful embarrassment to which he was subjected on the occasion. "I was peculiarly tried," said he, "after I had invited him to spend the night with me, since I could do nothing less than invite him to preach the next day. But would not my congregation blame me for introducing into my pulpit a minister so utterly lacking in personal dignity? But I had gone too far to retrace my steps, and, accordingly, my guest was invited to take my place in the public services. Still I felt ashamed of having thus committed myself. But soon after he commenced his prayer, I began to be less ashamed, and before he had finished his sermon, I felt ashamed only of myself and my performances in the pulpit."

To avoid misapprehension, it may be proper to remark that there was nothing like affectation in these singularities, but they were the consequence of his natural turn of mind, and of the manner in which his thoughts were generally employed. He was sometimes rallied by some of his clerical brethren on the defects of his outward appearance. His readiness for a reply to such pleasantries may be illustrated by another anecdote which has been extensively circulated.

He was chosen, with Dr. Samuel Deane of Portland, and others, to attend a council at a place, to reach which they were obliged to cross the Androscoggin river. When Dr. Deane came to the ferry, he inquired of the ferryman whether Dr. Hemmenway had crossed the river that morning. The answer was that he had not; but when Dr. Deane arrived at the house where they were summoned to meet, he was surprised to find that Dr. Hemmenway had preceded him. "Why," said he, "the ferryman told me that no minister had crossed in his boat—he evidently did not take you for a minister. Had your head been adorned with a spruce white wig, such as clergymen generally wear, he would have been at no loss as to your profession." "I know," replied Dr. Hemmenway, "that it is customary to bestow more abundant honour on the part that lacketh."

The preaching of Dr. Hemmenway was not only decidedly evangelical, but highly practical. Even in his discourses on the more abstruse questions in Theology, he always interwove with his doctrinal discussions much that was adapted to direct his hearers in a holy walk with God. He was remarkably faithful in bearing testimony against the prevailing vices of the time, especially intemperance. He gave no quarter either to its subjects or its abettors. Drunkards who attended on his preaching, had to receive precept upon precept and line upon line. The owners and occupiers of the largest stores, if they sold rum by the glass, as most or all of them did, were obliged to hear their places stigmatized as dram-shops, and themselves as dram-sellers, on a level with the meanest retailers of intoxicating drinks.

The whole of Dr. Hemmenway's ministry in Wells was more than half a century. He continued to preach till near the close of 1810, though he was afflicted, *for some time*, with a very distressing malady,—a cancer in the *face, near one of his eyes.* In all his severe sufferings, he was a pattern of meekness and patience and cheerful resignation to the will of his Heavenly Father. Having filled up the measure of labour and suffering allotted to him, he sunk calmly to rest, April 5, 1811. His funeral sermon was preached by the Rev. Dr. Buckminster of Portsmouth, from 2 Kings ii. 12. It was published.

Dr. Hemmenway received various testimonies of public respect, such as being appointed to preach the Annual Sermon before the Legislature of Massachusetts, the Annual Sermon before the Massachusetts Convention of Congregational ministers, the Dudleian Lecture at Harvard College, &c., &c.

The following I believe to be a correct list of his publications: Seven Sermons on the obligation and encouragement of the unregenerate to labour for the meat which endureth to everlasting life, 1767. Vindication of the power, obligation, &c., of the unregenerate to attend the means of grace, against the exceptions of Samuel Hopkins in his reply to Mills, 1772. Remarks on Rev. Mr. Hopkins' answer to a Tract entitled "A Vindication," &c., 1774. A Discourse on the Divine institution of Water Baptism as a standing ordinance of the Gospel. A Discourse on the nature and subjects of Christian Baptism, 1781. Massachusetts Election Sermon, 1784. Discourse concerning the Church, in which the several acceptations of the word are explained, &c., 1792. A Sermon preached at the funeral of the Rev. James Pike of Somersworth, N. H., 1792. Remarks on the Rev. Dr. Emmons' Dissertation on the Scriptural qualifications for admission and access to the Christian Sacraments, and on his Strictures on a Discourse concerning the Church, 1794. A Sermon preached at Hampstead, N. H., at the ordination of John Kelly.* A Sermon preached at Canaan in the State of Maine at the ordination of Jonathan Calef,† 1794. A Sermon preached at the funeral of the Rev. Isaac Lyman of York, Me., 1810.

Very truly yours,
NATHANIEL WELLS.

FROM THE REV. DANIEL DANA, D. D.

NEWBURYPORT, May 26, 1849.

Rev. and Dear Sir: It is matter of regret that in offering you some notices of Dr. Hemmenway, I can claim no more of personal acquaintance with this distinguished man. My privilege in this regard was restricted to a few interviews, which indeed were equally entertaining and instructive. Yet I shall not speak at random, as, in contemplation of my present attempt, I made, some months since, minute inquiries of the Rev. Mr. Kelly of Hampstead, N. H., who studied Theology with Dr. Hemmenway, and who was, unless I mistake, an inmate in his house for a considerable time. Of the replies to these inquiries I was careful to take notes,—a circumstance the more important as Mr. Kelly is since dead.

On various points these replies gave me information which was new. But the instances were more frequent in which they simply confirmed impressions which I had long entertained. My informant, though a man of sober judgment, did not scruple to pronounce the Doctor a universal genius, and the most powerful mind he had ever known. "A bundle of wisdom" was one of his expressions.

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*JOHN KELLY was born in Amesbury, Mass., in 1763; was graduated at Dartmouth College in 1791; was ordained pastor of the church in Hampstead, N. H., December 5, 1792; and died in 1848. He published a Sermon at the funeral of Dr. William Cogswell at Atkinson, N. H., 1831.

†JONATHAN CALEF was a native of Kingston, N. H.; was graduated at Dartmouth College in 1787; was ordained pastor of the church in Bloomfield, Me., June 11, 1794; was dismissed in October, 1801; was installed at Lyman, Me., in November following; and died in 1845.

His favourite authors were Turretin, Owen, Edwards, and other great original writers. But his researches were unconfined. He expatiated in a wide sphere. His learning, especially his theological learning, was at once extensive and accurate. Among the eminent Divines of our country, few were so familiar as he with the writings of the ancient Fathers. His favourite employment was profound investigation, patient thinking, and close reasoning. He was never content to dwell on the surface of things, but plunged into the great fundamental principles of Theology, and metaphysics, and general science.

His conversion is believed to have taken place under the preaching of Whitefield. As a Christian, he was in an uncommon degree uniform and exemplary. With all his strength of intellect, and amplitude of acquisition, and acknowledged eminence of character, he was simple and modest as a child. His passions were originally strong; but they were remarkably attempered and regulated by the meekness of religion.

His preaching was full of instruction,—faithful, scriptural, doctrinal, and practical. He generally left his metaphysics in his study; but, if at all admitted into the pulpit, they were employed not to mistify his subject, but to disentangle and render plain what, in his opinion, others had perplexed and obscured.

It was once my lot to hear this great man preach in the pulpit of Dr. Spring of Newburyport, who, in despite of some theological discrepancies, had invited him to deliver to his people a sacramental sermon. The annunciation of Dr. Hemmenway's text,—"Set your affection on things above," delightfully shut the door on all controversy; and the sermon was such as to afford a rich feast to the plainest of Christians.

His public prayers were comprehensive, scriptural, much diversified and judiciously adapted to occasions and circumstances. But their presiding elements were simplicity and piety.

Dr. Hemmenway was much employed in councils, especially in cases of difficulty. His opinions on ecclesiastical subjects were deliberately formed and firmly maintained. They had great weight with his ministerial brethren and with the churches. With some they were almost oracular. Still he was never overbearing nor pertinacious. Devoted to truth and right, he loved peaceful and healing measures.

Amidst his other excellencies he had a *mechanical* turn, which he sometimes indulged in his hours of leisure. On a journey to Maine, and in the dwelling of one of his successors, I once was shown a small bookcase made by his own hand. It was the relic of a great man, and was interesting. Never indeed are great men more interesting, than when descending from their elevation. Dr. Hemmenway was sensible to the charms of music; and, in the overflowing of his heart, would sometimes teach it to his children sitting on his knees.

He was familiar with the ancient classics of Greece and Rome. He had a lively relish for their beauties, and his memory was amply stored with their most remarkable passages. Indeed it was a rich repository of whatever he deemed exquisite, both in ancient and modern writings.

As I was once privileged with the opportunity of becoming acquainted with this characteristic, perhaps the incident should not pass unmentioned. It occurred about sixty years since; yet it is vivid in my memory to the present day. The Doctor, being on a journey, lodged at my father's house, and I was stationed in the same chamber. Finding that I was fresh from College, he poured out, during the former part of the night, from the exuberance of his mind, a variety of instructive and interesting matter. All was perfectly natural and unostentatious. I remember particularly his repeating from memory the amount of a page of a most remarkable composition of Professor Sewall of Harvard College. It was part of an elegant translation into Latin verse of the first Book of Young's Night Thoughts, made by that most learned Professor, during the first night after his removal from his place in the University.

Dr. Hemmenway, though habitually serious, was no foe to innocent pleasantry. He possessed a large share of that easy humour which is often found in the genuinely pious,—especially if blessed with a cheerful natural temperament. Indeed he had a considerable power of sarcasm, though it was ordinarily kept under strong restraint. Replying to one of his public opponents, who claimed much of the power of metaphysical reasoning, he questions the claim, and remarks that, if such a person should be censured as being too metaphysical, he would suffer as undeservedly as Dr. Owen observes that Jerome did, when he was chastised by an angel for his Ciceronian style.

Complaining, on another occasion, of his antagonist,—that he refused to go to the bottom of things, and indeed begged the question, he remarks, in allusion to a well known passage of Scripture,—"He cannot, or will not *dig*, but to *beg* he is not ashamed."

A great portion of Dr. Hemmenway's published writings were of a controversial character. By this remark I would be far from intimating that controversy was his delight. This would probably be doing him injustice. His first controversy was with Dr. Hopkins, who, in animadverting on certain sermons of Dr. Hemmenway on "the obligation and encouragement of the unregenerate to attend the means of grace," had represented the doctrine as unscriptural and dangerous. Dr. Hemmenway, in reply, published a vindication of his views, and afterward remarks on Dr. Hopkins' answer to that vindication. From the manner in which Dr. Hemmenway treated the subject, some have taken occasion to represent him as leaning to Arminian views. But this, it is conceived, is a mistake. The doctrine maintained by him on this important point is the same substantially as has been inculcated by the great body of Calvinistic writers since the period of the Reformation. It is inculcated with great distinctness and force by President Edwards in his sermon on "Pressing into the kingdom of God." Indeed Dr. Hopkins himself, in his earlier writings, explicitly maintains that the Divine command to sinners to repent and to be converted involves an obligation, on their part, to do whatever is necessary in order to their repentance and conversion, and of course an obligation to attend to the truths of God's word, with the utmost concern and diligence.

An objection has been raised, that, if God commands the unregenerate to do what they may do while in a state of sin and rebellion, this is virtually commanding sin and rebellion. This objection Dr. Hemmenway thus meets with his characteristic shrewdness:—

> "We say, that God has absolutely commanded the hearers of the Gospel, without distinction, to attend the means of religion. But he has not enjoined any of those irregular circumstances or defects with which the performances of the unregenerate are corrupted. These defects he has forbidden; yet he has absolutely enjoined the actions themselves in the divided sense, as matter of duty, and as means of good, to men; notwithstanding the sin men may be guilty of in the manner and circumstances of the performance. And if it be doubted whether this be not the same in effect, as to command the sinful defects,—however metaphysicians may puzzle themselves and others in their endeavours to answer the knotty question, and perhaps after all their subtle reasonings resolve it wrong, I suppose a child, that knows his right hand from his left, would intuitively know to the contrary.
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> "Eusebius had a little son, some four years old, when he thought fit to send him to school with his horn-book. The child was very loth to go, having a mind to spend his time in play with idle companions. 'Child,' says the father, 'I intend you shall go to school to-day. I hope you will go willingly and learn to read as fast as you can.' 'No,' says the child, 'I don't want to go.' 'What, not want to learn to read!' 'I do not want to learn, I had rather play at home.' 'I am sorry for that, my son; it is because you do not know what is good for yourself. I would have you go cheerfully and try to learn, like a good boy; but, whether you are willing or not, you must go, or I shall be angry with you.' The child fearing the effect of his father's displeasure, sets

out with great reluctance, fretting and crying as he goes. Presently, an acquaintance meets him. 'Where are you going,' says he, 'in this sorrowful mood?' 'I am going to school,' says the child. 'But why do you go to school?' 'Because my father bid me, and threatened me if I would not go.' 'Did your father bid you to be loth to go, and to cry and murmur as you were going?' 'No, he bid me go willingly; but I hate to go, and he knew it, yet he said I must go, if I did not love it, and if I did cry.' 'But if your father knew that you hated to go to school, and would cry if he made you go, then when he bid you go, he bid you cry as you went, didn't he?' 'I tell you father did not bid me cry as I was going; he chid me for crying; but he told me that I should go, though I was ever so unwilling, and cried ever so much.' I ask now, would not such an answer be perfectly agreeable to the plain dictates of common sense? Whatever close reasoners can do, I am much mistaken if children cannot plainly see that to command one absolutely to do an action, though it be ever so certain that it will be done in a faulty manner, if done at all, is entirely different from commanding the faulty manner as well as the performance. Nor is this in any measure implied in that."

This is confessedly a long extract. But such is its combined simplicity and ingenuity, that it seemed difficult to omit it, and equally difficult to curtail it.

It cannot but be thought wonderful by many, that a man whose eminence was undisputed among his contemporaries, should appear in less than half a century to be almost forgotten. The distributors of theological and literary fame have signally overlooked his claims; and the public ear which has frequently been occupied by names of no transcendent excellence, has long been almost a stranger to the name of Hemmenway.

It cannot be doubted that Dr. Hemmenway left many sermons sufficiently prepared to meet the public eye. Should these sermons come abroad, they would be found to combine seriousness of spirit with depth of thought; cogency of reasoning with chasteness of style; solid judgment with sound piety, and faithful application to the conscience and the heart. Still they would be found wanting in many of those qualities which have been apt to attract public notice. They would be quite deficient in the glittering novelties, the startling paradoxes, the transcendental dreams, which have been so often inflicted on the community, and which have caused such numbers to

"Wonder with a foolish face of praise."

Accept, my dear Sir, this feeble attempt to do some justice to the memory of a great and good man. Few duties are more pleasant than that of unveiling to the public eye those intellectual and moral excellencies, which the humility of their possessor had undervalued, and his modesty concealed. I thank you for affording me this gratification.

Believe me, as ever,
Sincerely and affectionately yours,
DANIEL DANA.

STEPHEN WEST, D. D.*

1735—1819.

STEPHEN WEST was born at Tolland, Conn., November 13, 1735. He was a son of Zebulon West, a Judge of the Court in the county of Hartford,—a man of excellent character and extensive influence. The son having been at an early age designed for a liberal education, entered Yale College at sixteen, and was admitted to the degree of Bachelor of Arts in September, 1755. While in College, he was distinguished as a vigorous student, and gained a high reputation particularly as a classical scholar.

The year after he left College he engaged in teaching a school in Hatfield, Mass. Here he commenced the study of Theology, under the direction of the Rev. Timothy Woodbridge, minister of the parish in which he resided. Having gone through the usual course of preparatory study, he was examined by the Hampshire Association of ministers, and recommended to the churches as a candidate for the ministry. Soon after, he was appointed Chaplain at Hoosack Fort, where he commenced his labours as a preacher, and continued probably for somewhat more than a year.

About this time, when he was only twenty-three years of age, he was applied to by the Commissioners for Indian Affairs in Boston, to succeed the Rev. Jonathan Edwards, who had been called to the Presidency of the College of New Jersey—in the Indian Mission at Stockbridge. Having taken the advice of his friends, he determined to comply with the request, and accordingly repaired to Stockbridge, and commenced his labours in November, 1758. In due time, having proved acceptable to both the Indian and the English inhabitants of the town, as well as to the Commissioners, he was regularly called to the pastoral charge of the church. He accepted the call, and was duly set apart to the pastoral office, by an ecclesiastical council, June 13, 1759. At this time, the church numbered twenty-one English members.

For several years, he depended chiefly for his support on an annual stipend, which he received as missionary to the Indians, from the Commissioners at Boston. But, as the number of the Indians gradually became less, and his prospects of usefulness among them more dubious, he finally resolved to give up the mission and the salary annexed to it, and confine his ministrations to the English portion of his charge. While he continued in the mission, it was his practice to preach to the Indians on Sabbath morning by an interpreter, and to the English in the afternoon. The Rev. John Sergeant, whose father had preceded him as a missionary to the Indians, and who had himself been employed as a school master among them, succeeded Mr. West in this part of his charge.

About this time, a great change took place in Mr. West's religious opinions and feelings. With the views of Edwards on the "Freedom of the will" and some kindred points he had not been satisfied; in short, he had embraced substantially the Arminian system. Being intimate with the Rev. (afterwards Dr.) Samuel Hopkins, who then resided at Great Barrington, they had frequent theological discussions,—the result of which, on the part of

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* Sketch of his Life by Dr. Hyde.—Jones' Hist. of Stockbridge.

r. West, seems to have been a conviction that Calvinism, in nearly the rm in which it was held by Hopkins, is the system taught in the Scriptures. e moreover believed himself to have never felt the power of religion evious to that time; and he distinctly recognises this fact in a sermon eached at the ordination of Mr. Gordon Dorrance,[*] in 1795. During the me that his mind was in an unsettled state, not only in respect to the ctrines of the Gospel, but the character of his own religious experience, continued to preach, though it seems to have been not without great nflicts of feeling with regard to his duty. His people ere long gathered e evidence of the change that had come over him from the different aracter of his preaching; and not a small portion of them viewed it with arked disapprobation. Shortly after this, however, an unusual seriousness read through his congregation, and, at no distant period, they were again ppily united, in a good degree, under his ministrations. His church, ring a long course of years, was among the most prosperous and influential that region.

Not long after this change in Dr. West's theological views, he composed d preached a series of sermons, in which the subjects he had been brought to ntemplate under a new aspect, were largely discussed. In 1772, he published e substance of these sermons in a work of three hundred duodecimo pages, titled an "Essay on Moral Agency." The work was of course differently timated according to the diversity of theological opinion; but all were reed that it indicated great mental acumen.

In 1792, the Trustees of Dartmouth College conferred on him the degree Doctor of Divinity. He was one of the original Trustees of Williams ollege, and was chosen Vice President of the institution at the first eeting of the Board; in which offices he continued for nineteen years, when s advanced age and increasing infirmities compelled him to resign.

Dr. West was, for many years, in the habit of directing the studies of oung men in their immediate preparation for the ministry. His students ld him in high estimation as an instructor, and several of them have cupied important places, and have enjoyed no small distinction as efficient d useful ministers.

The latter part of Dr. West's life was an almost unbroken scene of rrow. A series of events, equally painful and unlooked for, separated him om the flock which he had so long served, at the same time that his lleague also (the Rev. Ephraim G. Swift) was removed, who had sustained e same relation to the church for eight years. His dismission took place August, 1818; but the council convened on the occasion did not fail testify their high sense of his worth, and their great respect for his aracter.

But the labours and trials of Dr. West were now drawing to a close. is last sermon in Stockbridge was preparatory to the communion on the th of October, 1818. He administered the ordinance there on the Sabbath llowing; and the next week on Thursday preached a Sacramental lecture Lee,—the last sermon he ever delivered. On the first Sabbath in anuary, 1819, he again administered the Sacrament of the Lord's Supper the church in Stockbridge, and with this service closed his public labours.

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[*] GORDON DORRANCE was born at Sterling, Conn.; was graduated at Dartmouth College in 86; was ordained pastor of the church in Windsor, Mass., July 1, 1795; was dismissed July , 1834; and spent his last years with his son at Attica, New York, where he died in 1845.

From this time he began more perceptibly to decline, though he was still able to enjoy the society of his friends, and retained his accustomed interest in whatever related to the cause of religion. In March he was afflicted with what he called a severe cold; which, however, proved the harbinger of his dissolution. His bodily and mental powers seemed to fail together; though his spirit evidently sustained itself in patience and hope to the last. He died without a struggle, on the 15th of May, 1819, in the eighty-fourth year of his age.

Dr. West had no children, though he was twice married. His first connection was with Elizabeth, daughter of the Hon. Ephraim Williams, one of the first English settlers in the town of Stockbridge. She died in September, 1804, in the seventy-fourth year of her age. In 1806, he contracted a second marriage with Eleanor, daughter of Daniel Dewey of Sheffield,—who survived him.

Dr. West was extensively known in this country, and somewhat also abroad. During the lives of Doctors Bellamy, Hopkins, and Edwards, he was their intimate friend, and faithful correspondent. He also, for many years, maintained a correspondence with Dr. Ryland, a well known Baptist minister in Bristol, England.

The following is a list of Dr. West's publications:—An Essay on moral agency, 1772. (The same republished with an appendix, 1794.) A Sermon on the moral impotency of sinners, (without date.) Duty and obligation of Christians to marry only in the Lord, 1779. A Vindication of the church in Stockbridge in excommunicating one of its members, 1780. An Essay on the Scripture doctrine of Atonement, 1785. A Sermon on occasion of the execution of S. Bly and C. Rose, 1787. An Inquiry into the ground and import of Infant Baptism, 1794. A Sermon at the ordination of Gordon Dorrance, 1795. Dissertation on Infant Baptism: Reply to the Rev. Cyprian Strong, 1798. A Fast Sermon, 1801. A Sermon at the ordination of A. Jerome,[*] 1802. A Sermon on the duty of people to pray for ministers, 1802. The Life of the Rev. Samuel Hopkins, D. D., 1806. A Sermon at the ordination of Elijah Wheeler,[†] 1806. A Sermon on the death of the Hon. William Williams, 1808. Three Sermons on the Mosaic account of the creation, 1809. A Sermon at the ordination of E. G. Swift, 1810. Evidence of the Divinity of the Lord Jesus Christ, collected from the Scriptures, 1816.

Besides these, he published many Essays in the Theological Magazine and in the Connecticut Evangelical Magazine.

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[*] AMASA JEROME was born at Stockbridge, Mass.; was graduated at Williams College in 1798; settled in the ministry at New Hartford in 1802; was dismissed on account of ill health, after having remained there eleven years; was afterwards installed at Wadsworth, Ohio; and died suddenly at New Hartford, April 5, 1832, aged fifty-seven.

[†] ELIJAH WHEELER was a native of Pomfret, Conn. He was educated a physician, and practised medicine for several years in Southeast, Dutchess county, New York. During his medical career, he was an infidel; but, after his conversion, was an eminently devoted Christian. Having resolved to change his profession, he went to Stockbridge and studied Theology under Dr. West, and immediately after he was licensed, was employed to supply the pulpit at Great Barrington, and soon received a call to become the pastor of the congregation. He was ordained there, September 24, 1806; and after a highly prosperous ministry, resigned his charge February 12, 1823. He died in Great Barrington, March 20, 1827, aged fifty-three. He received the honorary degree of M. A. from Williams College in 1806.

FROM MISS CATHARINE M. SEDGWICK.

LENOX, 27th July, 1848.

My Dear Dr. Sprague: On returning from an excursion last evening, I found your kind letter, which deserves a more satisfactory answer than I can give it. I regret I can do little more to promote your object than express my deep and affectionate veneration for the character of Dr. West. He is blended with the memories that mark the history of my childhood, and of course the fondest recollections of my advancing years. His marriage with the sister of my grandmother, and my mother being a favourite neice of his wife, brought him into intimate relations with my family. Between Dr. West and my father there existed through life a cordial, invariable, and confidential friendship, in no way abated or shaded by the radical difference of their religious opinions. My father was a regular attendant on his preaching, and I have heard him say that—"grant him his premises, no man reasoned more acutely."

In my childhood, I felt the painful, and in some sort conventional, awe of Dr. West, which the New England clergymen then inspired. But I soon outgrew it, and, beneath his stern and somewhat precise exterior, I discerned a most tender and gentle heart,—a heart brimming with charity, sympathy, and indulgent humanity. If his theories were exclusive, and his creed definite and exacting, his charity was unlimited, and his love universal. If you judged by his preaching, he had hope for few; if by his affections, he despaired of none. His time was arranged with as much precision as Alfred's the Great, but he allowed more to social enjoyment. His nature was eminently social and cheerful. His disposition was like the sunshine of a temperate region,—warm and genial. His manners expressed his individual character, modified by the period at which he lived. Then a distinction of ranks was carefully observed, and the clergy were of the privileged orders. His deportment was most courteous—such as graces aristocracy, and wipes out its offence. The consciousness of superiority was balanced by a Christian rendering of "honour to all men."

Dr. West was of low stature and remarkably well made; and, I think, not without some grains of complacency in his well turned limbs. He did not condescend to the levelling pantaloon, but wore long, neatly fitting hose, and polished and buckled shoes. He lived a mile from the village, in one of the first frame houses erected in Berkshire. He walked to the village daily, and twice a week paid us a visit. I can now see his welcome figure enter our door, his three-cornered hat and silver-headed cane in his hand, his courteous bow and gentle greeting to each and all, from the heads of the family to the least child, and the most insignificant person in it. This done, he deposited his hat, cane, and gloves, approached the looking glass, took out a pocket comb, and smoothed his hair with mathematical precision. Perhaps no man ever lived, of more uniform habits. There were no events in his life to disturb or even jostle them. During his last illness, when his mind had become quite oblivious, he murmured his family and private prayers for the exact time he had been accustomed to allot to them, and his lips made the motion of smoking for the precise number of minutes he had allowed himself that indulgence.

I believe he considered it necessary to his professional integrity not to repeat his sermons; and I think that I have heard him say that he had never preached a sermon a second time in his own pulpit. His sermons were written in very small character, and in the neatest manner. You know from his published works that he loved metaphysical disquisition, and that his preaching was chiefly of that nature. That he himself latterly had some doubt of its profitableness, may perhaps be inferred from a circumstance that strongly impressed me. Dr. Mason, then in the meridian of his brilliant reputation, preached in Dr. West's pulpit. He took an opportunity to exhibit his own views of the doctrine of the atonement. His vehement eloquence was listened to with the most profound attention, by the people, who, for fifty years, had been accustomed to a very different exposition of the same doctrine. When the interest of the audience was afterward spoken of, our good old pastor said with a smile, "They did not understand one word of it, and what's more, I am afraid they never understood me!"

For the most part, his life was of a quiet tenor, but, towards the close of it, circumstances occurred that must have disturbed a tranquillity not secured by Divine influence. He had outlived his generation, and injustice and unkindness were done to the good old man. Then his integrity, purity, and childlike confidence, shone forth, and better than all the sermons ever written, was the preaching of his forbearance, forgiveness, and almost superhuman patience. He then illustrated and proved practicable that most ennobling doctrine of his Hopkinsian creed,—a complete self negation,—a total regard and consecration to the glory of the Creator.

We are apt to fancy that such men as Dr. West belonged to the primitive times of our country. But the best of him,—his purity, simplicity, and holiness, were suited to all periods, and most needed as the tendencies to worldliness increase.

I trust, my dear Sir, the work you are now doing, may diffuse his good name, and that our younger clergy, in learning to revere him, will endeavour to resemble him in those qualities that survived, when he laid down his mortality.

Yours respectfully,

C. M. SEDGWICK.

FROM THE REV. CHESTER DEWEY, D. D.,

ROCHESTER, January 29, 1852.

My Dear Sir: In January, 1807, I was received into the family of the Rev. Dr. Stephen West, at Stockbridge, to study Theology under his instruction. He was then venerable in years and ministerial influence, and seemed to possess a character of the highest simplicity and purity. His religious feelings appeared to be strong, constant, elevated, and sustained by unwavering faith in the Saviour. The more I became acquainted with him, the deeper was my admiration of his private character and of his public ministrations. His appearance was that of a venerable Puritan of the old school. While there seemed to be a severity or cool formality in his manner, he was affable, social, full of human sympathies, and the "milk of human kindness" was ever flowing forth from the deep and full fountain of his soul. Rarely has a clergyman been more venerated, and loved by his people. The children who knew him well, loved him the more.

He was very systematic in all things; of course, regular, prompt, energetic, active, and always found where he was expected at any time, unless some special and unanticipated arrangement of Providence prevented. He lived in the controlling belief of the Apostle's phrase, "If the Lord will," and then acted as if he was the responsible agent.

His personal appearance was very dignified and his address interesting. Short in stature, erect in posture to precise perpendicularity, rather quick in his movements, head large and intellectually developed, eye discerning and bright, language pertinent and expressive, the stranger felt impressed with the appearance of a *man indeed*, and the friend acknowledged the power of his mind and the goodness of his heart.

When in health and at home, he spent the hours from breakfast till dinner—at one o'clock—in his study, in the preparation of sermons for the pulpit, and kindred investigations, and always had several sermons in advance of the time to be preached. He did not feel satisfied to have only the number of sermons finished which the Sabbath would need. It was his practice to write a sermon on one-fourth of a sheet of foolscap. As his chirography was very distinct, the strokes of the letters very small and close, and the lines crowded together, he wrote a very full outline of his sermon on such a small piece of paper, introducing all the important points, arguments, and illustrations. In the delivery of his sermons, he expounded these notes in a happy extemporaneous manner, governed by his manuscript, but so wrought that it was difficult for the hearer to realize that there was any constraint from the notes, or to feel that the whole was not the product of a mind fully imbued with the matter and the spirit of the subject. I have often heard from him, in ordinary preaching, splendid passages, evidently prompted by his feelings at the moment, which roused and delighted all the hearers of taste, thought, and devotion.

As a writer, Dr. West was plain and dry, and his style rather hard; but in these eloquent outbursts, his imagination was often fired, and his figures of thought and language were beautiful, high, strong, pertinent, and deeply impressive.

As a preacher, he was eminently didactic, as he held that all real religion must be founded on principles. These he laboured to teach to his people, fully unfolding what he believed to be the cardinal doctrines of the Bible in all their relations, without leaving it possible for his hearers to doubt the sincerity with which he believed them, or the earnestness with which he urged them on their belief. His preaching was highly intellectual, and, of course, having spent a long life with his people, they were well *indoctrinated* in religion.

In his Theology, Dr. West was a *Hopkinsian*. Yet he was too well versed in the knowledge of human nature, and in Theology, to believe that Hopkinsianism, as such, was Christianity, or that true faith in Christ existed in Hopkinsians alone; and on the difficult and abstruse part of that system of doctrines, he was not accustomed to dwell in his sermons when I heard him. A Hopkinsian would understand the bearing of some of his language as leading to that system, but the common hearer would recognise nothing beyond a general view of the Gospel plan of salvation. I have heard him say that many things in his own belief, in religion and philosophy, he never preached to his people, because the direct object of his ministry should be to lead sinners to God and salvation.

In his metaphysics, Dr. West was a Berkeleyan, adopting fully the peculiarities of Bishop Berkeley, in respect to matter and mind. As these were a subject of speculation, he used the terms matter, mind, properties, and actions, like all other men, conducting on the principles ot good common sense, in which all, who think, agree.

Of course he believed in what has been called the *exercise* scheme, in opposition to the *taste* scheme in New England Theology. While I am sure of this, I do not believe he ever directly controverted the *taste* scheme in his preaching, though his course of argument might be fatal to it.

Dr. West instructed many young men for the ministry. I was among the last, and I think the very last of his theological students. His method of teaching in previous years, I do not know. But to me he gave subjects in a short, regular system,—as on the being and attributes of God, on the authenticity of the Scriptures, &c.,—and books to read on the several subjects, and required a dissertation on each, which I read to him. He heard the dissertation, and made such remarks as were called for; pointed out the relations of the doctrines, explained passages of Scripture, &c. The books to be read were few. Among them were Hopkins' System of Divinity, and a few other important works such as might be expected in the library of a country minister, nearly fifty years ago. I found the Doctor read Latin with great facility. He was also well versed in the Natural Philosophy which was commonly taught in the Colleges of our country near a century since.

For a time about the middle of life, Dr. West was much misapprehended by many excellent people, and much reproach was cast upon him for the course which he felt called upon to pursue, in respect to a matter of Church discipline. He was decidedly unfavourable to the marriage of members of the church with those who are not members. But he never declined to perform the ceremony, provided the non-professor sustained a good moral character. A female belonging to his church married an unprincipled and immoral man, and the church proceeded, after a course of ineffectual efforts to prevent the connection, to excommunicate the woman. After one or more councils on the case, the church adhered to their sentence. In all this, they had the full approbation and guiding of their minister. As the measure was new, and by some deemed harsh, Dr. West was greatly censured by many Christians in the country; and the feeling against him was increased by the efforts of the husband of the excommunicated person to convince many well-meaning members of other churches of his pure morality and high religious character, though not a *professor* of religion. His success, however, was short lived; for, at no distant period, he threw off the mask, and appeared in his true character, and made the life of his deceived but confiding wife as miserable as her brethren of the church had forewarned her it would be. It was not because the man whom she married, was not a professor of religion, but because he was immoral, profane, and openly irreligious, that she suffered the extreme discipline of the church. Dr. West lived to a good old age in the midst of his people, and his grave was moistened and honoured by their tears. A purer heart, more elevated devotion, or finer feelings, are rarely found among men. The feeling was universal that a good man had gone to rest in God.

Very obediently,

C. DEWEY.

FROM THE REV. TIMOTHY WOODBRIDGE, D. D.

SPENCERTOWN, N. Y., January 22, 1852.

My Dear Sir: I knew Dr. West, concerning whom you inquire, as well as I ever knew any man. I was born, and baptized, and educated, under his ministry. He was a frequent and familiar visitor at our house, and I remember well taking my little chair when I was a boy, and drawing as near to him as I could, to listen to his tender and moving conversations and pious benedictions. Though he was a little below the middle stature, yet from his dignified bearing and aspect, he appeared of the full middle height. His frame was slender, but there was a portion of the lion in his movements, and he seemed like a man destined by nature to be a military commander. This martial bearing was partly the result of his original constitution, and partly perhaps owing to his residence, for some time, immediately after he entered upon his public career, as Chaplain at Hoosick Fort, where his associates were military men.

He was a man of a high intellect, but his intellect was of a somewhat peculiar structure. It was distinguished by extreme acuteness, rather than comprehensiveness or versatility. He would survey and analyze a subject in some of its more difficult and complex relations, with amazing sharpness and accuracy. He had not that extraordinary expansion of mind which is requisite to survey a great subject in all its bearings—his path of inquiry was narrow, but it was as clear as a ray of light. These peculiarities you will see strikingly exemplified in his Treatise upon Moral Agency,—a book which made a great impression in its day, and which will long be preserved in the libraries of the curious, as one of the most extraordinary specimens of subtle metaphysical reasoning. His celebrated Essay on the Atonement is less metaphysical, and more popular, in its texture. This work has passed into a large second edition, and enjoys a high measure of favour with profound theologians. Dr. Spring of Newburyport remarked to me, when I was a student at Andover, that Dr. West's book upon the Atonement was, in his judgment, superior to any thing on that subject with which he was acquainted.

Dr. West had a deep, accurate, spiritual knowledge of the Scriptures. I heard him preach his celebrated "Expository Lectures" upon the New Testament; and I never read the Evangelists at this day without a vivid recollection of the striking remarks, and learned illustrations, he gave us of those interesting parts of the Bible. His congregation at Stockbridge, where he preached upwards of sixty years, was distinguished for intelligence, and embraced a great number of professional men and statesmen, besides many young men of public education, who resorted thither to prepare for the different learned professions. I have heard many of these men, some of whom have since become eminent, remark that they owed a great deal of their mental discipline to the clear, logical, and able preaching of Dr. West.

He was a man of vast industry; and his industry was regulated by extreme method. He had a time and place for all the arrangements of life. He always rose early; and, after his ablutions and private devotions, repaired to his breakfast room, and prefaced his "good morning" to each one of the family with a broad and sunny smile. After breakfast, he retired to his study, where he was occupied till near twelve. In the afternoon he performed his pastoral visitations, and it is wonderful how much of this kind of work was accomplished by a man so studious. Beside his stated labours on the Sabbath, he had frequent lectures and "conferences," as they were called, and he had also a theological class, composed of the young people of his congregation, of both sexes. In the meetings of this class, it was his custom to give out, in a connected series, important theological questions, and to request all, who were willing, to write upon them. These compositions were brought to the next meeting and read, and the subject was thoroughly discussed. The effect of this course of instruction, conducted by such a man, was very perceivable in the profound and accurate theological knowledge which prevailed in his congregation.

His exactness of method and habit was carried to a greater extreme than I have observed in any other man. When about to commence a journey, he made all his calculations for each day in advance. His neighbours often remarked that it seemed as though the elements were subject to him; for he uniformly accomplished what he undertook. His hat and whip were always taken down, and laid on the table the night before he set off. Mrs. West knew to a moment when to have his table prepared for him, on his return,—whether he had gone only to the village, or to Newport, which, at that time, was a long journey. His movements to meet his appointments and engagements took rank in certainty almost with the laws of nature.

But his piety was the predominant feature of his character, and it displayed itself in all the forms of Christian excellence. His observance of the Sabbath, which he could not bear to hear called "Sunday," was of the Puritan stamp. He began holy time at sunset Saturday night, and the family were all required to be at home before that time. Once his niece, who resided in his family, returned a little too late. He took her to the front door, and silently pointed to the sunless sky in the West, as an eloquent and touching rebuke for her remissness.

His manner in the pulpit combined energy and tenderness, but energy was the prevailing characteristic. On a certain Sabbath, I saw the Attorney General of Massachusetts in the church, an attentive, and apparently a wondering, worshipper. The next day I met him in the street, and he said to me "I have been up to see your pastor, and I perceive he is a most extraordinary man. Yesterday I saw him in the pulpit, and he seemed to consider himself as a herald from the skies, sent down to denounce God's wrath upon a guilty world. To-day I have seen him in the domestic circle, and he is the gentlest of human beings. His manners are as bland as those of a refined and lovely woman, and notwithstanding all the terrible magnificence of yesterday, he is most charitable in all his private judgments."

Through his protracted ministry, he taught in his house a large Theological school, and a great number of the most eminent ministers were trained for their profession under his instruction. They all describe him as an able and faithful teacher. On almost every subject in Theology which came up for occasional remark, or thorough discussion, he had some manuscript at hand, which contained his most mature thoughts upon the topic. He wrote with facility, and the mass of his manuscripts was immense.

I will here relate a conversation which Dr. Kirkland, President of Harvard University, had with me in reference to his connection with Dr. West's Theological school. "The fall after I graduated," said he, "my father sent me to Dr. West's house to study Theology. I had then, and have now, a great opinion of his acuteness and classical attainments. Very soon after my admission, he placed in my hands such books as Edwards' powerful work on Original Sin, and Hopkins' Treatise on Holiness—books which, if I could have read them with any belief, would have sent rottenness into my bones. They were written with such prodigious power, that they made me melancholy. I used to go out into the Doctor's orchard upon that beautiful side-hill, and there I would pick up a ripe and blushing apple, and look at it,—then I would pluck a flower, and observe its beauty, and inhale its odour, and say to myself 'These are beautiful types of the loveliness of God; I know God is benevolent, and I will return to my studies, cheered by these impressions.' Yet," continued the learned President, "these tremendous doctrines seemed to awaken the deepest emotions of piety in the mind of Dr. West, and to impart light, and gladness, and thankfulness to his inmost spirit."

In regard to Church polity, Dr. West was not only a Congregationalist, but he verged to the extreme of Independency. When the General Association of Massachusetts was about sending delegates to the General Assembly of the Presbyterian Church, he felt a deep concern lest they should lose some of their peculiarities, by mixing themselves in such fraternal familiarity with the Presbyterian arrangements. The same feeling betrayed itself in regard to the establishment of the Theological Seminary at Andover. He was largely and reverently consulted on that subject, and manifested extreme solicitude lest, in some of its bearings, it should infringe upon the independence of the churches.

Dr. West, with all his peculiarities, was a great and good man. His giant hand had a controlling agency in the erection and organization of most of the churches in Berkshire. He was what Lord Bacon calls "a foundation man." He laid the foundations for many generations of the religious institutions which now illuminate and bless that distinguished county.

I am, Dear Sir, with much affection,

Sincerely your friend,

TIMOTHY WOODBRIDGE.

JASON HAVEN.

1756—1803.

FROM SAMUEL F. HAVEN, ESQ.,

LIBRARIAN OF THE AMERICAN ANTIQUARIAN SOCIETY.

WORCESTER, Mass., April 17, 1856.

My Dear Sir: It gives me pleasure, in compliance with your request, to furnish you with the following brief notices of the life and character of my venerable grandfather, the REV. JASON HAVEN of Dedham:—

He was the youngest son of Deacon Moses Haven of Framingham, Mass., and was born in that town, March 2, 1733, O. S. He was graduated at Harvard College in 1754; and was ordained pastor of the First church in Dedham, February 5, 1756.

Although he had a feeble constitution, and was at times subject to severe and dangerous forms of illness, his ministry was protracted considerably beyond the ordinary limit. He died May 17, 1803, at the age of seventy. For a number of years, he was the senior minister of the vicinity, and the head of the neighbouring Association.

He was usually described by the aged men and women of a later period, as "a model pastor of the old school;" as grave in manners, judicious in counsel, and a good manager of affairs; and as combining with duties properly parochial a patriarchal interest and influence in the secular concerns of his people.

According to the testimony of Dr. Prentiss,—

> "The God of nature and grace was pleased to furnish him with talents and gifts by which he was eminently qualified for the various branches of ministerial duty. In natural division of his subjects, and easy method of arranging his ideas, he greatly excelled. His hearers were never perplexed with intricacy, nor fatigued with prolixity, nor yet defrauded by that affected conciseness which precludes all information. Few indeed have been blessed with so happy a talent for that kind of composition, which is adapted for public religious instruction. In the choice of his subjects he was singularly happy. In his manner of handling and applying them, he was so judicious and appropriate that the occasion seemed to be constantly in view of his hearers, and could hardly fail of producing some correspondent impressions. A strain peculiarly evangelical marked his public discourses. His appearance and manners uniformly exhibited that gravity and solemnity which dignify the ministerial character. In the extemporaneous part of Divine service, he was confessedly eminent; blessed with the gift of prayer, with uncommon readiness and aptitude of expression, suited to the different occasions on which he was called to lead the devotions of humble suppliants to the throne of grace."*

Under his influence, it appears from historical accounts of the town and church, the affairs of his parish, both secular and religious, were administered with remarkable good sense, liberality, and disinterestedness. A new form of Covenant of great simplicity, yet expressing the fundamental principles and objects of ecclesiastical association, was adopted with entire harmony; and with singular self-denial the parish allowed the annual income of the church property to remain, for a long time, untouched, taxing itself to defray its expenses at a time when its means were comparatively limited, and the pressure of public burdens was severely felt, that the capital might accumulate for those who should come after. The consequence was that an

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*Dr. *Prentiss' Discourse* delivered on the Sunday succeeding Mr. Haven's interment.

ample fund was left to posterity in perpetuity, and wholly unfettered, excepting that it must be appropriated to religious uses, to the teaching of Christianity on the old spot, and under the care or trust of the Old or First church.

The Rev. Dr. Lamson in his "History of the First Church and Parish in Dedham," after remarking that the statements of Dr. Prentiss respecting the talents and ministerial character and standing of Mr. Haven, are corroborated by information derived from other sources, by his published Sermons, and by the traditions of the place, proceeds to say,—

> "I should suppose him to have been eminently practical, writing with plain good sense, presenting rational views of the doctrines and precepts of Christianity, neither perplexing his hearers by metaphysical subtleties, nor bewildering their minds by conducting them into the mazy paths of theological controversy. In his social character he possessed many of the requisites of a pleasing and instructive companion. His conversation was distinguished for good sense and intelligence; he was kind and affable in his deportment; in his manners the grave and familiar seemed to blend in due proportion, and there was a propriety that marked all his actions. His people were sensible of his worth; he enjoyed their confidence and carried their affections with him to his grave."

Dr. Burgess says of him,—

> "His health was slender for many years; but, by patient industry, by an easy and felicitous command of language, and by a graceful elocution, he was an intelligent and popular preacher, during his long ministry. The press has done greater honour to him than to his predecessors, having preserved to us eleven of his sermons, delivered chiefly at the ordination of ministers and on other public occasions. He was not only the shepherd of his own flock, but he trained up the youthful shepherds of other flocks. His house was a Divinity school, in which several students were educated for the pastoral office."*

It would seem, from these notices, that his prominent characteristic was a balance of mind that gave equability to his judgment and his manners; that his intellect was clear and practical, and that he was little under the influence of ambitious motives or a love of display. The generally feeble state of his health debarred him from extraneous exertions; and, with the exception of a correspondence on moral and literary topics, sustained for many years with the Rev. Dr. Zubly, the learned Swiss clergyman of Savannah, Ga., and the Rev. Dr. Knox of St. Croix in the West Indies, whom he had never personally known, he seldom went beyond the requirements of his regular duties.

He was, however, a delegate to the Convention which formed the Constitution of the State, and was connected with various Associations of a benevolent nature. He preached the Artillery Election Sermon in 1761; the General Election Sermon in 1769; the Dudleian Lecture in 1789; and the Convention Sermon in 1791.

The following is a list of Mr. Haven's publications:—A Sermon on the Anniversary Thanksgiving, 1758. Artillery Election Sermon, 1761. A Sermon at a private meeting in Framingham, 1761. A Sermon at the ordination of Edward Brooks,† 1764. A Sermon at the General Election, 1769. A Sermon on the death of Mrs. Hannah Richards, 1770. A Sermon at the ordination of Ephraim Ward,‡ 1771. A Sermon at the ordination of Moses Everett,[*] 1774. A Sermon at the funeral of the Rev. Samuel Dunbar,[†] 1783. A Sermon at the ordination of Stephen Palmer, 1792. A Sermon delivered to his people forty years after his ordination, 1796.

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*Centennial Discourse.

†Edward Brooks was a native of Medford, Mass.; was graduated at Harvard College in 1757; was ordained at North Yarmouth, Me., July 4, 1764; was dismissed, in March, 1769; and died at Medford in 1781.

‡Ephraim Ward was a native of Newton, Mass.; was graduated at Harvard College in 1763; was ordained pastor of the church in West Brookfield, October 23, 1771; and died March 19, 1818, aged seventy-seven.

Mr. Haven was married to Catharine Dexter, daughter of his immediate predecessor, the Rev. Samuel Dexter,[‡] and had five children; but two of whom survived the period of childhood—namely, the late Hon. Samuel Haven of Dedham, and the late Mrs Catharine Palmer, wife of the Rev. Stephen Palmer[§] of Needham.

I am, Dear Sir,
Very respectfully and truly yours,
S. F. HAVEN.

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JOHN SMALLEY, D. D.[‖]

1757—1820.

JOHN SMALLEY was born in the North Society in Lebanon, Conn., (then called Lebanon Crank, now Columbia,) June 4, 1734. His parents, Benjamin and Mary Smalley, were both professors of religion and sustained a good Christian character, and his mother, in particular, was considered eminently pious. From her frequent conversations he received early religious impressions; but what impressed his mind more than all she said, was his discovering her at a certain time, as he entered an apartment of the house, in a dark corner, in a kneeling posture, engaged, as he supposed, in prayer. This made an impression on his mind which was never erased; and when he gave an account of it, it is said that the greatness of the man seemed, for the time, to be lost in the affection of the child. He also received very deep impressions under the preaching of Whitefield, whom he heard for the first time when he was six years of age. Upon hearing him again, some years after, he was still astonished at his eloquence, but was led to suspect that his manner was better adapted to move the natural passions than to produce a zeal according to knowledge. He observed, however, that his preaching gave a reality to things invisible, which he had never before seen. In the judgment of his own minister, the Rev. Eleazar Wheelock, he became pious at a very early period, but this he himself thought doubtful, and he did not build his hopes upon what he then experienced.

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[*] MOSES EVERETT was born at Dedham July 15, 1750; was graduated at Harvard College in 1771; was ordained pastor of the church in Dorchester, September 28, 1774; was dismissed January 14, 1793; entered civil life and became a Representative of the town of Dorchester in the General Court, and Judge of the Court of Common Pleas for Norfolk county; and died March 25, 1813, aged sixty-three. He published a Sermon at the ordination of his brother, *Oliver Everett*; who was a native of Dedham; was graduated at Harvard College in 1779; was ordained minister of the New South Church, Boston, January 2, 1782; was dismissed May 26, 1792; and died December 19, 1802. He was the father of the Hon. Edward Everett.

[†] SAMUEL DUNBAR was a native of Boston; was graduated at Harvard College in 1723; was ordained pastor of the church in Stoughton, November 15, 1727; and died June 15, 1783, aged seventy-nine. He published a Sermon at the Artillery Election, 1748; a Sermon entitled "Righteousness by the law subversive of Christianity," 1751; a Sermon at the General Election, 1760.

[‡] SAMUEL DEXTER was born at Malden October 23, 1700; was graduated at Harvard College in 1720; was ordained minister of Dedham, May 6, 1724; and died January 29, 1755, aged fifty-five. He published a Century Discourse, 1738.

[§] STEPHEN PALMER was born at Norton October 8, 1766; was graduated at Harvard College in 1789; was ordained pastor of the church at Needham, November 7, 1792; and died October 31, 1821, aged fifty-five. He published a Sermon on the death of Calvin Whiting, 1795; a Sermon at the ordination of Isaac Braman at Rowley, 1797; a Century Sermon, 1811; a Sermon at the interment of the Rev. Thomas Thacher of Dedham, 1812.

[‖] *Skinner's Fun. Serm. in MS.*

When young, he was put out to a mechanical trade, which he might have pursued through life, had not God designed him for a different employment, and found for him a patron and instructor in Mr. Wheelock. That benevolent man, perceiving him to be a youth of fair promise, kindly offered to fit him for College; and he was entered at Yale College at the age of eighteen. While a member, his father lost his little property; and he would have been constrained to relinquish his studies, had he not found a patron in Mr. Stiles, who was afterwards President of the same institution. But this was not his only or greatest trial during that period. His mind was extremely exercised upon the things of religion, and he then experienced what he used to call his second conversion.

Shortly after taking his first degree, in 1756, he began the study of Theology under the direction of the Rev. Joseph Bellamy. In November, 1757, soon after he was licensed to preach, he commenced his labours in Berlin, (New Britain Society,) Conn., and on the 19th of April, 1758, a church was organized there of which he was constituted pastor.

In 1764, he was married to Sarah Guernsey of Simsbury, Conn., who died in 1808. They had four children,—all of them daughters, two of whom were married to clergymen.

In 1784, there was a general attention to religion among his people, which continued about a year, and resulted in the addition of forty or fifty to his church.

In 1800, he was honoured with the degree of Doctor of Divinity from the College of New Jersey.

Dr. Smalley had a vigorous constitution, and performed, with very little interruption, the stated services of the ministry till the autumn of 1808; being, from the commencement of his ministry, a term of a little more than fifty years. In 1810, he was relieved from his pastoral labours by the settlement of Mr. Newton Skinner as his colleague. He continued to preach occasionally till September 26, 1813, when he delivered his last sermon. For some time previous to his death, he wrote but little, if any, but he continued to read more or less, daily, till he was attacked with a fit which terminated his life. He was entirely deprived of his reason for a few days, and it was never fully restored; though he had some lucid intervals, in which he expressed his submission to the will of God, and a humble hope of an interest in Christ. His death took place on the first of June, 1820; when he had almost completed his eighty-sixth year. His funeral sermon was preached by his colleague. He outlived by several years every person who had any agency in procuring his settlement.

Dr. Smalley published two volumes of Sermons,—the first in 1803; the second in 1814. Besides these, he published two Sermons on natural and moral inability, 1769; [These were republished in London.] two Sermons on universal salvation, preached at Wallingford, and printed, the one in 1785, the other in 1786; a Sermon delivered in the College Chapel at New Haven, on the perfection and usefulness of the Divine law, 1787; and an Election Sermon, 1800.

FROM THE REV. CALVIN CHAPIN, D. D.

Rocky Hill, Conn., 23d December, 1847.

Dear Brother: Your respectful request under date of August 26, that I should communicate to you my recollections of the late Rev. and truly venerable Dr. Smalley, came duly to hand, and but for a severe domestic affliction, the request would have been complied with before this time. Dr. Smalley was a man whom I highly esteemed and venerated, and I shall be happy to contribute anything, even a mite, in honour of his memory.

The man concerning whom you inquire, was, in person, somewhat above the medium size. His countenance, though perhaps not very strongly marked, still bore testimony of a mind within that was steadily and intensely thinking. Far reaching too and clear were his thoughts; and yet he knew well the boundaries of human knowledge, and would often speak even contemptuously of those who, according to his expressive phrase, "went below the bottom of things." Though he made no high pretensions to scholarship, his published works show that he was exceedingly perspicuous and forcible, not to say faultless, in the use of language.

With his theological views, which were the result of patient and earnest inquiry, he seemed perfectly satisfied; and his appeal to the Bible in support of them, from Genesis to Revelation, was always ready and apt. So strongly was he convinced of the truth of the doctrines which he held, that he could not, with much patience, hear any of them even questioned. I remember on one occasion to have suggested a doubt in regard to the possibility of the existence of moral evil and desert of punishment, without the heart's freely adopted choice; and instantly his lips and chin began to tremble, and he declared, with great emotion, "I would never license you, I would never ordain you, holding such erroneous views of Divine truth." "But," said I, "how happens it then that there is not a member of the Association with whom you so often invite an exchange of Sabbath day labours, as you do with me?" "Yes, to be sure," he replied,—"but there is a difference between *putting* a man into office, and treating him *as* in office, after he *is* in." Here ended the apparent discrepancy, and not a particle of unpleasant feeling remained to mar our subsequent intercourse.

His perception of the ludicrous was so keen that, not unfrequently, something of wit and sarcasm found its way into his sermons, and even when he had no intention of thus indulging himself. The following, though founded on mere emphasis in manner, may illustrate what I mean. His subject, on one occasion when I heard him preach, led him to introduce the conversion and Christian conduct of Lydia. "Numerous conversions by Divine influence," he remarked, "accompanied the faithful labours of the Apostles; and among others *there was one woman.*" So also, when treating of fanatical extravagance and delusions, he would, with similar emphasis, repeat the passage, (2 Tim. iii. 6.) "For of this sort are they who creep into houses, and lead captive *silly women*, laden with sins, led away with divers lusts." Though it may not be easy to convey the idea that there could have been any thing ludicrous in this connection, yet his peculiar manner actually gave to it this effect in a very high degree. In a subsequent conversation with him, I ventured to question the propriety of thus indulging this propensity in the pulpit, when he assured me that he was utterly unconscious of it, and the thought of such a thing had never occurred to him.

Dr. Smalley could not be called a *popular* preacher in the *popular* sense of that word. His voice was nasal, and there was nothing in his manner that could be considered graceful or attractive. He was accustomed to preach with his manuscript before him, and read as doggedly as most of his contemporaries. And yet so rich were his discourses in doctrinal instruction, and so level to the humblest capacity, that few congregations were more regular and punctual than his, in their attendance on the services of the sanctuary. And this continued despite of the distracting influence of party politics. In those times of bitter political raving about Washington, Adams, Jefferson, and others,—that raving being in its condensation called on the one hand, *Federalism*, and on the other, *Democracy*,—though Dr. Smalley was decidedly and fearlessly a Federalist, and a majority of his charge violently Democratic,—their attendance upon his preaching, unlike what occurred in many other places, suffered not the least abatement.

It is perhaps difficult to find a person who feels a deeper contempt than Dr. Smalley felt for what may be called vulgar popularity in a preacher. It is possible that his views on this subject were even carried to an extreme; and it seems quite likely that they were modified somewhat by his peculiar religious experience. His early religious impressions, which he received under the preaching of Whitefield, he was accustomed ultimately to regard as of little worth; whereas, what he supposed was his actual conversion, he attributed under God to his reading Edwards on the Will. Though he regarded Whitefield's eloquence as very perfect of its kind, he considered it as addressed too exclusively to the passions, and he believed that it contributed to the self deception of multitudes beside himself. He was no enemy to an earnest manner; but mere show, and noise, and declamation, he could not tolerate.

I remember an instance that may serve to illustrate his taste in respect to eloquence, that occurred in connection with an important civil trial. The case was one of considerable interest to the Commonwealth of Massachusetts and to the State of New York, and it was tried in Hartford. Alexander Hamilton and Aaron Burr were present as counsel for New York, and Theophilus Parsons and some other distinguished lawyer, for Massachusetts. Burr, unprincipled and wicked as he was, stood unsurpassed in keenness of discernment, in directness of argument, in simplicity of style and manner, and in power of demonstration. Hamilton also was sound and sensible in argument. Every word was the right word, and in the right place. Every sentence and every phrase would look well from the press. But he was more showy than Burr. There was that in his tone, countenance, and gesture, that was indicative of more study and art. Dr. Smalley was present at the trial and heard them both; and, though he admired Hamilton, Burr's eloquence was still more to his taste. He remarked concerning the latter that he had that unaffected simplicity, that clearness of thought, that logical and unanswerable reasoning, which, in his opinion, constituted the eloquence at which every public speaker should aim. "Burr," said he, "knows how to keep his *object* in view, and to keep *himself* out of sight."

Dr. Smalley frequently expressed a conviction that every minister, when arrived at the age of threescore years and ten, ought to retire from the active duties of his office; and it is understood that, in his own practice, he evinced the sincerity of this conviction. Soon after he entered his seventieth year, he proposed to the people of his charge that he should withdraw from his labours, and that they should make provision immediately to fill the vacancy which would thereupon occur. They, however, differed with him in opinion, in respect both to his duty, and their interest. They insisted that both his preaching and pastoral labours were as acceptable as ever; and, at their urgent solicitation, he continued to preach to them, till he was manifestly disabled by bodily and mental infirmity.

I am, Dear Sir, with much regard,
Your friend and brother,
CALVIN CHAPIN.

FROM THE REV. ROYAL ROBBINS.

KENSINGTON, Conn., May 16, 18[illegible].

Reverend and Dear Sir: In reply to your favour of the 6th inst., I have to say that my acquaintance with Dr. Smalley was brief, and consequently somewhat imperfect. He was already an Octogenarian before I knew him as a visitor at his house, which was after I was domiciled in the same town.[*] In my childhood I had probably heard him preach occasionally in my native place, which was one of the adjoining towns; but I have no distinct recollection of his manner, or even of the fact itself. It only occurs to me to say, in this connection, as illustrative of the subjects of his discourse or his strain of preaching, that I remember a remark of an elderly member of our family concerning him,—viz, that she did not like to hear Dr. Smalley, because he preached upon the doctrine of Election. My inference is that this was a somewhat frequent theme with him.

During the four or five years in which I was a contemporary of his in the same town, I obtained such an acquaintance with him only, as a few calls of friendship or occasions of ministerial meeting and exchanges afforded. He had ceased statedly to preach, but as the home of his colleague was at that time with the Doctor, whenever an exchange called me to the New Britain pulpit, of course an opportunity was afforded me for seeing him. The Rev. Newton Skinner [†] was his colleague, and acting minister of the parish at this period. The Doctor consequently had leisure for such pursuits as he chose to engage in, and as became his years. These were mostly, if not altogether, of the study. The preparation of a second volume of Discourses for publication, was his principal employment, it would seem, during a portion of his later years; and I have reason to think from some remarks of his own, that he found it an onerous task, at his time of life. He was in the habit of devoting about fourteen hours of each day to mental application. Outdoor labours he seldom engaged in, unless in the time of making hay, when he rendered some little assistance to his workmen. His exercise consisted principally in riding horseback.

After the preparation of the volume referred to, his only employment was that of reading. This is believed to have been of a miscellaneous theological kind. Towards the extreme limit of his life, his memory was sadly apt to fail him, in regard to the matter of his reading. Easily dropping asleep over a volume, he seemed not to know upon waking how it came before him, and imagined that he had never seen or read it before. It was the Doctor, I think, who once remarked to me playfully, that it was one advantage of old age that, in reading a book, it was *always new* to the reader.

As Dr. Smalley always sat in the pulpit when he attended meeting, and as he always attended meeting on the Sabbath when in health,—an example of constancy which his people had the good sense to follow, it was interesting to appear before him and his people in the message of the Gospel. New Britain was not then, as now, supplied with some six or seven churches with their stately spires; but one old, decayed, barn-like structure sufficed for the worshippers on the Sabbath. Yet humble as were their accommodations, few of the inhabitants seemed willing to stay at home, and no audience probably had been better trained to be reverent and attentive. My recollection of the aged pastor in prayer, and of his criticism on the discourses which he heard, impresses me with the belief, that he was a careful and critical hearer, as no doubt he had been an acute and discriminating preacher. He had laboured too long and diligently in that field not to be "a workman that needeth not to be ashamed, rightly dividing the word of truth." What he taught, without question, he fully believed. Indeed such was his conviction of the truth as he held it, or such was his constitutional temperament, that he could not well suffer any one to differ from him. As, however, his previous life and labours did not come within the range of my observation, it is unnecessary to speak of them further.

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[*] New Britain was then one of the three parishes of the town of Berlin.

[†] NEWTON SKINNER was born in Granby, Conn., in 1783. He was graduated at Yale College in 1804, of a class which has produced many excellent Divines. His theological instructor was the Rev. Ebenezer Gay of Suffield, a town adjoining Mr. Skinner's native place. His settlement in New Britain was in 1810, and his death occurred 31st of March, 1825. It is not known that he published any thing except a Sermon preached at the Dedication of the new meeting house. Mr. Skinner was an able and faithful preacher of the Gospel, and died in the midst *of his days and usefulness*, deeply lamented by his people.

Such as this eminent Divine was seen and known by me, the impression made upon my mind, may be said to be that of veneration mingled with confidence. He was wisely sociable and communicative, possessed a ready and keen wit, and presented the features, in person and in mind, of the genuine Puritan. The lineaments of his face were strong and decided—their expression was sternly intellectual. He wore his hair white, long, and flowing: his head and indeed all the upper portion of his body were much bowed, as the effect of age. This was his appearance at the period spoken of. In his prime he must have been a man of good size and height, measuring, I am told, over six feet, and capable of vigorous, physical effort.

His manners were entirely plain and unaffected; he appeared to be a man of no pretensions, and though probably never obtrusive with his opinions or advice, there is reason to think that he was a wise counsellor and a faithful friend. From a piquant remark he once made in my hearing in reference to the writing of his biography, it might be inferred that he had little relish of indiscriminate eulogium, or weak portraiture. He was doubtless desirous of the good opinion of others, and of the influence which talents and piety exert among men; but the ascription of superiority would probably not have been received with much favour, unless it was incidentally or delicately conveyed.

At the time of the publication of the *Triangle*, in which work a certain school of Divines were so unceremoniously assailed, I became cognizant of the fact respecting the interest Dr. Smalley took in it. At a call made on him at that period, the conversation, I recollect, turned on that work. The author had introduced the name of Smalley among other distinguished names, as being on the opposite side of the Triangular men, in the system of his Theology, and had passed a high encomium on his skill as a reasoner. How far the Doctor approved of the general character of the book I do not recollect; but my memory retains the impression that he deemed it somewhat singular that he should have been reckoned among a class of Divines, with some of whom, or more correctly perhaps, with one of whom, Dr. Emmons, he so little agreed. On some important points he had maintained an elaborate controversy with his quondam theological pupil,—for such Dr. Emmons was.

Another thing made an impression on me in respect to this able man and theologian, and that pertains to his celebrated Treatise on *Natural and Moral Inability*. From some remarks of his in my hearing, he seemed disposed to think that the proper distinctions on this subject had not been drawn previously to his attempt to settle the point—that even Edwards had not made the matter clear. He doubtless derived not a little satisfaction from the success of his effort; and if correct in the opinion he expressed, he is to be considered as the father of New England Theology, in that branch of it.

His piety was of the principled, intellectual kind, rather than emotional. He referred in conversation with me once to the version of the 126th Psalm, beginning with the lines

"When God revealed his gracious name
"And changed my mournful state,
"My rapture seemed a pleasing dream," &c.

as expressive of sentiments or a style of experience which he did not greatly favour. There is reason to think that he had a special dislike of rant, quackery, and ignorance, in religion—of flights of fancy and ecstatic devotion. He looked rather to a sober, chastened form of religious feeling, based on knowledge and directed by rigid principle. If he erred at all, it was in a too slight appreciation of the purely emotional and experimental in religion. His habits of severe induction in the investigation of truth, as well as the original structure of his mind, probably led him into a way of thinking on this subject, which did not wholly agree with perhaps the more commonly received opinion of the day. On the whole, he appears to me as a specimen of the sober, staid, reasoning, and conservative class of Divines, essentially sound in the faith, who appeared on the stage subsequently to the great religious awakenings about the middle of the last century, and who, by a natural reaction occasioned by the irregularities of that period, were rendered, perhaps, too cautious of excitement and over action in the concerns of the spiritual life.

I have said, Dear Sir, more, probably, than is necessary, but you will know what to do with the communication.

Yours, &c.,
ROYAL ROBBINS.

JAMES DANA, D. D.*

1758—1812.

James Dana was a descendant, in the third generation, from Richard Dana, who was born in 1620, came from England to America and settled at Cambridge, Mass., in 1647, and died April 2, 1690. He was a son of Caleb and Phœbe (Chandler) Dana, and was born at Cambridge in the year 1735. He was graduated at Harvard College in 1753, and remained there as a resident graduate for several years afterwards, pursuing his theological studies, and giving much attention to general literature.

In the year 1758, the church at Wallingford, Conn., having been for several years in a somewhat distracted state,—partly in consequence of hearing a large number of candidates, determined, by advice of some of the neighbouring ministers, to employ one from Cambridge; and having despatched a messenger thither, the result of their application was, that Mr. Dana was recommended as a suitable person to fill the place, and he was accordingly invited to visit Wallingford to preach as a candidate for settlement.

He accepted the invitation, and, after he had preached a few Sabbaths, both the church and society, with apparent harmony, extended to him a call to become their pastor; but scarcely had the call been presented, when a pretty decided opposition to his settlement sprang up, under the sanction, as was supposed, of some of the neighbouring ministers. A council was invited to meet to ordain him; but Mr. Dana's opponents, with a view to prevent the ordination, procured a meeting of the Consociation, that they might consider some alleged irregularity in the proceedings of the church and society, as well as a complaint against the orthodoxy of the pastor elect. The council appointed to ordain Mr. Dana, and the Consociation summoned to prevent his ordination, convened in Wallingford on the same day, October 11, 1758. The church and society, together with Mr Dana, appeared, by citation, before the Consociation, and utterly denied their right to interfere; and then the council, in the face of the direct and peremptory prohibition of the Consociation, proceeded to ordain and instal the candidate. The Consociation, regarding the case as one of great difficulty, now invited the neighbouring Consociation of Hartford county to meet with them, that they might have the benefit of their opinion and advice; and such a meeting accordingly took place three weeks afterwards. At this joint meeting, Mr. Dana and the church and society still persevered in denying jurisdiction; and the result was, that Mr. Dana's pastoral relation was declared to be dissolved. As this result was not heeded by any of the parties concerned, the Consociation, after a few months, pronounced a sentence of non-communion against Mr. Dana and the church and society, and declared the ministers and delegates of the ordaining council to be "disorderly persons, and not fit to sit in any of our ecclesiastical councils, until they shall clear up their conduct to the satisfaction of the Consociation of New Haven county." It was essentially a controversy between the "Old Light" and "New Light" parties. Mr. Dana was understood to be of the then liberal school of Boston and that region, and the ministers constituting the Consociation of New Haven county were little disposed that one of their prominent churches should be committed to the pastoral care of one whom they considered as having departed so far from their own standard of Christian doctrine.

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* *Bacon's Hist. Disc.*—Pamphlets connected with the Wallingford controversy.

The separation that originated in this conflict, continued a number of years. Mr. Dana and the ministers who had ordained him, being cut off from all ecclesiastical and ministerial intercourse with the other pastors of the county, formed an Association by themselves, which continued till the year 1772, or later, when the controversy was finally terminated, in consequence of pacific overtures made by the ministers then constituting the Consociation.

The prejudice against Mr. Dana gradually wore away, and even those of his brethren whose views of religious doctrine did not fully accord with his own, nevertheless had a high estimate of his talents and character, and did not hesitate to receive him into their pulpits. And when the Revolutionary struggle came on, he rendered himself particularly popular by the very decided part which he took, both in public and in private, in favour of the American cause. Mr. Whittelsey of New Haven was accustomed to exchange with him, at least once, while the Legislature was in session; and Mr. Dana, by some of his patriotic sermons preached on these occasions, did much to increase his popularity throughout the State. Many of the members who were predisposed to judge him unfavourably, from having heard his theological views called in question, were so well satisfied with his political orthodoxy, that they came to regard his supposed Arminianism as a very pardonable offence.

In 1768, Mr. Dana was honoured with the degree of Doctor of Divinity from the University of Edinburgh.

In 1785, Dr. Dana's health had become so much enfeebled, that he found himself inadequate to discharge all his duties; and, by his request, the church and society, with great unanimity, chose Mr. James Noyes to be his colleague. Mr. Noyes was set apart to this office in May of that year; but the Doctor's health, was, soon after, so far restored, that he was able to perform his part of the duties, both public and private, without any serious embarrassment.

In 1789, Dr. Dana was called to the pastoral charge of the First church in New Haven, then vacant by the death of the Rev. Chauncey Whittelsey. He accepted the call, and was installed on the 29th of April. The installation sermon was preached by himself, and was published. After the council for installing him had met, and the preliminary matters had been attended to, Dr. Dana read a statement of his religious views, written with great care and caution, but containing some pungent allusions to the "new divinity" of that day. After the reading of this document, Dr. Edwards, who was by no means satisfied with it, proceeded to put to him a series of questions; and, when these were answered, Dr. Dana propounded another set of questions to Dr. Edwards;—both having evidently come prepared for a theological encounter. Dr. Edwards seems to have been no better satisfied with his views, as they were elicited by questions, than as they were set forth in his written statement.

Previous to the settlement of Dr. Dana, the several churches in New Haven had been in great harmony with each other, and their monthly lectures preparatory to the Communion, were held in rotation in three houses of worship. But, immediately after his installation, this arrangement ceased, on the ground that the two other ministers, Dr. Edwards and Mr. (afterwards Dr.) Samuel Austin, could not conscientiously sanction what they deemed so wide a departure from their own views. Dr. Edwards is said to have expressed the conviction that "Dr. Dana, besides being opposed to the 'new divinity,' was unsound respecting the Trinity, the doctrine of Election, and the doctrine of future punishment." "Yet," says President Stiles, in recording this fact, "all the rest of the council" (except Dr. Edwards and Mr. Austin) "were satisfied that the Doctor was sound as to all these points." Dr. Bacon, in referring to this subject, expresses his full conviction of Dr. Dana's orthodoxy in regard to the doctrine of the Trinity, and of future punishment, but adds—"I think, however, notwithstanding Dr. Stiles' testimony, that his doctrine of Election was nothing more than that which is commonly known as the Arminian doctrine on that subject."

Dr. Dana's ministry, especially at New Haven, was for the most part peaceful, though, if judged by the number of persons added to the church, not eminently successful. Much allowance, however, was doubtless to be made from the fact that it fell into a period in which there was an accumulation of influences adverse to the success of the Gospel. He was at Wallingford while the political elements were combining for the Revolution, and throughout the whole of that fearful tempest; and, after he went to New Haven, though *that* storm had passed away, there was a new organization of things to be effected, which put in requisition the concentrated energies of the nation; and then the storm of the French Revolution soon came, which, though its force was felt chiefly on the other side of the ocean, yet, in its demoralizing and corrupting influence at least, extended to our own country. It is therefore only fair to look for the cause of any want of visible success in Dr. Dana's ministry, partly at least, in the peculiarly unpropitious circumstances in which it was exercised.

In the winter of 1804, Dr. Dana was confined, for some time, by illness; and Mr. (afterwards Professor) Stuart, having then been recently licensed to preach, was employed to supply the pulpit. His preaching was earnest, direct, and pungent, differing herein from that to which the congregation had been accustomed; and so powerful was the impression made by it, that they quickly resolved on an effort to secure Mr. Stuart's labours permanently, by settling him as a colleague with Dr. Dana. When it was found that the candidate was unwilling to settle as a colleague, the society, on the *30th of July, 1805,* signified by a vote their willingness "that Dr. Dana should retire from his pastoral labours;" and this vote was in effect a dismission, as he was settled on the condition that the society might dispense with his labours whenever they should think proper. The pastoral relation was formally dissolved by an ecclesiastical council, in December, 1805; and Mr. Stuart was shortly after settled as Dr. Dana's successor.

Dr. Dana's feelings were deeply wounded by this procedure; and, in consequence of it, he attended public worship, for several years, in the College chapel. After Mr. Stuart had left his charge and gone to Andover, Dr. Dana occasionally came back to the old meeting house, to join in worship with those who had formerly constituted his flock. His presence there was grateful to the people, and revived the associations of other days. The society expressed by vote their gratification at seeing him, and their wish that he would worship with them statedly. The gentleman who presented him a copy of the vote, gave Dr. Bacon the following account of the interview:—"'Dr. Dana,' said he, 'I have a communication for you from the society.' 'Please to read it, Sir,' said the old man in reply, putting the paper back into the hands of the other, and straightening himself up to a little more than his usual dignity. The vote was read distinctly, and with due emphasis. 'Please to read it again, Sir,' said the Doctor, still sitting in stiff and antique dignity, with his thin ghastly countenance unmoved, as if he were something between a ghost and a monument. Again the communication was read with earnest desires that it might make a favourable impression. 'It is well,' said the old man; and his voice quivered and broke, as he uttered his reply,—'I know not but that I may say, Lord, now lettest thou thy servant depart in peace.'" When Mr. (now Dr.) N. W. Taylor was ordained, in April, 1812, Dr. Dana officiated as Moderator of the Council, and gave the charge to the candidate. On the first Sabbath after the ordination, Mr. Taylor invited him to take his seat in the pulpit; and there he was regularly found every Sabbath, as long as he was able to attend public worship. He died after a brief illness, August 18, 1812, at the age of seventy-seven. His funeral sermon was preached by President Dwight.

The following is a list of Dr. Dana's publications:—A Sermon on the death of John Hall, 1763. A Sermon on the death of Charles Whittelsey, 1764. Two Sermons delivered at Cambridge, 1767. A Century Discourse in Wallingford, 1770. An Examination of Edwards on the Will, (anonymous,) 1770. An Examination of the same continued, (with his name,) 1773. A Discourse at the opening of a new place of worship in Kensington, 1774. An Election Sermon, 1779. A Sermon on the tragical exit of William Beadle, &c., 1782. Yale College subject to the General Assembly, (anonymous,) 1784. A Sermon on the death of the Rev. Chauncey Whittelsey, 1787. A Sermon on the nativity of Christ, 1789. A Discourse at his own installation, 1789. A Discourse on the African Slave Trade, 1790. A Discourse at the execution of Joseph Mountain, 1790. Three Sermons in the American Preacher, 1791. A Discourse at the installation of the Rev. Abiel Holmes, 1792. A Discourse at the ordination of Ebenezer Gay, Jr., 1793. A Discourse at the ordination of Elijah Waterman, 1794. A Discourse on the folly of practical Atheism, 1794. A Discourse on the death of President Stiles, 1795. Two occasional Discourses at the beginning of the year, 1801. A Sermon at the ordination of Andrew Yates, 1801. A Sermon on the death of Ebenezer Grant Marsh, 1803. A Sermon on the character of Scoffers, 1805. A Thanksgiving Sermon, 1805. Sermons to young people, 1806.

When I entered Yale College in 1811, Dr. Dana was a regular attendant at the public service on the Sabbath, in the College chapel. I recollect him as the mere shadow of a man, tall, slender, and in his general appearance more ghostly, than any human being I remember to have seen. He used to sit in the pulpit with Dr. Dwight, and I believe pretty uniformly took part in the Communion service. His prayers were remarkably solemn, reverential, and impressive. The only other public service I ever heard from him was the Charge at the ordination of Mr. Taylor, which was pertinent and excellent, and seemed almost as if he were speaking it from out of his grave. I had never but one interview with him, and my recollection of him then is that he was extremely bland and courteous.

FROM PROFESSOR JAMES L. KINGSLEY.

YALE COLLEGE, November 18, 1847.

Dear Sir: I had some opportunity of becoming acquainted with Dr. Dana, about whom you inquire, as I often heard him preach, and was several times a boarder in his family. But most of what I know respecting him, I communicated to Dr. Bacon when he was preparing his "Historical Discourses," which are already before the public. There is but little additional which I can furnish.

Dr. Dana, I always thought, had more talents than appeared from his publications. The circumstances in which he was early placed, led him to be cautious in his language; and habit so confirmed him in an indefinite style of writing, that his preaching ordinarily made but little impression on an audience. He sometimes preached in the College chapel;—and I have often remarked that, for the first third of his sermon, he would gain the attention of the students; for the second third, it would be difficult to say whether he retained it or not;—and for the last third, he would lose it entirely. His sermons had a plan; but a large part of his audience would scarcely perceive it, and were soon lost.

Dr. Dana continued to write sermons as long as he preached. Old sermons he probably sometimes reproduced; but this he did seldom. For the sermons he had once delivered,—certainly for many of them, he seemed to care little. If the fire was failing, I have seen him, to restore it, use a sermon or sermons. If the time for tea had arrived, and the tea-kettle had not boiled, he would sometimes send a sermon into the kitchen, and perhaps with the remark,—"it will boil now." He was the best *textuary* I have ever known. He would not only refer at once any text to its proper place, but if I asked what were the words in any book, chapter, and verse of the Bible, he would generally answer correctly. When he had sold or given away his Concordance to a young clergyman, and some surprise was expressed at his doing it,—I remember he put a finger to his forehead, and said sportively,—"My best Concordance I have retained."

From his peculiar style of writing, he was sometimes thought to *mean* what he never *intended*. Thus, when he was about leaving his society in New Haven, and he supposed that he should preach to his people but once more,—I remember that he said at breakfast on the Sunday when he appeared in his desk for the last time,—that he should deliver a discourse which he prepared for his people in Wallingford, when he left them in circumstances somewhat similar. That is, when he preached the discourse, it was doubtful whether he should continue any longer in Wallingford, and it was now doubtful whether he should continue any longer with his society in New Haven. He said he had left Wallingford with the best feelings on both sides, and that he had no wish to say in New Haven any thing which might be supposed to proceed from a sense of injury on his part. In taking his Wallingford sermon, he thought he should escape all danger. The sermon I heard. The text was very appropriate to the occasion—Phil. i, 27 "Only let your conversation," &c. The whole of the discourse was kind and affectionate. It was thought, however, to have been written expressly for the occasion; and some said,—"the Doctor had made several very good hits."

Dr. Dana was thought to excel in prayer, especially before the Legislature or a Court. His prayers on such occasions were written and committed to memory. They were short and very appropriate. On one occasion, one of his friends told him that General P. of the south,—distinguished as a civilian, but not much distinguished for his attendance on public worship,—had remarked that a prayer which he (Dr. D.) had offered at the opening of the Legislature, was the most impressive prayer to which he had ever listened. "How many prayers do you think General P. ever heard?"—was the reply.

Dr. Dana was a man of gentlemanly and dignified manners; and he had a very nice sense of propriety in all his intercourse with others.

With much respect,

J. L. KINGSLEY.

FROM THE REV. T. M. COOLEY, D. D.

GRANVILLE, May 8, 1854.

My Dear Sir: While I was in College, Dr. Dana was minister of the First Church in New Haven; and, during my senior year, I had my home in his family. I had, therefore, a good opportunity of knowing him; and cheerfully comply with your request in giving you my impressions concerning his character.

In his person he was strongly marked. He was of a tall and slender form, and had a sort of shadowy appearance that would have distinguished him even in a crowd. He had a sharp, thin face, but his expression was at once benignant and highly intellectual. And his face was a faithful index to his character. His natural temper was free from all asperity, and full of kindness and good will. His manners were in a high degree urbane and gentlemanly, and showed that he had been accustomed always to move in the most polished circles. He was one of the most agreeable companions I ever knew—with great intellectual resources, and a large fund of anecdote, he could accommodate himself with the most graceful ease to the highest and the lowest classes, and all were equally delighted with his conversation. In his dress, he was remarkably neat, without, however, seeming to be unduly particular. His mind was undoubtedly of a very high order. He was an acute metaphysician, and had the courage even to grapple with that intellectual giant of his generation—the elder Jonathan Edwards. He was a remarkably well educated man; had an exact and cultivated taste, and there were few men of his day in New England, whose style of writing was equally pure and faultless.

As a preacher, Dr. Dana certainly did not belong to the *most* orthodox class in New England. His sermons were generally very little of a doctrinal character, and were remarkable rather for a chaste and correct style, and excellent practical suggestions, than for a highly evangelical tone, or for direct and earnest appeals. He had uncommon aptness of mind, and would often introduce passages of Scripture with most striking appropriateness; as, for instance, in preaching President Stiles' funeral sermon, he quoted a passage in reference to him concerning Ezra, the Scribe. His character as a preacher was formed about the middle of the last century, under the influence which then prevailed at Cambridge and Boston; and it is probable that the type which it then assumed, though it may have been somewhat modified, remained substantially the same during his life.

The last time I saw Dr. Dana was after he had become very old, and had entirely lost his sight. I found him, however, just as cheerful as when I had known him in former years. I asked him whether he did not find it difficult to be submissive under so grievous a calamity; and he answered with the most perfect serenity and cheerfulness,—"Not at all. I would not double an affliction by being unsubmissive under it."

Your affectionate friend and brother,
TIMOTHY MATHER COOLEY.

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NATHAN FISKE, D. D.*

1758—1799.

Nathan Fiske was the son of Nathan and Anna (Warren) Fiske, and was born at Weston, Mass., September 9, 1733. He evinced an early fondness for books, and, having fitted for College, entered at Cambridge in the year 1750. During his whole collegiate course he was distinguished for diligent and successful application to study, as well as obedience to the laws of the institution, and general sobriety of life. Having graduated honourably in 1754, he directed his attention to the Christian ministry; and, in due time, received license to preach the Gospel. He was inducted into the ministerial office in the third Precinct in Brookfield on the 28th of May, 1758.

In 1787, a number of young gentlemen, belonging to Mr. Fiske's parish, formed themselves into a society for the purpose of mutual improvement in thinking, speaking, and writing. Their pastor not only encouraged their undertaking, but actually attended and presided at their meetings, and did much to stimulate them to intellectual culture. It was proposed that they should publish a series of Essays on various useful subjects,—each one in turn contributing his part. This was done for some time; but, at length, owing to the pressure of business or other causes, there was a gradual falling off, which resulted in the whole matter being left in the hands of Mr. Fiske. He followed out the idea originally suggested by the association, and, during the residue of his life, with little interruption, continued this periodical publication. These Essays appeared in the Worcester Gazette, under the titles of "The Worcester Speculator," and "The Neighbour," and in the Massachusetts Magazine, under the titles of "The General Observer" and "The Philanthropist."

He was honoured with the degree of Doctor of Divinity from Harvard College in 1792.

On the 24th of November, 1799, he preached on the text,—"The path of the just is as the shining light, which shineth more and more unto the perfect day." The evening following he spent in pleasant conversation with several friends, and retired at the usual hour in apparent health; but he slept the sleep of death. He died at the age of sixty-six, without having experienced mental decay or bodily infirmity.

Dr. Fiske's printed works are an Historical Sermon on the settlement and growth of Brookfield, 1775; a Fast Sermon, 1776; a Sermon on the death of Mr. Joshua Spooner, 1778; an Oration on the capture of Lord Cornwallis, 1781; a Sermon at the funeral of Mr. Josiah Hobbs, who was killed by lightning, 1784; a volume of Sermons on various subjects, 1794; Dudleian Lecture at Harvard College, 1796; two volumes of Essays, entitled "The Moral Monitor," published after his death, 1801.

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* Month. Anth., I.—Foot's Hist. Disc.—Stone's Semi-Cent. Serm.

Dr. Fiske was married first, to Sally Hill, who died in 1774; afterwards, to Mrs. Elizabeth Treat, (originally Breck,) who died in 1786; and finally, to Mrs. Hannah Reynolds, (originally Wells,) who survived him, and became the wife of the Rev. John Willard, D. D., of Stafford, Conn. He had six children,—five sons and one daughter. Two of the sons were graduated at Harvard College; and one, the eldest, died while he was an undergraduate. Of the two who were graduated, one, *Oliver*, became a physician; the other, *Samuel*, studied law, but subsequently became a merchant.

The following estimate of Dr. Fiske's character is from an article in the Monthly Anthology, written by Dr. Bancroft of Worcester:—

"In the commencement of his ministerial course, Dr. Fiske was not remarkably distinguished for that brilliancy of imagination, or those powers of oratory, which secure popular applause; but, at this period, he was distinguished for solidity of judgment, purity of sentiment, and perspicuity and elegance of style. Modest and unassuming, his merits were displayed in a gradual manner; and the public appreciated his worth with his progress in life. His application was at no period interrupted; his genius for progressive improvement was superior, and to the day of his death, the strength of his faculties and the course of his mental attainments appeared unabated. Few men, with his advantages, accumulated a greater store of rich and various knowledge.

"As a Divine, he had a clear and comprehensive view of Christianity in its evidences and doctrines; in its precepts and institutions. Averse to disputation in every form, he exercised charity towards all who appeared in sincerity 'to love the Lord Jesus Christ.' In his preaching, he avoided metaphysics, and 'words which gender strife.' His method was evangelical and practical. His sermons uniformly breathed the spirit of piety, of candour, and benevolence. The object of them all was to establish men in the faith of Christianity, and to enlighten their minds with the knowledge of the works and ways of God; to strengthen their habits of piety, and to encourage in them, as religious principles, the practice of all Christian virtues. This object was apparent in every discourse delivered from the pulpit;—men of every description felt the pertinence and force of the preacher; those of literary taste were pleased with the beauties of his composition, and all were edified by the spirit of his Divinity.

"Prompt to every call of duty, he embraced the various opportunities which the intercourse with the members of his society presented, to subserve the important purposes of his ministry. These private intercourses were not less the means to endear him to the people of his charge, than his more public ministrations. Benevolent in his disposition, affable in his conversation, and refined in his manners, his company was courted by every rank and age in society; and, during the course of a long ministry, he was never known to receive the least insult or indignity. Cheerful in his temper, he encouraged innocent and timely amusements, sanctioned them by his presence, and, under the forms of unreserved conversation, found a direct access to the human heart, to instil the friendly counsel that was to improve the temper and form the manners. The aged found the burden of life lightened by the communications of his piety; the afflicted, from his consolation, derived support; and the young, from his instruction, learnt wisdom. In the interchange of ministerial offices, Dr. Fiske discovered the spirit of love and candour, inculcated by his Divine Master; he attempted not to exercise dominion over the faith of a brother; but was ever ready to co-operate with him to promote the important designs for which the ministry was instituted. The influence he had deservedly acquired with the clergy and churches of his vicinity, he used to secure the order and peace of the Christian community.

"In his family, Dr. Fiske was a model of the true Bishop; he ruled well his own house, and had his children in subjection with all gravity. His method of education was mild, but effectual. He blended the authority of the parent with the freedom of the friend,—directed the minds of his children to the path of improvement, and encouraged them to exercise their own powers. While he appeared to ask their opinion, he gave them instruction and advice. His pecuniary concerns were managed with the greatest economy; with a small salary, he found means generously to exercise the rights of hospitality, and to give three sons a collegiate education."

The following is from the Rev. Micah Stone, Dr. Fiske's successor in the ministry:—

"He held a respectable standing among his clerical brethren; was esteemed by the people of his charge and the religious community, as a learned Divine and acceptable preacher, a reputable author and very amiable and worthy man.

"The Congregational ministers with whom he associated in bonds of brotherhood, were a much revered and honoured class of men; holding rank among the most cultivated and influential in society. Being called by their duties to mingle much with the people, and minister to them in the most interesting concerns of life, they were held in high esteem for their learning, probity, and sacred office.

"Although there was a fraternal union existing among this connection of ministers, there was, at the same time, an *undefined* line of distinction pervading the body which discriminated them as Calvinistic or orthodox, and those professing more liberal sentiments. Of the latter description I suppose Dr. Fiske was generally regarded."

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CHANDLER ROBBINS, D. D.[*]

1758—1799.

Chandler Robbins was a son of the Rev. Philemon and Lydia (Foot) Robbins of Branford, Conn., and was born there, August 24. 1738. He entered Yale College in 1752, and was graduated in 1756. Besides going through the prescribed College course, he became quite a proficient in the French language,—an acquirement then somewhat rare,—and continued to read, write, and occasionally speak, it through life. After his graduation, he resided, for a while, in the family of the Rev. Dr. Sproat of Guilford, who afterwards became pastor of a Presbyterian church in Philadelphia; and he was recommended by him to the Rev. Dr. Wheelock, as a suitable person to be employed as a teacher in the Indian school which Dr. W. had established, a few years before, at Lebanon. After he had been thus employed for some time, during which his religious character seems to have taken a more decided form, he put himself under the direction of the Rev. Dr. Bellamy as a theological student, and in due time was licensed to preach the Gospel. Dr. Sproat, who had previously recommended him to Dr. Wheelock as a tutor, now recommended him to the people of Plymouth as a minister; and as there was some diversity of religious opinion in the congregation, it was thought that he was particularly adapted to promote harmony of feeling and action among them. Having heard him preach for some time as a candidate, they gave him a call to become their pastor, on the 30th of October, 1759. He accepted the call, and was ordained on the 30th of January, 1760. The ordination sermon was preached by his father, and was published.

Here he remained till the close of life. His pastoral charge extended over a wide territory; and, in 1795, embraced not less than twenty-five hundred souls,—supposed to have been the largest congregation, at that time, in the Commonwealth. He was abundant in his labours, and was eminently successful, not only in preserving the harmony of his congregation, but in ministering to their edification and spiritual growth. He died of a lingering illness, June 30th, 1799, at the age of sixty-one. A sermon was preached at his interment by the Rev. Dr. Sanger of Bridgewater, from Philippians I. 21; and, on a subsequent Sabbath, the Rev. Mr. Shaw[†] of

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[*] Shaw's Fun. Serm.—MSS. from his family.

[†] William Shaw was born at Bridgewater, Mass.; was ordained at Marshfield in April, 1769; received the degree of Doctor of Divinity from Harvard College in 1815; and died June

Marshfield preached with reference to his death, from I Thess. iv. 14. The latter sermon was printed.

He received the degree of Doctor of Divinity from Dartmouth College in 1792, and from the University of Edinburgh in 1793.

Shortly after his settlement at Plymouth, he was married to Jane Prince, daughter of a physician in Boston. She died in September, 1799, aged sixty. They had three sons graduated at Harvard College. One of them, *Samuel Prince*, a graduate of 1798, was settled in the ministry at Marietta, Ohio, in January, 1806, and died in 1823. One son, *Isaac*, was a Methodist minister in Alexandria, Va.

The following is a list of Dr. Robbins' publications:—A Reply to John Cotton's Essays on Baptism, 1773. Some brief Remarks on a piece published by John Cotton, Esq., 1774. Election Sermon, 1791. An Address at Plymouth to the inhabitants assembled to celebrate the victories of the French Republic over their invaders, 1793. An Anniversary Sermon on the landing at Plymouth, 1793. A Convention Sermon, 1794. A Discourse before the Humane Society of Massachusetts, 1796. A Sermon at the ordination of Ward Cotton,* at Boylston, 1797.

FROM THE REV. THOMAS ROBBINS, D. D.

HARTFORD, November 10, 1852.

My Dear Sir: Doctor Robbins, concerning whom you enquire, was my father's brother, and I knew him well from my earliest years to the close of his life. I not only loved him as a relative, but esteemed him highly as a man and a minister; and I am glad to do any thing I can, in aid of your effort to perpetuate his memory.

His personal appearance was altogether in his favour. He did not vary much from the medium stature; his form was erect and symmetrical, and his countenance expressive of great kindness. There was not the semblance of sternness either in his face or in his nature. In his manners, he was a fine model of a Christian gentleman. With great urbanity and respect for the opinions and feelings of others, he united a remarkable degree of simplicity, that made him accessible and acceptable as well to the lower as to the higher classes. He had a fine talent at conversation—he talked with ease, and fluency, and always to the point; but he never talked more than his share; and he never said any thing merely for the sake of display. You could not be in his presence without feeling the bland influence of his spirit. He loved to make all around him happy, and he was eminently fitted by his constitution and habits to accomplish that end.

Dr. Robbins was rather distinguished for good sense, sound judgment, and correct taste, than for strong, logical powers, or splendid imagination. He always took a common sense view of things; and always acted in accordance with such a view, and it was to this chiefly, in connection with his excellent moral qualities, that his great usefulness was to be referred. You felt that he was an uncommonly well-made man; and, though there were many others for whose talents you might feel higher admiration, there were few whose whole character you would pronounce more desirable. He possessed an integrity and symmetry of character, which never fails to secure approval, and win respect and confidence.

1, 1816. Besides the sermon on the death of Dr. Robbins, he published a Sermon at the ordination of Josiah Crocker Shaw—[who was a native of Marshfield; was graduated at Harvard College in 1789; was ordained pastor of the church in Cohasset October 3, 1792; was dismissed June 3, 1796; and died in 1847. He published an Oration delivered at Little Compton, July 4, 1793.]

* WARD COTTON was born at Plymouth; was graduated at Harvard College in 1793; was ordained pastor of the church in Boylston, Mass., June 7, 1797; was dismissed June 22, 1825; and died in 1843.

Dr. Robbins was a highly respectable scholar, and kept along with the current literature of his time. If his acquirements were not the most extensive, they were remarkably exact; and in the minor departments of literature particularly, he had few superiors.

As a preacher, he had a high rank among the better class of preachers of his day. His sermons were not generally written out at length, but the outline was committed to paper, and he could safely trust to his extemporaneous powers for the filling up. Indeed he spoke extempore with more than common ease and grace His delivery was a fine compound of simplicity, dignity, and unction. His voice was melodious, well adapted to public speaking, and no less adapted to music. His gesture, though not abundant, was always appropriate; and there was an air of sincerity and deep feeling that was well fitted to arrest and hold the attention. In his theological views, he was decidedly a Calvinist, and yet I should hardly place him in the strictest school. His preaching was rather practical than doctrinal; though I would not say that he was deficient in the latter. He was an earnest friend to revivals of religion, and did not doubt that they were the result of a genuine divine operation. He had great reverence for the character of the Pilgrim Fathers—a reverence which was, no doubt, not a little increased by the hallowed associations of the spot on which he resided.

I am, Dear Sir, truly yours,
THOMAS ROBBINS.

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JOSIAH STEARNS.

1758—1788.

FROM THE REV. W. A. STEARNS, D. D.

CAMBRIDGEPORT, May 1, 1851.

Dear Sir: Your request that I should furnish you with some notice of the life and character of my venerable grandfather, has led me to make diligent search among his descendants for whatever of interest might remain concerning him; and I believe I have gathered every thing that is sufficiently important, and at the same time sufficiently authentic, to justify its being given to the world. The generation that knew him has passed away; but his memory is still gratefully cherished by the descendants of those who enjoyed his ministrations.

Rev. JOSIAH STEARNS, for more than thirty years pastor of the church in Epping, New Hampshire, "was born in Billerica, Mass., January 20, 1732; was graduated at Harvard University in 1751; was ordained pastor of the church in Epping, March 8, 1758; and died in the assurance of hope, universally lamented, July 25, 1788, in the fifty-seventh year of his age, and the thirty-first of his ministry. An eminent Christian, an able and faithful minister of the Gospel, and a distinguished patriot, his life was unreservedly devoted to the service of his people and his country." The above is copied from his grave-stone, in the old church yard at Epping.

Mr. Stearns was a descendant from Isaac Stearns, who came from England with his family, A. D. 1630, in the vessel Arbela Johnson, with Governor Winthrop. The eldest son of Isaac was John, probably about twenty years of age, at the time of their arrival in the country. Isaac settled in Watertown. John soon removed to Billerica, and was one of the original freeholders of the town. He married Sarah Mixer of Watertown. Their eldest son, also named John, was the first child born in Billerica, on record.

He married Elizabeth Bigelow. Their son, the third in direct descent, bearing the name of John, was the father of the subject of this notice. His wife, the mother of Rev. Josiah Stearns, was Esther Johnson, a great-granddaughter of the celebrated Capt. Edward Johnson, one of the first founders of Woburn, Mass., and author of the History of New England, entitled "Wonder-Working Providences of Sion's Saviour in New England." Her grandfather was William Johnson, Esq.; and her father, a second Capt. Edward Johnson. She was a woman of superior mind and an elevated spirit.

Mr. Stearns' ancestors, so far as I know, were all Puritan Calvinists, in their religious opinions, all members of orthodox Congregational churches, and all, through their successive generations, believers in the duty and privilege of infant baptism.

After leaving College, he delayed, for some years, entering the Christian ministry,—to which he had intended to devote his life,—through distrust of his own qualifications for this sacred work. After a protracted season of mental conflict, during a portion of which time he taught school in his native town, he was enabled to see clearly the path of duty.

He received three calls about the same time, and finally accepted what he considered the least eligible of the three, being led to this result by the great importunity of the freeholders of the place.

He was ordained pastor of the church in Epping, N. H., March 8, 1758; and ministered to that people with faithfulness, ability, and acceptance, through the most trying period in our country's history. He first married Sarah Abbot of Andover. They had three sons and three daughters. The eldest of these was John Stearns, Esq., of Deerfield, N. H. After the decease of Mrs. Stearns, he married Sarah Ruggles, daughter of Rev. Samuel Ruggles[*] of Billerica, Mass., who was a grandson of the Rev. John Woodbridge of Andover, and great-grandson of Governor Thomas Dudley. By this marriage also, Mr. Stearns had three sons and three daughters. The eldest of these sons was my father, Rev. Samuel Stearns, for many years pastor of the church in Bedford, Mass. Another was Deacon William Stearns, of Epping, now living at an advanced age, in Dennysville, Me.

Mr. Stearns took a deep interest in the prosperity of his country. He adopted and earnestly advocated the principles of the Revolution, from the beginning. Believing that the cause was righteous and approved of Heaven, he was not backward in urging upon his people the duty of making sacrifices to sustain the government in its struggle. Nor was it with him preaching without practice. He sent his elder sons into the army, and "some of them were in the field during a great part of the Revolutionary contest, and he sacrificed most of his worldly interest in support of the American cause." (Alden's Epitaphs.) He was a member of a State Convention in Exeter, where he sanctioned such measures to secure the liberty of his country, that he considered his personal safety put to hazard.

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[*] Samuel Ruggles was born at Roxbury, Dec. 3, 1681; was graduated at Harvard College in 1702; was ordained pastor of the church in Billerica, May 19, 1708; and died March 3, 1749, aged sixty-eight.

should the Revolution prove a failure. On his return, when his children gathered round him to welcome him home and hear the state of affairs, he told them what he had done, and added, "If the cause prevails, it will be a great blessing to the country; but if it should fail, your old father's head will soon be a button for a halter."

Early after his settlement, when slavery was allowed in all the Colonies, he had purchased a coloured boy to act as servant in his family. The act was common, and it seems not to have once occurred to him that there was any impropriety in it. He was a kind master, and his slave was strongly attached to him. But when the Revolutionary war broke out, and the country was fighting for freedom, Mr. Stearns began to feel that there was an inconsistency in his own conduct. He called Peter to him, now a man grown, and told him that if he would go with "the boys" into the army, he might have his wages and his freedom. Peter, being perfectly satisfied with his condition, objected. He was told that, though he had a good master now, his master might die, and he have to be sold, and go nobody knows where. Mr. Stearns also told Peter that he should have his choice between continuing a servant and becoming a free man; but he added, "If you will not take your liberty, I shall have to treat you as they did the Hebrew servants in old times,—bore your ear through with an awl to the door-post, and make you serve forever." Peter said if he "knew massa would live as long as he would, he would never leave him at any rate; but, on the whole, perhaps he had better go."

Mr. Stearns was distinguished for his regard to truth, justice, and consistency. Having insisted much to his children on the importance of frankly confessing whenever they had done wrong, instead of making their guilt greater by attempting concealment—on one occasion, when a fault had been committed, one of the small boys confessed, when he was not guilty. The truth having come to light, the child who probably thought to appear meritorious by confession, was enlightened by the father as to the nature of his sin, and then chastised for falsehood. Being exceedingly annoyed that the garden gate was often left open, and cattle came in and did mischief, Mr. Stearns said to his children and servants,—"The very next person who leaves the garden gate open, must be whipped." Not many days after, the unlucky gate appeared in the prohibited condition. Meeting Peter, he said—"Well, Peter, and who has left open the garden gate now?" Peter hung his head. Mr. S. urged his question, till Peter answered, "I don't love to tell, Sir." Mr. S. insisted, when Peter summoned up courage to say, "It was *you*, Sir!" "*Me?* Are you sure? When?" "When you came out of the garden" at such a time "you left it open." "Well, Peter," said Mr. S., "go and cut some sticks and lay them hard over your master's shoulders." The slave begged to be excused, but the master insisted, and it was done as required.

He was a close and thorough student. He studied the Scriptures in their original languages with unremitting diligence. His limited means would not allow him to possess much of a library, but he was favoured with the use of books by friends who were able to own them. He was accustomed to borrow one volume at a time, and when he had read it through, its contents were his own. The late Rev. Dr. Thayer of Kingston, mentioning this fact, added,—"The Bible especially was his library." "So intimate was his knowledge of the Scriptures, that he could easily cite chapter and verse, where almost any text was to be found." (New Hampshire Repository, Vol. II., No. 2. Ministers of Rockingham county, N. H.)

Mr. Stearns was tall in person, measuring full six feet, and his countenance was pleasant. His people reverenced and loved him, and consulted him as an oracle. On "the dark day," some of them came to his house with their Bibles in their hands, very much frightened, to ask him if he did not think "it was the judgment coming." Exhorting them to be always ready, he showed them from their Bibles that it could not be the judgment, because some of the prophecies were not yet fulfilled; and they went home satisfied and comforted. His appearance, connected with the general influence of his character, was truly commanding. Among other things, the following anecdote illustrates the fact. Entering a room where a party of military officers had assembled to dine, one of them who was making free use of profane language at the moment, suddenly stopped, and seemed abashed. No improper word was uttered while Mr. Stearns was present. As soon as he had left the room, some of the company began to rally the young officer upon his sudden silence. "Parson Stearns would awe the devil himself," was his immediate reply.

His pulpit performances were both solid and interesting. He would write a sermon, especially during the war, on a fold of paper considerably smaller than a half sheet of common sized letter paper, doubled, and in so fine a hand as to be nearly illegible without a microscope. But he would deliver a discourse with ease and fluency. The meeting house was filled to overflowing on the Sabbath. Frequently some would be sitting on the gallery stairs, and others standing in the aisles, and others, in pleasant weather, on the outside at the windows. The fact seemed almost incredible to one of his descendants, who preached on the same spot, for a single Sabbath, a half century afterwards. The meeting house was in ruins; the Congregational church and society nearly extinct; and though it was said to be a full meeting, there were not fifty persons in the house. But the fact is too well authenticated to be questioned. About two years before his decease, he sent a communication to the parish, asking a dismission on account of his inability, through declining health, to write new sermons. The request was rejected by acclamation,—one of the leading men humorously remarking that "Mr. Stearns' old sermons were much better than any new ones the parish would be likely to get, if they dismissed him."

Five of his sermons were published. One was at the ordination of Nicholas Dudley,* and another a Fast Sermon preached during the war. I have been unable to obtain these, though I remember to have seen them both, many years ago, and think that there may be a copy or two still in existence. I have a printed sermon of his which was preached in Epping, September 19, 1779, occasioned by the death of a young man of his society, who died in a most elevated and heavenly state of mind. The subject of the discourse is *Early Piety*. It is a truly able, affectionate, and faithful production. The other two discourses,—also in my possession,—are both from the text—I. John IV. 16. "God is love." In these discourses the whole character, and all the actions, of God are resolved into Love. They were preached at Exeter, November 4, 1787, after the health of their author had begun seriously to decline. Judge Phillips, the founder of Exeter Academy, who heard them when delivered, was so much pleased with them that he sent to Mr. Stearns, begging a manuscript copy for the use of the students. Transcribing these sermons was the last earthly labour which he performed. Mr. Phillips procured their publication.

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* NICHOLAS DUDLEY was a native of Epping, N. H.; was graduated at Harvard College in 1767; was ordained pastor of the church in Townsend, Vt., June 26, 1777; and was dismissed in 1780.

Judge Phillips also offered to defray the expense of educating one of Mr. Stearns' sons for the ministry. Circumstances were such that the generous benefaction could not, at that time, be accepted. But, after Mr. Stearns' death, the Judge proposed to his deceased friend's son, *Samuel*, to enter Exeter Academy, as the first person who should enjoy the benefit of the scholarship just established by him in that institution. Mr. Stearns was one of the original Trustees of Phillips Academy in Andover, which institution, like the one in Exeter, was founded by Judge Phillips and his noble brothers.

He was a truly devout man. He regularly retired to his closet, which was an entry-way, adjoining the family parlour, every morning and evening, where, in a partly audible whisper, he poured out his earnest prayers. In the time of the war especially, when he bore the suffering Colonies on his heart before God, as the High Priest of old bore the tribes of Israel on his breastplate continually, he would often spend a full hour in this retreat of devotion, in the dead of winter, without light or fire, irradiated only by the Divine presence, and warmed by the fervour of his spirit.

A few weeks after his death, the following tribute to his memory appeared in the Essex Journal and New Hampshire Packet, bearing date August 27, 1788. It was written by the Rev. Mr. Tappan of Newbury, afterwards Professor of Divinity in Harvard College:—

> "The Rev. Mr. Stearns of Epping, (whose death was announced in your last,) sustained a character too great and too good to be passed over in silence.
>
> "The God of Nature endowed him with singular abilities, which, by the aid of erudition, fitted him for extensive usefulness. His assiduous application to the work of the ministry was truly worthy of imitation. In him shone an assemblage of virtues and graces, which rarely meet in the same person. He had a lively fancy, a penetrating judgment, a correct taste, and a mind expanded as the *Heavens*. His conversation was ever seasonable, grave, pathetic, and instructive. His public discourses were replete with good sense, with important truths in a clear and unavoidable light, and received the applause of the best judges. He despised pageantry, without the appearance of affectation. He trusted to nothing mortal; pitied (but envied not) such as had their portion in this world.
>
> "His advice in council was often sought and ever approved. He had a constitutional firmness, and was capable of the most dispassionate reasoning. He repudiated errors ancient and modern, and rejoiced, to the last, in his faithful adherence to the doctrines of grace. Elevated by the purer sentiments, he ever possessed a mind calm and serene. God, who is all-wise in counsel, was pleased to try his patience in the furnace of affliction. After a lingering, painful sickness, he died in the fifty-seventh year of his age, and joyful was the hour of emancipation. In him died a friend to justice, liberty, and energetic government. A vigilant watchman, a patient guide, an affectionate pastor, a provident, kind husband, and an indulgent but truly faithful parent.
>
> "More joyful than a conqueror with his spoils, he retired from the present scene of action. We trust he has gone to a state of immortal bliss, and will be an associate with those who come out of great tribulation."

My father, the Rev. Samuel Stearns of Bedford, son of the foregoing, was born at Epping, April 8, 1770. He fitted for College, after his father's death, at Exeter Academy, under the immediate patronage of Hon. John Phillips, its founder. He entered Dartmouth College in 1790, whence he removed in his Junior year to Cambridge, and graduated at Harvard College in 1794. He studied Theology under the direction of the Rev. Jonathan

French of Andover, whose daughter, Abigail, (my revered mother now living in Bedford,) he afterwards married. He was ordained as minister of the town of Bedford, April 27, 1795; and continued his ministrations among that people, in singular harmony and fidelity, for nearly thirty-five years. As the town increased, and many of the new settlers held a different religious system from that which he had been accustomed to preach, a disaffection arose; and on the 14th of November, 1831, a vote was passed in town meeting to occupy the pulpit for a certain number of Sabbaths during the ensuing winter with preachers of the Unitarian denomination. The result of the whole procedure was, that the church, and a large portion of the people who were in the habit of attending public worship, withdrew, and erected for themselves a new church edifice. My father was constituted minister of the new society, under the name of the "Trinitarian Congregational Society," June 5, 1833; which connection was continued till the close of his life, December 26, 1834. He took leave of the church with prayer and parting counsels, after administering to them the Lord's Supper, about seven weeks before his decease. His connection as pastor with the church had never been interrupted, nor up to this time, during a long ministry of nearly thirty-nine years, had he even been absent from them on a single Communion occasion. His last sickness was characterized by great confidence in God and joy of spirit.

My father, in the course of his ministry, published several Discourses, of which the following is a list:—A Sermon at the ordination of Samuel Gile,[*] 1807. A Sermon at the ordination of Thomas Skelton,[†] 1808. A Sermon on the death of David Bacon, 1810. A Sermon at the ordination of Eben Peck Sperry,[‡] 1813. An Address delivered at Dracut on the return of Peace, 1815. A Discourse at the dedication of the meeting house in Bedford, 1817. A Discourse before the Society for promoting Christian Knowledge, 1820. A Discourse at the funeral of the Rev. Eliab Stone,[§] 1822.

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[*] SAMUEL GILE, the son of Major Ezekiel Gile, was born in Plaistow, N. H., July 23, 1780; was graduated at Dartmouth College in 1804; studied Theology under the Rev. Jonathan French of Andover; was ordained pastor of the church in Milton, Mass., February 18, 1807; and died in October, 1836. He received the degree of Doctor of Divinity from the University of Vermont a few months before his decease. He published a Sermon before the Foreign Missionary Society of Boston and vicinity, 1819.

[†] THOMAS SKELTON was born at Billerica, Mass., December 16, 1779; was graduated at Harvard College in 1806; was ordained pastor of the church in Foxborough, Mass., November 2, 1808; resigned his charge, February 25, 1815; was installed pastor of the church in Enosburgh, Vt., July 3, 1822; resigned his charge, March 25, 1825; and died May 5, 1838, aged fifty-eight.

[‡] EBEN PECK SPERRY was born in New Haven, Conn., June 3, 1785; was graduated at Middlebury College in 1808; studied Theology at the Andover Theological Seminary; was ordained pastor of the church at Dunstable, N. H., November 3, 1813; resigned his charge in April, 1819; was installed pastor of the church in Wenham, March 19, 1820, resigned his charge April 30, 1837; after which he served as Chaplain to the House of Correction in Boston between one and two years; went to Ohio about 1840; was settled successively at Lyme and Ruggles in that State, and died January 1, 1854.

[§] ELIAB STONE was born at Framingham, Mass., May 5, (O. S.) 1737; was graduated at Harvard College in 1758; was ordained pastor of the church in Reading, May 20, 1761; and died August 31, 1822, in the eighty-sixth year of his age, and sixty-second of his ministry. He published a Sermon at the ordination of Ebenezer Hubbard; [who was a native of Concord, Mass.; was graduated at Harvard College in 1777; was ordained pastor of the church in Marblehead, January 1, 1783; and died October 15, 1800, in his forty-third year;] a Sermon at the funeral of the Rev. Isaac Morrill; [who was born at Salisbury, Mass, May 20, 1718; was graduated at Harvard College in 1737; was ordained pastor of the church in Wilmington, Mass., May 20, 1741; and died August 17, 1793;] a Fast Sermon, 1799; a Sermon at the ordination of his son, 1801; a Discourse in which warnings of death are considered as excitements to review life, 1811. Mr. Stone's son, *Micah*, was born at Reading in 1770; was graduated at Harvard College in 1790; was a Tutor there in 1794–95; was ordained pastor of the Second church in Brookfield, March 11, 1801; ceased to be the minister of the parish April 10, 1827, and shortly after withdrew with the church and formed a separate organization; and died in

My father had thirteen children, four of whom were graduated at Harvard College, and entered the ministry. One of them, however, and one son who was not graduated, are professional teachers.

You see that, in complying with your request, I have taken in three successive generations.

I am, with great respect,
Yours most truly,
W. A. STEARNS.

DANIEL HOPKINS, D. D.

1759—1814.

FROM THE REV. BROWN EMERSON, D. D.

SALEM, Mass., August 15, 1851.

Dear Sir: You ask for some notices of my venerable father-in-law and colleague, the Rev. Dr. Hopkins. I am happy to comply with your request; and as I was associated with him in the ministry nearly ten years, and otherwise brought into intimate relations with him, I feel prepared to testify concerning his character with some degree of confidence.

DANIEL HOPKINS, the son of Timothy and Mary (Judd) Hopkins, was born in Waterbury, Conn., October 16, 1734. When he was fourteen years of age, his father died, and the care of his education devolved on his eldest brother, Dr. Samuel Hopkins, then a settled minister in Great Barrington, Mass.

He early devoted himself to the service of Christ by a public profession of his faith. Possessing good natural talents, and having a desire to obtain an education for the ministry, he entered upon a course of study under the instruction of his brother Samuel, and was admitted a member of Yale College at the age of twenty. He had a distinguished rank as a scholar, and graduated with the highest honour in 1758. His theological education also was conducted by his brother, whose distinctive views of Christianity he adopted, and earnestly inculcated through his subsequent ministry. He was licensed to preach by the New Haven Association, soon after he was graduated.

Shortly after receiving license, he was recommended by President Clap of Yale College, to a vacant parish in Halifax, Nova Scotia, where he was much esteemed for his promising talents, his amiable manners, and faithful preaching. But the declining state of his health compelled him to lay aside his professional studies and public ministrations for the space of eight years: during most of which time he was occupied in manual labour, travelling or preaching occasionally, as his strength would permit.

1852. *He published a Sermon* on the death of Mrs. Mary Reed, 1804; a Fast Sermon, 1812; *a Semi-Centennial Discourse,* 1851.

In 1766, he received an invitation to preach to the Third Congregational church and society in Salem, Mass., then vacant by the death of the Rev. John Huntington. The doctrines he preached, and the plain, direct, and pungent manner in which he preached them, procured for him warm friends and bitter enemies. Such was the opposition awakened against him, that a committee, consisting of some of the most influential men in the town, waited upon him at his residence, and made a formal and earnest request that, for the peace of the community, he would leave the town. With characteristic shrewdness, he closed his eyes, smoothed down his face, and mildly said—"Gentlemen, I smoke my own tobacco." The committee withdrew, and gave him no further trouble.

He resided in Salem twelve years before he became the pastor of the Third church. Most of that time, besides preaching, he was very usefully and acceptably employed as a teacher of youth. The first school for the exclusive instruction of young ladies ever instituted in Salem, and taught by a gentleman, was established and taught by him. And some of his pupils, yet living, remember him with gratitude, and retain many of his precepts and remarks, as memorials of his wisdom and fidelity.

While employed as a teacher, he preached in several vacant parishes in Essex county, and in Hamilton received a call to settle in the ministry, which he declined on account of the precarious state of his health.

In 1775, when the Revolutionary war broke out, and the situation of the country required the wisest counsels and best measures, Mr. Hopkins was elected a member of the Provincial Congress; and in that responsible position he displayed great wisdom and vigour of mind, as well as an enlightened and ardent patriotism. In 1778, he was elected a member of the Council of the Conventional Government; and in both offices he served his country with great dignity, fidelity, and efficiency.

In the mean time, after long and severe contentions in the Third church and society relative to Dr. Whitaker, their pastor, and a disruption having taken place by the transition of the pastor and a majority of the church from the principles of Congregationalism to those of Presbyterianism, a large and respectable minority were recognised by an ecclesiastical council as the original Third church, and invited Mr. Hopkins to become their pastor. He accepted the invitation, and was ordained on the 18th of November, 1778. Here he continued sole pastor till the year 1804, when he was relieved by the accession of a colleague. After a laborious, faithful, and successful ministry of thirty-six years, he entered into his rest, December 14, 1814, in the eighty-first year of his age.

He was honoured with the degree of Doctor of Divinity from Dartmouth College in 1809.

Dr. Hopkins was highly respected as a gentleman of superior native talents, polished manners, and a kind and amiable disposition. He was eminent for self-government, humility, forgiveness of injuries, patience under trials, and a quiet, peaceable, affectionate spirit. He was deeply interested in the benevolent enterprises which were springing up in the latter part of his ministry. In the cause of Home Missions he was a pioneer; he took an active part in forming the Massachusetts Missionary Society, and with Dr. Spring and others, had a principal agency in editing the Massachusetts Missionary Magazine. He was an efficient member of the Board of Trustees of that Society from its foundation to his death; and, during the last two years of his life, though at so advanced an age, he filled the office of President in a highly dignified and satisfactory manner.

As a Theologian, I have already said that he adopted substantially the views of his brother, Dr. Samuel Hopkins—indeed his brother acknowledged himself indebted to him for some of the most discriminating views and closest reasoning in his "System of Divinity." The doctrines contained in that System he explained and defended in the pulpit, not as metaphysical abstractions, but in their practical bearings, and with great plainness, earnestness, and affection. Though his sermons were not written beyond a mere outline, yet his subject was always so thoroughly digested, his reasoning so forcible, and his manner so animated and engaging, that he was sure to be heard with attention and interest.

Having an almost intuitive knowledge of human nature, a deep acquaintance with men and things, he was a wise and sagacious counsellor.

In his social intercourse, he was distinguished for affability, courtesy, and decorum. The originality of his genius and the good sense and pleasantry that ever marked his conversation, made him a most interesting and agreeable companion. Though not loquacious, his language was so simple and pure, so pointed and spicy,—and he was so rich in anecdote and illustration, that his company was sought, not only by the members of his parish, but by many beyond the limits of his pastoral charge. His tall and manly figure, surmounted by a high triangular hat, gave such dignity and grace to his movements, that no man who walked the streets was looked at with more respect and veneration. The remark was often made that, in his appearance and bearing, he strikingly resembled Washington.

As a pastor, he laboured in season and out of season for the spiritual welfare of his flock,—ever ready to forego his personal comfort for their good. Though never robust, he almost invariably preached three times on the Sabbath, during a long course of years, until the infirmities of age pressed so heavily upon him that he was obliged to be relieved. In his pastoral visits and all his intercourse with his people, the kindliness and sympathy with which he entered into their joys and sorrows, secured their attachment to him in a high degree. The children knew him but to love him; and some to this day recall with delight his pastoral instructions, his friendly greetings, and his wise, original remarks. He was accustomed to meet the children once a month to hear them repeat the Assembly's Shorter Catechism; and the interest of the exercise was not a little increased by his familiar and lively illustrations.

Having a vigorous imagination, and withal somewhat of a poetical vein, his people often applied to him to write epitaphs for the tombstones of their deceased friends,—which was always done to their satisfaction.

The Gospel which he preached gave support to his mind under the pains of disease and in the prospect of death. His last sickness was very distressing; but he endured it with exemplary patience and submission. A few days before his death, being reminded of the "joy that was set before him," he replied—"I feel more comfort than I ever felt before in my life." Though he constantly expressed a deep sense of unworthiness, he often spoke in the strongest terms of gratitude and admiration of the grace of God and the precious blood of Christ, in which he placed all his hope. His heart at times seemed full to overflowing, in view of the love and glory of the Redeemer, and in anticipation of the blessedness of Heaven. After some remarks made to him on these topics, he seemed, for a moment, transported to the celestial mansions, and broke out in these words:—

"Farewell! farewell!
All hail! all hail!
'Jesus with all thy saints above,
'My tongue would bear her part,
'Would sound aloud thy saving love,
'And sing thy bleeding heart.'"

Then, after giving his dying counsel to his weeping family, he quietly fell asleep.

He was married in 1771, to Susanna, daughter of John Saunders, a respectable merchant of Salem. They had six children,—four sons and two daughters. Mrs. Hopkins died March 16, 1838.

He published a Sermon on the death of Washington, 1800; and a Sermon at the Dedication of the New South meeting house in Salem, 1805.

Hoping that this outline may answer the purpose for which it is intended,

I am very truly yours,

BROWN EMERSON.

* * *

BENJAMIN TRUMBULL, D. D.*

1760—1820.

Benjamin Trumbull was the eldest son of Benjamin and Mary (Brown) Trumbull,† and was born at Hebron, Conn., December 19, 1735. The family of Trumbull emigrated from the West of Wales, and settled originally in Massachusetts; but a branch removed to Lebanon, Conn., in the year 1700. The subject of this sketch was graduated at Yale College in 1759, under the Presidency of the Rev. Thomas Clap, of whom he always spoke with the highest respect. It was to some period during his connection with College, that he dated the commencement of his religious life. Immediately after leaving College, he was employed as a teacher in Dr. Wheelock's Indian Charity School, at Lebanon Crank, (now Columbia,) and, at the same time, prosecuted, under the direction of Dr. Wheelock, his theological studies. He was licensed to preach the year after he was graduated. In August of that year, (1760,) he commenced preaching at North Haven, and, in December following, was ordained pastor of the church there, as successor to the Rev. Isaac Stiles. The ordination sermon was preached by the Rev. Dr. Wheelock; and in it he took occasion to urge upon the people the duty of providing for their minister; which, however, he said he should not do, if he believed him to be "a sensual, sleepy, lazy, dumb dog, that cannot bark."

He had been but a few years in the ministry before the war of the Revolution broke out; and, from its commencement to its close, he took the deepest interest, and, during much of the time, an active part, in the struggle. And when the war was terminated, he laboured to fix on an enduring basis, and transmit to posterity, what had been so dearly acquired.

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* Christian Spectator, II.—MS. from his family.

† The name of the father was spelt *Trumble*.

His exertions in relation to one particular subject were specially worthy of notice. A large tract of land, known as the "Susquehanna purchase," was claimed by both Connecticut and Pennsylvania; and the conflicting claims were the occasion of not a little disquietude. Mr. Trumbull published a pamphlet designed to put an end to the existing agitation, and to secure what he believed were the ends of justice. The pamphlet produced the desired effect. Congress acknowledged the title and claim of Connecticut; and the State reserved for its own use a large tract, from the sale of which originated its school fund, amounting to more than a million and a half of dollars.

In 1796, he was honoured with the degree of Doctor of Divinity from Yale College.

Dr. Trumbull was not only spared to old age, but he carried with him into that period almost the full vigour of middle life. He possessed naturally a fine constitution, and, by accustoming himself to a great deal of exercise, especially in the way of labouring on a farm, he succeeded in preserving his bodily energies unimpaired. Until he had reached his eighty-fifth year, he seemed almost as capable of effort and endurance as at any previous period of his life. He preached, for the last time, on the 23d of January, 1820. He was suffering then from slight indisposition, but rode the next day a considerable distance, to visit a sick parishioner. It now became deeply impressed upon his mind that the time of his departure was at hand; and he proceeded to make his arrangements with reference to that event; though neither his friends nor his physician were seriously apprehensive that his malady, which proved to be an inflammation of the lungs, would terminate fatally. On Wednesday morning, February 2d, he gently breathed his last, just after having ejaculated—"Come quickly, amen. Even so come Lord Jesus." He died in the eighty-fifth year of his age, and the sixtieth of his ministry.

The following is a list of Dr. Trumbull's publications:—A Discourse delivered at Freeman's meeting, 1773. A Plea in vindication of the Connecticut title to the contested lands, lying West of the Province of New York, addressed to the public, 1776. A Sermon at the ordination of the Rev. N. Prudden,* 1782. A Thanksgiving Sermon, 1783. An Appeal to the public respecting Divorce, 1785. A Sermon at the ordination of the Rev. Thomas Holt,† 1789. A Sermon on the importance of an immediate choice of God, 1791. A Sermon at the ordination of Reuben Moss,‡ 1792. A Sermon at the ordination of Aaron Woodward,§ 1794. A Sermon on the death of Washington, 1799. A Century Sermon, 1801. An Election Sermon, 1801. An Address on Family Religion, 1807. Twelve Discourses on the Divine origin of the Scriptures. A general History of the United States, &c., 1810. Two pamphlets on the unlawfulness of marrying a wife's sister, 1810. A Sermon on the death of the Rev. Noah Williston,[*] 1811. A complete History of Connecticut in 2 vols., 1797 and 1818.

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* NEHEMIAH PRUDDEN was born at Milford, Conn., November 4, 1749; was graduated at Yale College in 1775; was ordained pastor of the church in Enfield, Conn., November 20, 1782; and died in 1815, in his sixty-sixth year. He published a pamphlet on the lawfulness of marrying a sister of a deceased wife, 1811; a Sermon before the Connecticut Missionary Society, 1815.

† THOMAS HOLT was born in Meriden, Conn., November 9, 1762; was graduated at Yale College in 1784; was ordained pastor of the church in Hardwick, Mass., June 25, 1789; was dismissed March 27, 1805; was installed at Ipswich, (Chebacco,) January 25, 1809; was dismissed April 20, 1813; afterwards resided on a farm at Hardwick, and died February 21, 1836, aged seventy-four. He published a Sermon at the ordination of Reed Paige—[who was born at Hardwick, Mass., August 30, 1764; was graduated at Dartmouth College in 1786; was ordained first pastor of the church in Hancock, N. H., September 21, 1791; for several years represented the town in the Legislature; published a Treatise on Baptism, and also an Election Sermon in 1805; and died July 22, 1816, aged fifty-two.]

‡ REUBEN MOSS was born in Cheshire, Conn., in 1760; was graduated at Yale College in 178[illegible]; was ordained pastor of the church in Ware, Mass., June 22, 1792; and died February 17, 180[illegible].

§ AARON *WOODWARD was graduated at Yale College in 1789; was ordained at Wilton, Conn. January 8, 1794; was dismissed in 1800*; removed to Wilbraham, Mass., and died in 1840.

Dr. Trumbull was married to Martha, daughter of Ichabod Phelps of Hebron, Conn., December 4, 1760. They had seven children,—two sons and five daughters. The first son and last daughter died in infancy. The remaining five lived to at least seventy; and one daughter,—married to the Rev. Aaron Woodward, reached the age of ninety. His son, *Benjamin*, was graduated at Yale College in 1790; settled as a lawyer at Colchester, Conn., but removed late in life to Michigan, where he died in 1850. The widow of Dr. Trumbull died at North Haven June 21, 1825, at the age of ninety-three.

FROM BENJAMIN SILLIMAN, L.L. D.

New Haven, January 23, 1848.

My Dear Sir: I was acquainted with Dr. Trumbull during the later years of his life, and my traditionary knowledge of him extends to earlier years, as he was a friend of my father and of my family.

HIS PERSON AND TEMPERAMENT.

The print prefixed to his history of Connecticut is a painful likeness—his features are given with considerable correctness, but without the bright glow of zeal and benevolence, which always illuminated his face when speaking, either in conversation or in the pulpit. His complexion was, in a high degree, ruddy, and the exact opposite of the pale countenance in the print. I believe that there was moreover a tint of redness, proceeding from some cutaneous affection of earlier life—perhaps St. Anthony's fire. His stature was above the medium height, and his frame robust, invigorated by agricultural labour, and inured in the great Revolution to the fatigue, exposure, and dangers of the camp and the field, where he often volunteered his services. His temperament was sanguine, and he entered with all his heart and soul into every thing which he undertook; for he engaged in nothing which he did not believe to be right, and then he brought to its support all the energy of his active and vigorous mind, sustained by strong physical powers and untiring industry.

HIS PATRIOTISM.

This is conspicuous in his History of Connecticut: his historical researches made him familiar with the early struggles of the infant Colonies, and especially with those of New England; and the earlier years of his life were cotemporary with the campaigns of the middle of the last century, when, after the struggles of more than one hundred years against the combined power of the French and Indians,—that power, so long the scourge of the Colonies, was finally broken down by the surrender of Quebec, which took place in the very year (1759) in which he received his degree of Bachelor of Arts in Yale College.

Before he had reached his meridian, the American Revolution summoned to its support the prime of the intelligence, and moral and physical power of the country. In this cause he was ardently engaged. I have heard my father say that Dr. Trumbull, having fulfilled his appropriate duties as Chaplain in his regiment, was not satisfied with the use of spiritual weapons alone, or willing to remain in safety with the other non-combatants of the army: at the battle of White Plains, in the autumn of 1776, he shouldered his musket, performed a soldier's duty, and encountered a soldier's dangers, in the ranks. On that occasion, and on other occasions of the same kind, he was seen to load and fire with coolness and courage, as my father distinctly observed. The country has long been familiar with the story of the accident which left both him and the late Colonel Tallmadge in the river Brunx, when the horse of the latter, surprised by the sudden load of another rider, leaping, in his flight from the enemy, upon the croupper of the animal which had just descended the bank, he slipped from under them both, and left them to a cold bath in the stream. This anecdote I had from my father, and also another which evinces equally the zeal and vigilance, if not the discretion, of the devoted patriot.

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[*] Noah Williston was born in Springfield, Mass., July 1733; was graduated at Yale College in 1757; was ordained at West Haven, Conn., June, 1760; and died November 10, 1811, in his seventy-eighth year. His son, *Payson*, was graduated at Yale College in 1783; was ordained pastor of the church in Easthampton, Mass., in 1789; and died January 30, 1856, in his ninety-third year. He published a Sermon in a volume by the members of the Northern Association of the County of Hampshire, 1799, and one or two occasional Discourses. He retained his mental faculties in almost undiminished vigour till near the close of life. He was a most amiable man, a devout Christian, and faithful minister.

In an anxious moment of one of the battles, in the autumn of 1776, in the vicinity of New York,—in most of which my father was engaged, Dr. Trumbull perceiving, as he thought, that there was great danger to one division of the army, hastened to General Washington, and zealously communicated the information, when the Commander-in-chief, doubtless observing his clerical garb, replied in a kind and calm manner,—"Good gentleman, you seem to be very much frightened," and said no more, having doubtless before understood perfectly the state of things.

When, in July 1779, a British army invaded this town, Mr. Trumbull was among those volunteers, (not amounting, I believe to one hundred,) who, under the late Hon. James Hillhouse, then commander of the Governor's guard, checked the advance of the hostile army by firing from behind fences and coverts of trees, upon the advanced guard. They came up from the village of West Haven, along the heights contiguous to the salt meadows, and the bridge being taken up, they were obliged to march up to the West Rock—proceeding with great caution in a day of intense heat; and they arrived in town only at nightfall, and so much exhausted that the town was saved by the delay; for, by the next morning, the country around was aroused, and the army hastened to re-embark, and burned only a few buildings, instead of kindling a general conflagration, as they intended. I have been told by a person who was among the volunteers, that Mr. Trumbull was on horseback, and fired from his saddle; and that when the enemy fired, he screened himself, by dropping his head along the horse's neck.

HIS MANNER IN THE PULPIT.

He felt intensely the responsibilities of his duties as a minister of Christ. His published sermons and occasional discussions of important subjects, and especially his work on the Evidences of Christianity, give a fair exhibition of the character of his mind, which was always intensely excited, when the welfare of his fellow men, and especially their eternal salvation, was his theme.

His manner as a preacher was that of high animation; he preached and prayed as if he were really in earnest, and as if he longed to have his fellow sinners feel as he did. His countenance, on these occasions, was more expressive of the lament of Jeremiah, than of the exultation of Isaiah or David; his voice was mournful, and he appeared like one about to weep, as if his head and eyes were indeed a fountain of tears. His prayers were exceedingly fervent, and abounded with the honest and earnest denunciations and petitions which characterized the early Puritans. He was not afraid to bring out before his Maker, and before his hearers, public as well as private topics and duties, nor did he shrink from calling things by their right names. Still he was not a popular preacher for the multitude. His high reputation as a historian, a patriot, and a Divine, *always drew an* audience; but his lugubrious manner sometimes drew

forth a smile from the light-minded man of the world, and he was fully appreciated only by the wise and the good.

HIS CHARACTER AS A HISTORIAN.

As his two volumes on the History of Connecticut have long been before the world, any observations from me on this topic would seem to be superfluous. It is remarkable, however, that a man so much engrossed with parochial cares, and with necessary extra labours for the support of his family in a small parish, of very limited resources, should find time for historical researches. This is accounted for by his great industry which left no moment unimproved, and by the impression produced by his enthusiasm, which warmed by a natural sympathy those whom he wished to engage in his service, for the honour and advantage of his country.

It is not necessary on this occasion to criticise his History, in which the leading attributes of a historian,—fidelity and accuracy (without which, history, however embellished, no longer deserves the name) are so conspicuous. Perhaps it is not improper for me to mention that after my establishment as the head of a family in 1809, Dr. Trumbull—doubtless from sympathy with the memory of my father, and many other friends,—very possibly also quickened by my alliance with a lady of his own name and remote lineage, favoured us with occasional visits. Still I was taken by surprise when he brought me in manuscript (all elegantly written out in his most beautiful chirography) the entire second volume of his History of Connecticut, with a request that I would review the work as preparatory to its being printed.

I would gladly have given the denial, which I did not feel at liberty to do, and therefore retained the copy only to manifest my respect for the venerable author. I felt that it was not for me (by an entire generation the junior of Dr. Trumbull) to do any thing to impair the identity of this primitive writer of our early annals, and I am not sure that I suggested any thing more than minor verbal emendations.

HIS MANNERS AS A GENTLEMAN.

His address was warm, affectionate, and polite, as were the manners of most of our early clergymen. Dr. Trumbull had participated in the school of manners established in the Revolutionary army, and which, at the close of the Revolution, was said not to be surpassed for dignity and refinement. We have often seen it conspicuous in the men of that date,—even in subalterns; and it would be well if the courtesy and suavity so characteristic of the Colonial and Revolutionary era of our country could be revived; and the younger clergymen in particular, as well as all our youth, would do well to emulate, in this regard, the example of their earlier predecessors, as well as of some bright living patterns formed upon the model of the gone-by age. The opposite tendency of our popular institutions is, however, so strong and so manifest, that there is perhaps little hope of general reformation.

But if there is not general courtesy, there is general kindness; and if the manners of our people are not conspicuous for reverence and deference, they certainly are remarkable for personal independence.

HIS DEATH BED AND FUNERAL.

It was during the severe cold weather of the winter of 1819-20 that I received intelligence of the dangerous illness of Dr. Trumbull. In company with President Day, I resorted to his house in North Haven; we found him under the pressure of a lung fever;—being still a strong man, although at the age of, I believe, eighty-five. The conflict was severe, but he was overpowered, and I then heard him speak to this effect—"I have always remembered my God—I have never forgotten him—in my study—in my family—in my rural labours, and on the field of battle, and I doubt not He will support me now in old age and in death." That support I have no doubt that he found. I did not stay to witness his last struggle, but I attended his funeral. The hymn sung on that occasion was,

"On Jordan's stormy banks I stand
"And cast a wishful eye," &c.

His remains now repose in the cemetery near to his house, which is still standing with the venerable oaks, which long ago preceded the historian of Connecticut, and are viewed with interest by the passing traveller, as a living monument of a wise and good man—who honoured the age in which he flourished, and whose writings and example will continue to exert a happy influence upon distant generations.

Thus, my dear Sir, I have thrown together such reminiscences of Dr. Trumbull as have most readily occurred to me, and if there should be any thing in them adapted to your purpose, they are quite at your service.

Very truly your friend and servant,
BENJAMIN SILLIMAN.

FROM THE REV. PAYSON WILLISTON.

East Hampton, August 19, 1855.

Dear Sir: I do not remember the time when I did not know Dr. Trumbull. He was a contemporary with my father in College, was settled within a few miles of him, and they were always in intimate relations, both socially and ecclesiastically. Almost immediately after I left College, I commenced the study of Theology under his direction, and resided in his family during the greater part of a year. My opportunities for knowing him in his various relations, were, therefore, every thing that I could have desired.

Dr, Trumbull had a countenance expressive of great firmness and activity. He had much generosity and kindliness of spirit associated with a temperament that was sometimes wrought up to fever heat. This tendency to extreme excitability was undoubtedly the most vulnerable point in his constitution; and it sometimes betrayed him into remarks which he had subsequently much occasion to regret. He was proverbial for his agility, energy, and industry. During the season for gathering hay, he used to spend a portion of his time with his workmen in the field; and as he was never satisfied with any moderate standard of activity there, and required that every thing should be in brisk motion around him, his presence was not always very welcome to those whom he employed. And he moved as rapidly over the road as he did in the field—he would ride to New Haven,—eight miles, in an hour, and return in the same time. He was also a most persevering and indefatigable student—I never knew the man who spent more hours in his study than he, or who could task his faculties to the utmost with more impunity. His mind seemed never, in his waking hours, to be unoccupied—he was always gathering material for something, or else moulding or elaborating that which he had already gathered.

Dr. Trumbull possessed a mind of great vigour and comprehensiveness. He discriminated accurately, and reasoned clearly and forcibly, and always with the full assurance of having proved his point. In the course of his ministry, he was engaged in several controversies, in all of which, he showed himself a skilful and exceedingly zealous disputant. His preaching was, in point of doctrine, of the Edwardean type; the matter of his sermons was well digested and arranged; his style was lucid and forcible; and his manner animated and earnest,—much beyond that which ordinarily prevailed in his day. He had no remarkable compass of voice; and yet he was easily heard through a large building. His sermons were generally written out, though he occasionally extemporized a few minutes in the conclusion; and we always noticed that he spoke more effectively then, than at any other time.

As a theological instructor, he was of course abundantly competent, though I cannot say that he manifested his accustomed ardour in that part of his duty. Nearly all that he did for us was to hear our recitations in Vincent's Catechism, to direct us in regard to our reading, and occasionally to criticise our arguments and compositions; but that was the fashion of the day, and was not to be imputed to him as indicating any particular delinquency. I can truly say that I hold him in grateful remembrance, not only as a teacher, but as a man, a Christian, and a minister of the Gospel.

Affectionately yours,
PAYSON WILLISTON.

LEVI HART, D. D.*

1761—1808.

Levi Hart was the son of Thomas Hart of Southington, Conn., and was born there, April 10, 1738. It was the purpose of the father, particularly in view of the son's having a feeble constitution, to give him a collegiate education ; but he died when the son was only in his seventeenth year. This event, however, did not prevent the wish of the son, and the purpose of the father, from being accomplished ; for, about this time, he commenced a course of study preparatory to entering College, and he was graduated at Yale in September, 1760.

As his early education was conducted by pious parents, he seems, under their influence, to have had many serious thoughts and feelings during his childhood ; but, as he advanced into the period of youth, his early impressions were succeeded by habits of indifference in respect to his higher interests. While he was fitting for College, and more especially during his Freshman year, he not only cast off the fear of God, but became, to some extent, openly vicious; but, in the second year of his college course, and in the twenty-first year of his age, he was brought to consider his ways and turn his feet unto God's testimonies. Shortly after this, he made a public profession of his faith ; and, from that time to the close of a long life, his Christian character shone with a constantly increasing lustre.

In October, 1760, the next month after he was graduated, he commenced the study of Theology under the direction of Dr. Bellamy, at Bethlehem. Scarcely was he settled there as a student, before a malignant disease broke out in the neighbourhood, and swept off a large number of the inhabitants. He himself had it, but not so severely as to occasion any serious interruption of his studies; but what he witnessed and experienced during this period, seems to have brought his mind into a state of unwonted solemnity. He remained at Bethlehem until the close of May, 1761, when he completed the prescribed course.

He was licensed to preach by an Association of ministers, convened at Bolton, at the house of the Rev. Thomas White, June 2, 1761. He immediately returned to Bethlehem, and preached his first sermon in the pulpit of his venerable teacher on the succeeding Sabbath. After preaching for some time in two or three different places, and receiving and declining proposals to settle in each, he commenced preaching as a candidate at Preston, (now Griswold,) Conn., about the close of February, 1762; and in August following received from the church and society a pretty unanimous call to become their pastor. He accepted the call, and was ordained on the 4th of November, of the same year. His very earliest labours were manifestly attended with a blessing; and, even before his ordination, he found himself in the midst of a revival of religion.

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* His MS. Diary.—Benedict's Fun. Serm.—Strong's do.

During his residence in Dr. Bellamy's family, he formed an attachment to one of his daughters, which resulted in her becoming his wife. They were married shortly after his settlement, and had several children. Mrs. Hart died December 24, 1788. In October, 1790, he formed a second matrimonial connection with Mrs. Backus, widow of Nathaniel Backus of Norwich; but by this marriage there were no children. She survived him a number of years.

During the Revolutionary war, he showed himself zealous for his country's independence; and while he was distressed by the scenes of bloodshed and devastation by which the war was attended, he had nevertheless the utmost confidence that we were engaged in a righteous cause. In August, 1775, he visited the camp at Roxbury, and preached twice on the Sabbath to Colonel Parsons' regiment. In 1783, he delivered a discourse to an assembly convened at Fort Griswold, Groton, commemorative of those gallant men who fell there in defence of their country,—Colonel Ledyard at their head,—on the 6th of September, 1781. His subject was "The causes, the origin, and progress of war, with its dreadful effects." It breathed a spirit of patriotism, sympathy, and piety. The original manuscript is still in existence.

Between Mr. Hart and his father-in-law, there was always the most unreserved and affectionate intercourse. For many years, scarcely a year passed that they did not exchange visits; and Dr. Bellamy rarely failed to pass one or more Sabbaths with Mr. Hart, and besides preaching for him, not unfrequently preached for some of his brethren in the neighbourhood.

Mr. Hart had much to do in originating, sustaining, and directing the Connecticut Missionary Society; and his attendance at the annual meeting of its Trustees was uniform and punctual. But, long before that Society came into existence, he showed himself under the influence of the true missionary spirit. In August, 1769, with the consent of his people, he made a journey into the District of Maine, with a view to spend some time in preaching to the destitute: he was absent about six weeks, during which time he was most laboriously employed, and not a little encouraged in his work. In September, 1795, he made another preaching excursion to the North, ranging between "the Oxbow and Canada line," and returned after an absence of about two months.

In the year 1800, the College of New Jersey honoured him with the degree of Doctor of Divinity. He was a member of the Corporation of Dartmouth College from 1784 to 1788, and of Yale College from 1791 to the year preceding his death. He had an important agency in forming the union between the General Association of Connecticut and the General Assembly of the Presbyterian Church; and in the year 1801 he was a member of the latter, as a delegate from the former.

One of Dr. Hart's most intimate friends,—perhaps the most intimate next to *Dr. Bellamy*,—was Dr. Hopkins of Newport. They not only kept up a constant correspondence through a long course of years, but frequently exchanged visits. Dr. Hart visited him during his last illness, (November, 1803,) and found him in a state of great spiritual composure. On the 23d of December following, he preached his funeral sermon.

In January, 1802, Dr. Hart experienced two or three slight attacks of paralysis, the latter of which so far affected his speech that, for about two months, he was obliged to suspend his public labours. And though, at the close of that period, he was enabled to return to his pulpit, and to discharge with some degree of regularity his ordinary pastoral duties, yet his constitution never recovered from the shock which it had received. From that time he seems to have lived in habitual expectation of death, and never to have engaged in any duty without realizing that it might be the last before he should be called to his account. As his health declined and the infirmities of age gathered upon him, his spiritual prospects were often clouded, and he found it difficult to rely upon those gracious promises which, in other days, had yielded him the richest enjoyment; though, amidst all his darkness, there were frequent bright intervals of hope and peace. He continued to labour, though with frequent interruptions and in great feebleness, till near the close of his life. He died October 27, 1808, aged seventy. A sermon was preached at his funeral by the Rev. Dr. Benedict of Plainfield, and another in reference to his death, on the succeeding Sabbath, by the Rev. Dr. Strong of Norwich; both of which were published.

Dr. Hart kept a diary from about the time of his leaving College till a short period previous to his death. This diary is chiefly a record of the daily incidents of his ministry, in connection with his private religious exercises. It indicates most decisively what its author is acknowledged on all hands to have possessed,—a fervent and elevated piety. There is scarcely a page that does not contain some penitent confession of sin, or some grateful recognition of the Divine goodness, or some devout supplication for himself or some or all of his fellow creatures.

The following is a list of Dr. Hart's publications:—A Sermon at the ordination of Joel Benedict, 1771. A Sermon at the ordination of John Smith,[*] 1772. A Sermon on Liberty to the Corporation of Freemen in Farmington, 1774. A Sermon on the death of Mrs. Mary Woodbridge, 1775. A Sermon at the ordination of Abiel Holmes, 1785. A Sermon at the ordination of William Patten,[†] 1786. A Sermon at the death of the Hon. Jabez Huntington, 1786. A Sermon on the death of the Rev. Nathaniel Eells, 1786. Election Sermon, 1786. A Sermon at the ordination of Amos Chase,[‡] 1787. A Sermon on the death of his wife, 1789. A

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[*] JOHN SMITH was born in Plainfield, Conn.; was graduated at Princeton in 1770; was ordained pastor of the church in Dighton, Mass., April 22, 1772; after about thirty years was dismissed, and removed to Pennsylvania, where he died.

[†] WILLIAM PATTEN was the son of the Rev. WILLIAM PATTEN of Hartford, who was born at Billerica, Mass., in 1738; was graduated at Harvard College in 1754; was ordained pastor of the church in Halifax, Mass., in February, 1758; was dismissed on account of ill health in 1768; was afterwards settled as pastor of the South church in Hartford; lost his voice and his health and died in his father's family at Roxbury, Mass., January 16, 1775, aged thirty-six. His widow, the daughter of the first President Wheelock, died at Hartford, October 5, 1831, aged ninety-one. *William Patten*, the son, was graduated at Dartmouth College in 1780; was ordained pastor of the Second church in Newport, R. I., May 24, 1786; was dismissed April 15, 1833; and died in 1839. He received the degree of Doctor of Divinity from Brown University in 1807. He published a Sermon on the Sabbath succeeding his ordination, 1786; a Sermon on the Slave trade, 1792; a Sermon on the death of President Stiles, 1795; and a Sermon before the African Benevolent Society, 1808.

[‡] AMOS CHASE was graduated at Dartmouth College in 1780; was ordained pastor of the 'cond church in Litchfield, Conn., June 27, 1787; was dismissed in 1814; and died in 1849.

Sermon at the ordination of John Wilder,* 1790. A Sermon on the death of Mrs. Sarah King, 1791. A Sermon on the death of George Washington, 1799.

FROM THE REV. LEVI NELSON, D. D.

LISBON, Conn., April 17, 1848.

Dear Sir: I first became acquainted with the Rev. Dr. Hart, in the summer of 1804, when I commenced preaching in this place. From that time till the close of his life, my relations with him were almost those of a son with a revered father.

Among other things which he communicated to me, I remember he stated that, in the early part of his ministry, he was fond of metaphysical speculations; that his preaching savoured of them, and that he even commenced writing a book of a metaphysical character. But, after a while, he became convinced that such studies and preaching were of little profit, either to himself or his people. This view of the matter, he said, appeared more important, as he became an old man, and knew that death could not be far distant. He thought the proper way to preach the word was to state and apply its great truths in the simplest manner; and on one occasion I remember he spoke with great satisfaction, on hearing one of his intimate friends preach, whose views and practice had undergone a similar change, on the approach of old age, and in the prospect of soon rendering an account of his stewardship.

In the spring of 1808, the year in which he died, we commenced, at his suggestion, spending a season together in devotional exercises, once a week. On those occasions, he opened his mind freely on experimental religion, which to me was a source of great satisfaction, and I trust profit. True submission to the will of God,—what he called *unconditional submission*, was one of his favourite themes; and he never dwelt upon it, or alluded to it, without evincing the most subdued and childlike spirit.

Dr. Hart had shown great kindness to the people at Lisbon, who had, for long intervals, been destitute of a pastor; and they early informed me that it would be a pleasure to them to have me assist him in his necessities. Accordingly, I felt the utmost freedom to comply with his request that I would occupy his pulpit a part of one of the first Sabbaths after he became unable to preach. I went to his house at the close of the service, and found him very feeble, but still able to sit up. His disease was the jaundice: it occasioned him great depression of spirits, and ultimately had a fatal termination. While I was with him, he took me into an adjoining room, and, without shutting the door, and in the hearing of his wife and other anxious friends, spoke to me to this effect:—"I want you to converse with me on the subject of the Divine promises in the manner you do with Christians generally, for their instruction." If ever I felt my insignificance in relation to my fellow creatures, it was then. I replied,—"That would be like a child's undertaking to teach his parent;" but signified that I would do the best I could. I commenced, and had not proceeded far, before he exclaimed,—"I see it all now." We then went immediately back to the family. I never had an opportunity afterwards to ascertain the particular state of his mind, but, from such information as I could gain at the time, I was led to believe that his hope remained firm till its object was fully realized in Heavenly glory.

I remain, Dear Sir, respectfully yours,

LEVI NELSON.

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* JOHN WILDER was born in Templeton, Mass., in 1758; was graduated at Dartmouth College in 1784; was ordained pastor of the church in Attleborough, Mass., January 27, 1790; resigned his charge, November 28, 1822; and died February 9, 1836, aged seventy-eight.

FROM THE REV. SAMUEL NOTT, D. D.

FRANKLIN, CONN., October 8, 1847.

Rev. and dear Sir: I had a long and intimate acquaintance with Dr. Hart, and esteemed him as among the ablest and best ministers of his day. But the tenor of his life was so even that when I have said that of him, it would seem as if scarcely any thing more remained to be said. But, as you seem to desire it, I will try to give you my impressions a little more in detail.

He had great penetration and grasp of mind. He was never satisfied with superficial views of any subject, but always wished to go to the bottom. He was well acquainted with all the various systems of Theology, and could give reasons perfectly satisfactory to himself why he received one, and rejected all the rest. Though he called no man master, his views of Divine truth were generally in accordance with the Assembly's Catechism. His manner in the pulpit was grave and impressive. There was no show about it; but he evidently spoke out of a heart warmed with the love of Christ and of souls. The matter of his preaching was always weighty. He dwelt much upon the cardinal doctrines of the Gospel, but he always brought them to bear upon the heart and life. He was particular in illustrating the distinction between saints and sinners. While he had a deep experience of the power of Divine truth upon his own heart, he was very cautious not to encourage others to believe themselves true Christians upon any slight or insufficient evidence.

He was eminent for his qualifications as a theological teacher. He was not only very clear in his expositions of the Christian system, but very keen to detect error and sophistry. His pupils looked upon him almost as an oracle. Few ministers in New England, previous to the establishment of Theological seminaries, had so much to do as he, in training young men for the ministry.

He was a remarkably wise man;—and this gave him an influence, beyond that of most of his contemporaries, in healing differences in the Church. It was not uncommon for him to be called a long distance from home to sit in councils for adjusting matters of difficulty. There was not often an appeal from his judgment. He was almost always right.

I have scarcely ever known a person so much distinguished as he for self-government. Nothing seemed ever to take him by surprise. No provocation could throw him off his guard. Though his sensibilities were alive to affliction, he was always composed, and dignified, and submissive, under it. He lived as seeing Him who is invisible; and therefore he was never moved.

He was always devising or executing some plan for doing good. To be instrumental of glorifying God's grace in saving the souls of his fellow men, was the great object for which he lived. He laboured in season, and out of season, at home and abroad, to bring sinners into the ark of safety. His labours were greatly blessed. He will be found among those who have turned many to righteousness.

Your friend and fellow labourer,

SAMUEL NOTT.

SAMUEL WILLIAMS, L L. D.*

1763—1817.

SAMUEL WILLIAMS was a son of the Rev. Warham Williams of Waltham, and grandson of the Rev. John Williams of Deerfield. He was born at Waltham, April 23, 1743. In his early years he evinced a decidedly intellectual taste, and was especially fond of mathematical and philosophical studies. He entered Harvard College in 1757, and was graduated in 1761. He was selected by Professor Winthrop to accompany him in 1761 to Newfoundland, to observe the transit of Venus, in consequence of which he was not present at the Commencement when his class was graduated. He was licensed to preach by an Association at Cambridge, October 11, 1763, having spent the intermediate time between his graduation and licensure in teaching a school in his native place, and at the same time pursuing his theological studies. He preached as a candidate for some time at Concord, and afterwards at Bradford; and was ordained in the latter place on the 20th of November, 1765. He was an eminently useful and acceptable minister. He assisted several young men in their preparation for the ministry; among whom were Thomas Barnard and John Prince,—afterwards Doctors Barnard and Prince of Salem. During his residence at Bradford, Benjamin Thompson (afterwards the celebrated Count Rumford) resided in his family for some time, and studied Philosophy under him; and, for many years after they kept up a correspondence.

When the Hollis Professorship of Mathematics and Natural Philosophy in Harvard College was rendered vacant by the death of Professor Winthrop in 1779, Mr. Williams' high reputation in that department immediately designated him as a suitable person to succeed to that office; and he was accordingly elected to it, and was installed in May, 1780.

In 1785, the Degree of Doctor of Laws was conferred upon him by the University of Edinburgh; and in 1786, by Yale College. He was elected also a member of the Meteorological Society of Manheim, Germany, and of the Philosophical Society in Philadelphia, as well as of the Academy of Arts and Sciences in Massachusetts.

In 1785, he presented to the Corporation a plan of a course of Lectures on Astronomy, to be delivered to the Senior class, which that Board authorized; and these Lectures being thought not strictly within the requisitions of the Statutes of the Professorship, they voted to allow him £30 for the service.

In 1786, Dr. Williams went, by request of the American Academy of Arts and Sciences, and also of the Corporation of Harvard College, to Penobscot Bay, to observe a total eclipse of the sun. By order of the General Court of Massachusetts, the Lincoln galley was fitted out for his accommodation. He went on board, on the 9th of October, accompanied by Professor Stephen Sewall, and several others, who were specially interested in the object of the expedition. The eclipse occurred on the 20th,—eleven days after he embarked. During his stay at Penobscot, he received much attention, especially from the British naval Commander, Capt. Mowart.

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* *Quincy's Hist. Harv. Coll.*—Hist. of the Williams family.

He kept a minute record of his proceedings and observations, and returned, after a short time, having very satisfactorily executed his commission.

In the course of the same year, he was appointed one of the agents on the part of Massachusetts to assist in ascertaining and running the line of jurisdiction between the State of Massachusetts and the State of New York.

Dr. Williams continued in the Professorship till the year 1788. Of the circumstances which led to the resignation of his office, Mr. Quincy, in his History of Harvard College, gives the following account:—"Although active and laborious in his pursuits and duties, Professor Williams did not possess the wisdom to keep his expenditures within his income. Pecuniary embarrassments ensued; and, in June 1788, a question having arisen in the Board of Overseers, relative to his conduct in one of these transactions, he immediately resigned his office. On the recommendation of the Overseers, out of regard to the family of Dr. Williams, the Corporation continued his salary to the end of the quarter."

Dr. Williams, shortly after this, removed from Cambridge to Rutland, Vermont, where he spent most of his remaining days. He preached there as a stated supply from January 1789 till October 1795. He subsequently preached at Burlington, somewhat more than two years.

In 1794, he published in an octavo volume the Natural and Civil History of Vermont,—a work that evinces great labour and research, and is creditable alike to his talents and industry. It was republished in two volumes, in 1809. It has not ceased to be regarded as excellent authority.

He was appointed by Governor Tichenor, under the Act of the Legislature in 1805, to ascertain the boundary of the State of Vermont;—which service he duly performed. He also delivered a course of lectures in the University of Vermont, not long after its establishment.

Beside the History of Vermont, and various contributions to the Memoirs of the American Academy of Arts and Sciences, Dr. Williams published two Sermons on Regeneration, 1766; a Sermon at the ordination of Thomas Barnard, 1773; a Sermon on the love of our country, 1775; a Sermon at the ordination of John Prince, 1780; a Sermon at the General Election in Vermont, 1794; a Sermon on the evidence of personal Christianity, 1799; a Sermon on the love of our country, 1799; a Sermon delivered before the Centre Lodge.

Dr. Williams left a work which has not been published, entitled "Philosophical Lectures on the constitution, duty, and religion of man." He also left various manuscripts on astronomical, philosophical, and mathematical subjects, many of which are considered of great value.

Dr. Williams died at Rutland, after a short illness, on the 2d of January, 1817, aged seventy-four. His funeral Sermon was preached by the Rev. Heman Ball, D. D., from a text which he selected in his lifetime—Psalm XLIII, 4. "Unto God my exceeding joy."

He was married to Jane Kilbourne of Waltham, on the 5th of May, 1768. They had five children; the youngest of whom,—*Charles Kilbourne*, was born January 24, 1782; was graduated at Williams College in 1800; and was successively Chief Justice, and Governor, of the State of Vermont. He received the honorary degree of Doctor of Laws from Middlebury College in 1834. He died March 9, 1853, aged seventy-one. Mrs. Williams, the Doctor's widow, died March 24, 1829.

The late Ambrose Spencer, Chief Justice of New York, who was graduated at Harvard College in 1783, and who enjoyed not only the instruction, but the friendship, of Dr. Williams, has often entertained me with his recollections and impressions concerning him. He seems to have regarded him as the glory of the College in that day. He represented him not only as most thoroughly versed in the branches which he taught, but as having an admirable facility at communication, that made it no less pleasant than profitable to sit under his instructions. He used to take great delight in introducing his pupils to the heavenly bodies through the medium of the telescope; and "many a bright evening," said the Judge, more than sixty years after, "have I shared with him his sublime observations." He was exceedingly popular both in College and out of it. He was courteous and agreeable in his manners, and was regarded not only as a distinguished philosopher, but as a remarkably fine type of a Christian gentleman.

FROM THE REV. ABIEL ABBOT, D. D.

WEST CAMBRIDGE, May 7, 1856.

My dear Friend:—I am sorry that it is but little I can do, in compliance with your request for my recollections of Dr. Williams. It is now nearly seventy years since I have seen the Professor; and while I was at College I rarely saw him except at recitations and lectures. He was Professor of Mathematics and Natural Philosophy during the whole of my collegiate course.

In personal appearance, Dr. Williams was about the common size,—tending to corpulency. His manners were gentlemanly and dignified. His lectures on Natural Philosophy were very interesting,—his experiments never failing. He was highly esteemed as Professor.

I do not know that he preached while at Cambridge; but he had an excellent reputation as a preacher at Bradford. He was undoubtedly one of the prominent men of his day.

Affectionately yours,
ABIEL ABBOT.

JOSEPH DANA, D. D.*

1763—1827.

JOSEPH DANA was the son of Joseph and Mary Dana, and was born at Pomfret, Conn., November 2, (O. S.,) 1742. His father was a respectable innkeeper in that town. Among the recollections of his boyhood was the famous adventure of General Putnam with the wolf, which took place not far from his father's residence. He remembered to have seen the animal which had spread so much terror through the neighbourhood, dragged into the entry of their house, and to have ran up stairs, with other children, that they might feel the less terror in looking at it.

It having been determined that he should receive a liberal education, he was fitted for Yale College, where he was admitted as a member in 1756, and was graduated in 1760. Resolved to devote himself to the Christian ministry, he pursued a course of theological study under the direction of the Rev. Mr. (afterwards Dr.) Hart of Preston, Conn., and was licensed to preach by the Association of which Mr. H. was a member, in May, 1763, before he was twenty-one. He supplied the pulpit of the Old South Church in Boston, with much acceptance, for six months, and would, it is said, have received an invitation to a permanent settlement there, but that his voice was thought scarcely adequate to fill so large a building. He was subsequently invited to Ipswich, and, having remained there as a candidate for a year or more, he received a call from the church and society to become their pastor. He accepted the call and was ordained on the 7th of November, 1765,—the ordination sermon being preached by the Rev. Moses Parsons of Byfield.

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* His Sixtieth Anniv. Serm.—Crowell's Fun. Serm.—Felt's Hist. of Ipswich.

The early part of his ministry of course fell into the tempestuous period of the Revolution. Though he kept within the appropriate sphere of a Christian minister, he showed himself the decided advocate of liberty, and laboured in every suitable way for the promotion of his country's interests.

In 1801, he received the degree of Doctor of Divinity from Harvard College. The same year he preached the annual sermon before the Convention of Congregational ministers in Massachusetts. The frequent demands that were made for his labours on public occasions, were sufficient evidence of the high estimation in which he was held, not only by his brethren in the ministry, but by the community at large.

Dr. Dana preached a sermon on the sixtieth anniversary of his ordination, at the age of eighty-three,—in which he stated that all who were heads of families at the time of his settlement, were deceased, except five; and that he had followed about nine hundred of his parishioners to the grave.

He often expressed the desire that he might not survive his usefulness; and this desire was signally granted. Though the infirmities of age had crept over him, diminishing somewhat his ability to labour and to endure, yet he continued in the regular discharge of his duties as a minister till within a few days of his death, which occurred on the 16th of November. 1827. His funeral was on the 19th, and an appropriate sermon was preached on the occasion by the Rev. Robert Crowell, which was published.

Dr. Dana was first married to Mary Staniford, a daughter-in-law of the Rev. Nathaniel Rogers. She died May 14, 1772, in her twenty-eighth year. He subsequently married Mary, daughter of Samuel Turner of Boston. She died April 13, 1803, in her fifty-third year. Professor Tappan of Harvard College preached her funeral sermon, (which was published,) in which he describes her as a person of uncommon excellence and loveliness. In December, 1803, he married Elizabeth, widow of the Rev. Ebenezer Bradford[*] of Rowley,—who died in 1824, aged about seventy-five. He had three children by the first marriage and five by the second. Two of his sons are clergymen;—the Rev. Dr. Dana of Newburyport, and the Rev. Samuel Dana of Marblehead.

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[*] EBENEZER BRADFORD was born in Canterbury, Conn., in 1746; was graduated at the College of New Jersey in 1773; was ordained pastor of the church in Rowley, August 4, 1782; and died January 3, 1801, aged fifty-five. He published a Sermon at the ordination of Nathaniel Howe, Hopkinton, 1791; Strictures on Dr. Langdon's Remarks on Hopkins' System, 1794; a Fast Sermon, 1795; a Thanksgiving Sermon, 1795; a Sermon at the installation of the Rev. John H. Stevens, 1795; [who was born at Canterbury, Conn., September 20, 1766; was not graduated at any College; was ordained pastor of the Second Calvinistic church in Methuen, March 18, 1791; was dismissed March 10, 1795; was installed at Stoneham in November of the same year; was dismissed November 12, 1827; was installed in April, 1828, pastor of the church in the East parish of Haverhill; resigned his charge in April, 1833, and returned to Stoneham, where he died on the 9th of August, 1851. He published two sermons at Lynn on the death of a young man, 1803; a Fast Sermon, 1813; a Fast Sermon, 1814.]

The following is a list of his publications:—Two Discourses from Proverbs xv, 8, on the sacrifice of the wicked, 1782. A Sermon at the ordination of David Smith,[*] 1795. A Sermon on the National Thanksgiving, 1791. Two Sermons on the National Fast, 1799. A Discourse on the death of Washington, 1800. A Sermon before the Convention of ministers, 1801. A Sermon at the ordination of Samuel Dana, 1801. A Sermon before the Merrimac Humane Society, 1804. A Lecture on Baptism, 1806. A Sermon on the worth and loss of the soul, 1807. Integrity explained and recommended: A Sermon before an Association, 1807. The question of war with Great Britain, 1808. A Sermon at the ordination of Joshua Dodge, 1808. Two Sermons on a special occasion, 1810. A Sermon on the calamity at Richmond, 1812. A Sermon before the Society for promoting Christian Knowledge, 1812. A Sermon before the Essex Auxiliary Education Society, 1816. A Sermon on the death of the Rev. Joseph McKean, D. D., 1818. A Thanksgiving Sermon, 1820. A Sermon on the sixtieth anniversary of his ordination, 1825. A Discourse on the fifty-first anniversary of American Independence, 1827.

To these may be added:—A Charge at the ordination of the Rev. Joseph Emerson,[†] 1803. Right Hand of Fellowship at the ordination of D. T. Kimball, 1806. Charge at the ordination of Messrs. Smith and Kingsbury, Missionaries, 1815. Charge at the ordination of Daniel Fitz, 1826. Also many communications in periodical publications, both in prose and poetry.

FROM THE REV. SAMUEL DANA.

MARBLEHEAD, May 24, 1849.

Reverend and dear Sir: In deciding to comply with your request for a letter in reference to my much loved and venerated father, I have been not a little embarrassed with an apprehension that the strong filial feeling of which I am conscious, must disqualify me, in a greater or less degree, for the office which you have assigned to me. I will, however, endeavour to give you the best idea I can of my father's character, without attempting any thing like a formal or extended delineation of it.

Though my father's constitution was by no means robust, and his health was somewhat delicate, yet he was remarkable for physical as well as mental activity and the celerity of his movements. He would seldom ascend an ordinary flight of stairs without surmounting more than one at a time, and I well recollect when he was seventy years old, that we both started together at the same moment to arrest a stage which had passed with unusual speed, when he so far outstripped me in running, that I was soon compelled, not without mortification, to abandon the race, and leave the victory to him.

His readiness to throw his doors and arms wide open for the reception of travellers and friends was proverbial. A large circle of his acquaintances from all quarters, both clergymen and others, who passed that way, were in the habit of frequenting his hospitable abode, where they were sure of finding a cordial welcome Nor was he ever "forgetful to entertain strangers," and his professional brethren in general, as well as those with whom he was accustomed to have intercourse. Often have I abandoned my bed to the wayfarer and sought a lodging elsewhere. Indeed mine host of the neighbouring public house used to complain of what he called an interference with his appropriate vocation, and said he should be better pleased if my father would put forth the regular sign of "entertainment for man and beast."

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[*] DAVID SMITH was born at Ipswich July 23, 1761; was graduated at Harvard College in 1790; was ordained at Amesbury, January 28, 1795; was dismissed May 22, 1800; and died in 1837.

[†] JOSEPH EMERSON was born at Hollis, N. H., October 13, 1777; was graduated at Harvard College in 1798, where he was a Tutor from 1801 to 1803; was ordained at Beverly, September 21, 1803; was dismissed September 21, 1816; was installed at Saugus in November, 1821; where also he taught a female academy; resigned his charge in 1825, and became the Principal of a female school at Wethersfield, Conn., and died May 13, 1833, aged fifty-six. He published a Discourse to seamen; General Topics of a course of Astronomical Lectures, 1819; a Discourse at the dedication of the Seminary Hall at Saugus, 1822; a Letter to the members of the Genesee Association, 1829; Questions adapted to Whelpley's Compend, 1830; Questions and Supplement to Goodrich's History of the United States, 1831.

He was distinguished for his urbanity, politeness, and refinement of manners. Scarcely any thing annoyed or disturbed his equanimity more than a flagrant breach of decorum, especially in those who ought to know better, and to be examples of its due observance. An uncouth and unmannerly clergyman once called at his house, and, on entering the parlour, seated himself, without waiting for an invitation, before the fire, and began to talk in an uncourteous style, without uncovering his head. My father could with difficulty suppress his indignant emotions, and refrain from giving them utterance in words; this, however, he did, but left the room for a moment and returned to seat himself by his visitor's side with his own hat upon his head, without uttering a syllable. This is the only instance in which I ever knew him to administer such a cutting reproof; for his usual suavity prevented his being "easily provoked."

He took great delight in associating with persons, distinguished for their greatness and goodness, many of whom were numbered among his personal friends. He was an enthusiastic admirer of Washington. I well remember his exquisite enjoyment when that great man visited Ipswich, in his tour through New England, on his accession to the Presidency; and my father was privileged to occupy a seat by his side, and share his conversation at a public dinner given him on the occasion. Among the eminent and excellent men whose friendship and society he highly valued, were Chief Justice Parsons, George Cabot, Fisher Ames, Timothy Pickering, &c., as well as President Willard and Professors Pearson and Tappan of Harvard College.

Previous to the establishment of our Theological Seminaries, he had not unfrequently students of Divinity under his care, in addition to lads from the families of his friends abroad, whom he instructed in his own house. By such means, he was able, in the way of exchange, to obtain board for his sons at Hanover and Cambridge at little comparative expense.

He was enthusiastically fond of music, particularly of a sacred character, for which he had a fine voice and an exquisite ear. His family will never forget his rapt appearance, when his eight children united with him, as they sometimes did, in singing in four parts the morning or evening hymn around the domestic altar. and when, in the height of his excitement, he would unconsciously leave his seat, and station himself in different parts of the room, and even in the entry, with the hand over one ear, the better to enjoy the concord of sweet sounds. On a certain occasion, my brother and I were at Boston with him, and hearing that a splendid oratorio would be performed at Brattle street church in the evening, we invited our father to accompany us to it; although, as he had never attended one before,—knowing his enthusiasm, we had some fear that the effect upon his sensitive mind might be overpowering. And so indeed it proved to be; for it seemed as if his enraptured spirit would take its flight; and the delicious excitement was just as much, if not rather more than he could bear.

I love to call to remembrance his appearance in a thunderstorm, which was remarkable. Owing partly perhaps to some peculiarity in the state of the atmosphere, his animal spirits were invariably exhilarated on such occasions, and placing himself where he could witness the sublimity of the scene to the best advantage, he would seem very highly to enjoy it, and to be never more happy. In the lightning he delighted to recognise the hand, and in the thunder the voice, of the Almighty.

I had the satisfaction of being with my dear father at the close of his earthly career. On the last Sabbath of his life, as I happened to be on an exchange at Hamilton, he had a lecture appointed in his church for the evening, which I attended, and he offered the prayer before sermon in the pulpit he had occupied sixty-three years. After lecture, he appeared brighter and more animated than usual, and he sat conversing with much vivacity and interest till quite a late hour. In the course of the night, with no one with him but his God, his vital power suddenly gave out, and in the morning we found him extremely feeble and exhausted, though apparently without any specific disease. In this condition he continued five days, in the full possession of his senses; tranquil and resigned, in the exercise of the Christian's faith and hope, and then died to live forever. On the evening preceding his departure, he requested his children, most of whom were present, to gather round his dying couch, and led in the family devotions, as he had so long been accustomed to do, in a collected, clear, and touching manner, for the last time. In a few hours, "he was not, for God took him."

Yours, with sincere respect and affection,

SAMUEL DANA.

FROM THE REV. BENJAMIN TAPPAN, D. D.

AUGUSTA, Me., May 24, 1849.

My dear Sir: I am rejoiced to learn that your proposed work is to contain some account of the late Dr. Dana of Ipswich, and shall be happy and thankful if, by my recollections, I may assist in illustrating his character.

I became a member of his family, when a child of seven years old, and remained under his roof the greater part of the time, from two to three years. During that period, he treated me with the kindness of a father, and continued ever after, while he lived, to express towards me a truly parental affection. He was a man of an unusually tender, affectionate spirit. His feelings were naturally ardent, and not always under perfect control. He keenly felt unkind, injurious treatment, and sometimes evinced a greater degree of resentment than was learned of Him who is meek and lowly. But in general, he was distinguished by his courteous and kind deportment, not only towards the members of his own family, but to all with whom he was conversant. He took a deep interest in children and young people, and was fond of conversing with them, of promoting their improvement, of drawing them out, and of contributing to their enjoyment. He took a good deal of pains while I was in his family, attending school in the place, in showing me how to read and to speak with propriety and impressiveness, and often called me out to speak the little pieces that he had taught me, for the entertainment of his guests.

He had, as it seemed to me, superior intellectual powers, and was accustomed to close, vigorous thinking. He was a decided Calvinist of the old school. The great points of Christian doctrine, centering in Christ crucified, he embraced with his whole heart, and never lost sight of. He had a good classical taste, and could well appreciate the best writers of poetry and belles-lettres. Young's Night-Thoughts was a favourite book with him. If you have read any of his discourses, you must have noticed the terse, sententious manner in which he wrote. Some of his sermons were exceedingly rich in the best thoughts,—as for example his Convention Sermon,—and *as* rich in the unction given them by the gushing forth of a warm Christian heart. Few pastors have given more abundant proof than was given by him during his long ministry, that the souls committed to his charge were "dearly beloved and longed for." He had fine conversational powers. Persons of all ages found it a rich treat to hear him converse. There was so much of valuable thought enlivened by an innocent humour, and sweetened by the expression of overflowing good-will and kindness, that an hour spent in his society was sure to pass pleasantly away.

He was an ardent lover of his country. No man could be a more devoted friend to its free institutions,—to its best interests, literary, civil, and religious.

After my own father was taken from me, I thought myself highly favoured in being an object of his fatherly love and kindness, and felt, whenever I had an opportunity of visiting him, that it was going to a father's house. He always gave me a very affectionate welcome, and it was delightful to see, even in his old age, how much of intellectual vigour and vivacity, as well as of warmth and tenderness of feeling, still remained.

I have known few men who have appeared through life so interesting and agreeable, and from whose society so much of profit and pleasure might be derived, as Father Dana. I ought to be a wiser and a better man, in consequence of the favour conferred upon me in being placed so early under his parental care, and in continuing so long to be blessed with his counsels and prayers.

With cordial regard, I am, my dear Sir,
Respectfully and faithfully yours,
B. TAPPAN.

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JOSEPH HUNTINGTON, D. D*

1763—1794.

Joseph Huntington was born in Windham, (Scotland parish,) Conn., in the year 1735. He was a descendant, in the fourth generation, from Simon Huntington who emigrated from England not far from the year 1640, with three sons, but was seized with a violent illness on the passage, and died when the vessel was within sight of the shore. His father was Nathaniel Huntington, a respectable farmer, but a somewhat stern and arbitrary man. who legislated for his children without much regard to their tastes or capacities; and he determined that Joseph should be a clothier, and actually compelled him to remain at that business till he was of age. As, however, his intellectual developments were thought to be somewhat remarkable, and he promised well also in regard to his moral qualities, the Rev. Mr. Devotion, the minister of the parish in which he lived, encouraged him, even at that late period, to enter on a course of study, with ultimate reference to the ministry. He yielded to the suggestion, and fitted for College, partly under Mr. Devotion, in an unusually short time, and entered at Yale, it is believed, at an advanced standing. He was graduated in 1762.

It is not known under whom he studied Theology; but it was for a few months only that he could have studied under any one; for, in April succeeding his graduation, he was called to settle in the ministry over the First church in Coventry, Conn., which had then been vacant about two years, in consequence of the dismission of the Rev. Oliver Noble.† He accepted the call, and was ordained on the 29th of June, 1763.

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* MSS. from Rev. Dr. Abbot, Rev. Chauncy Booth, and others.

† Oliver Noble, the son of David Noble, was born at Hebron, Conn., March 3, 1733; was graduated at Yale College in 1757; was ordained pastor of the First church in Coventry, Conn., as successor to the Rev. Joseph Meacham, January 10, 1759; was dismissed June 10, 1761: was installed pastor of a church in Newbury, Mass., Sept. 1, 1762; was dismissed in 1783; was installed at New Castle, N. H., August 18, 1784; and died December 15, 1792, aged fifty-six.

His ministry at Coventry commenced under some most unfavourable auspices. Though there had been two settled pastors there, and one of them, Mr. Meacham, had had a ministry of considerable length, yet the parish had become greatly reduced, the meeting house had been suffered to go to decay, and every thing else was in a state of corresponding depression. The services at his ordination were held in the open air; but whether this was because the meeting house was too small to accommodate the assemblage, or too much dilapidated to be safe or decent, does not appear. Immediately after he was settled, he began to urge upon the people with great zeal the project of building a new meeting house: they responded with unexpected cordiality and harmony to his proposal; and, in a short time, they had the best house of public worship in the whole region,—built at an expense of about five thousand dollars. Mr. Huntington was exceedingly gratified by the success of this enterprise, and often recurred to it with pleasure in the later years of his ministry.

From the period of his settlement, the prosperity of the parish, at least in regard to temporal interests, began to revive; and they continued a united people during his whole ministry. The state of religion, however, was scarcely ever otherwise than depressed; but the same remark is equally applicable, with few exceptions, to the Church at large. The period of his ministry embraced the old French war, the war that gave us our independence, and the French Revolution: and each of these events was fruitful of influences most adverse to a healthful and vigorous state of religion in this country.

After the death of the first Dr. Wheelock, President of Dartmouth College, Mr. Huntington was spoken of as the person most likely to succeed to the office; and communications were made to him on the subject that gave him reason to expect that he would be elected. The result was different from what many had anticipated; but the College testified its respect for him, about the same time, (1780,) by conferring upon him the degree of Doctor of Divinity. He was also, the same year, elected a member of the Board of Overseers of the College, and held the place till 1788.

In the spring of 1792, Dr. Huntington was invited to settle at Huntingdon, Long Island; and he actually made a journey thither before he declined the invitation. The fact that he should have even hesitated on the subject was an occasion of considerable disquietude in his own parish, and seems to have loosened, in some degree, the cord that bound him to his people.

Dr. Huntington continued his labours till near the close of life, though infirmities had, for some time, been increasing upon him, and his health was supposed to have suffered from repeated and severe domestic bereavements. His death, which seemed to be the result of a complication of diseases, took place on the 25th of December, 1794, in the sixtieth year of his age, and the thirty-second of his ministry.

Dr. Huntington was married in 1764, to a daughter of the Rev. Ebenezer Devotion of Windham, who died September 25, 1771. He was subsequently married to Elizabeth Hale of Glastenbury, who survived him several years. He had twelve children,—ten by the first marriage, and two by the

He published a Sermon on Music in the worship of God, 1774; and Strictures upon the sacred story recorded in the Book of Esther: a Discourse at Newburyport in commemoration of the Boston massacre, 1775.

last. One of his sons, *Samuel*, was adopted by his uncle, the Hon. Samuel Huntington, signer of the Declaration of Independence, and was graduated at Yale College in 1785; removed to Ohio, where he became Chief Justice of the Supreme Court, and afterwards Governor of the State, and died in 1817. One of Dr. Huntington's daughters was married to the Rev. Dr. E. D. Griffin.

Dr. Huntington published a Sermon delivered at Norwich on the vanity and mischief of presuming of things beyond our measure, 1774; a Plea before the Ecclesiastical Council at Stockbridge, in the case of Mrs. Fiske, excommunicated for marrying a profane man, 1779; an Address to his Anabaptist brethren, 1783; an Election Sermon, 1784; a Sermon at the instalment of the Rev. John Ellis,[*] 1785; a Discourse at the interment of Capt. John Howard of Hampton, 1789; Thoughts on the atonement of Christ, 1791; a Sermon on the death of Mrs. Strong, 1793; Calvinism improved, (Posthumous,) 1796.

The most remarkable circumstance in Dr. Huntington's history was not known until after his death. Among his papers was found a manuscript volume, entitled "Calvinism improved," which contains a vigorous defence of the doctrine of Universal Salvation. This volume was afterwards published, though it had but a limited circulation,—much the greater part of the edition having been consigned to the flames by one of his daughters,—a lady of rare excellence, who loved simple Calvinism better than "*Calvinism improved*," and whose regard for orthodoxy seems to have been an overmatch even for her filial reverence. The system inculcated in this volume is, however, very unlike that which now ordinarily passes under the name of Universalism. It recognises most of the features of old-fashioned Calvinism, but maintains that the atonement of Christ was commensurate, not only in its nature, but in its design, with the sins of the whole human family. Dr. Huntington had not been generally supposed to hold any other than the commonly received orthodox views, on this subject, until this manuscript was found; though some of his brethren afterwards recollected to have heard remarks from him, which, in the review, seemed of a somewhat dubious character. It has been suggested that the book might have been written as a mere trial of polemic skill; but the Preface puts it beyond a doubt that it contains his deliberate and matured convictions.

FROM THE REV. ABIEL ABBOT, D. D.

PETERBOROUGH, N. H., November 20, 1849.

My dear Friend: You are aware, I suppose, that I have no *personal* recollections of Dr. Huntington, as he died previous to my going to Coventry; and yet, as I succeeded him immediately there in the pastoral office, and of course became intimate with those who had been trained under his ministry, I had the means of forming a tolerably correct idea of his character. You must bear in mind, however, that more than fifty years have passed, since I became his successor in office, and nearly forty since I withdrew from the scene of his labours. But I will task my memory as far as I can, and I may at least gather up a few fragments which, in the absence of more extended information, may avail to your purpose.

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[*] JOHN ELLIS was born at Cambridge, Mass., in 1727; was graduated at Harvard College in 1750; was ordained at Norwich, (Franklin,) Conn., Sept. 5, 1753; was a Chaplain in the army of the Revolution; was dismissed in 1782; was installed at Rehoboth, Mass., March 30, 1785; was dismissed in 1796; and returned to Franklin, where he died Oct. 19, 1805, aged seventy-eight.

Dr. Huntington was a man of fine personal appearance, and of popular, engaging manners. His intellectual endowments also were much above mediocrity. His perception was quick, his memory retentive, his wit ready, exuberant, and agreeable. He was much respected and beloved by his parishioners and friends, and exerted very considerable influence in the community at large.

Many anecdotes and repartees illustrative of his good humour, were current at Coventry long after my settlement there. One of them now occurs to me: A neighbour of his, not remarkable for industry or energy, proposing to enter into partnership with another neighbour of somewhat similar habits, asked the Doctor's advice as to the expediency of the measure; and he replied very significantly—"*Partner-ships* are rather dangerous ships to sail in."

Dr. Huntington was undoubtedly one of the most popular preachers of his day. He spoke extemporaneously, seldom writing more than a skeleton, or the principal topics, of his discourse. During the greater part of his life, his reputation was very high; but, as his health and strength of body and mind failed, his reputation seemed proportionably to decline. I remember hearing Dr. Backus of Somers express the opinion at a meeting of ministers, not long after Dr. Huntington's death, that he possessed superior talents; and that, in the meridian of life, the public estimate of him was fully up to his actual merits, but that, in his later days, it had fallen below it. He was not a laborious student. He had very few books, and depended chiefly on borrowing; but having an excellent memory, he retained a large part of what he read.

He was favoured with a good constitution, firm health, and high flow of spirits, for many years; and, as one of his prominent parishioners remarked to me, would "easily ride over all difficulties." A few years before his death, however, his constitution was broken by sickness, and his vigour of body and mind appeared to fail together.

It was not long after my settlement at Coventry that Dr. Huntington's posthumous work in defence of Universal Salvation, was published. It occasioned much surprise and speculation in various circles; and there were circumstances connected with it which will probably never be explained. One of the most important facts having a bearing upon the case which I remember, was this:—Some time before his death, he wrote a Dialogue on Universal Salvation, and sent it to a brother minister, who resided at some distance, requesting his remarks upon it. The minister, after reading it, returned it to Dr. H. through Mr. Brockway* of Columbia, who, on delivering it to him, ventured to ask if it expressed his real opinions. The answer, I understood, was evasive, and to Mr. Brockway somewhat unsatisfactory. The whole affair of the publication, though it excited great interest at the time, and still continues as matter of history, has long since ceased to be talked about.

Affectionately yours,
ABIEL ABBOT

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* Thomas Brockway was born in Lyme, Conn., in the year 1744; was graduated at Yale College in 1768; was ordained pastor of the Second Society in Lebanon, (Crank,) June 24, 1772; was married to Eunice Lathrop of Norwich, December 18, 1772, by whom he had thirteen children; and died while on a visit at Lyme, July 5, 1807, in the sixty-third year of his age, and thirty-sixth of his ministry. He was small in stature, but a man of courage, and a warm advocate for his country's independence. When the British burned New London,—as soon as the news reached the place of his residence, he started off with his long gun, and deacons, and parishioners, to assist in doing battle with the enemy. He published an Epic Poem, entitled "The Gospel Tragedy," (119 pp., 12 mo.,) 1795; also, a Sermon on "Virtue its own rewarder," 1795; and one at the ordination of Bezaled Pinneo, [who was born at Lebanon, (Crank), July 28, 1769; was graduated at Dartmouth College in 1791; studied Divinity under the Rev. Dr. Smalley; was ordained pastor of the church in Milford in 1796; retired from official duty in consequence of age and infirmity, in 1839; and died September 18, 1849.] One of Mr. Brockway's sons, *Diodate*, was born at Columbia, December, 29, 1776; was graduated at Yale College in 1797; was ordained pastor of the church in Ellington, Conn., September 19, 1799; was ried to Miranda Hall of Ellington, October 29, 1799, by whom he had seven children; an January 27, 1849. *His ministry* extended through forty years, though, during the latt

FROM THE REV. DANIEL WALDO.

Geddes, July 2, 1853.

Dear Sir: Dr. Huntington of Coventry was a native of the same parish with myself, but he had left the place before I was old enough to be acquainted with him; and, though he occasionally returned there to visit his friends, I am not sure that I ever met him till after I had completed my College course. While I was a student of Theology under Dr. Hart of Preston, I well remember his paying the Doctor a visit; and I subsequently, after I was licensed to preach, passed a night with him at his own house.

Dr. Huntington may be said to have been an accomplished gentleman. He was rather above the middle height, of a slender and graceful form, and remarkable for the urbanity of his manners. I remember that much of what he said to me, when I had the pleasure of passing a night with him, was a eulogy upon my grandfather, who was a somewhat distinguished teacher from Boston, and under whom he said he had received part of his early education. He seemed to have an instinctive desire to make every body around him happy; and I should suppose that this, with his constitutional politeness, might have rendered it somewhat difficult for him to take the attitude of a reprover. He was, I think, eminently fitted to be popular in general society.

The great problem of Dr. Huntington's life, as you know, was his book, which took the world so much by surprise after his death. Of course I am unable to throw any light upon the mystery—I mean, upon the fact that his views on that subject should not have been divulged previous to his death. I remember to have heard Dr. Hart, with whom he was in intimate relations, say that, in a conversation with him, Dr. Huntington raised objections against the doctrine of future punishment, professedly to see how he would answer them; and the same thing I was informed occurred in conversations with several others of his clerical brethren. I presume there is no doubt that his attention had long been directed to the subject, though it was probably not till a very late period, that his views became fixed. Had he lived a little longer, it is quite probable that he would have openly and distinctly avowed them.

Dr. Huntington was fond of pleasantry, and I used to hear many of his remarks repeated as specimens of keen wit. A Mr. T——, who was a remarkably dull preacher, and finally, I believe, abandoned his profession, after preaching some time at M——d, had disgusted the people so much by his intolerable stupidity and dulness, that they not only gave him leave to withdraw, but paid him for his services chiefly or entirely in coppers. He had been a student of Theology under Dr. Huntington; and the Doctor remarked to him in reference to the coin in which they had paid him, that he had better go back and preach a farewell sermon on the text—"Alexander, the coppersmith, has done me much evil."

Sincerely yours,
DANIEL WALDO.

Dr. Huntington had a brother, *Enoch*, who was graduated at Yale College in 1759; was ordained pastor of the First church in Middletown, Conn., January 6, 1762; and died June 12, 1809, aged sixty-nine. He was a Fellow of Yale College from 1780 till 1808. He was distinguished as a

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of it, he had the assistance of colleagues. He was a Fellow of Yale College from 1827 till his death. He published a Sermon at the funeral of Deacon Gurdon Ellsworth, 1803; a Sermon at the dedication of the meeting house in Ellington, 1806; a Sermon before the Missionary Society of Connecticut; an Election Sermon, 1818; a New Year's Sermon, 1828. One of his sons, *John Hall*, was graduated at Yale College in 1820, and has been a member of Congress, and occupied other important posts in civil life.

scholar while in College, and in the early part of his ministry was a very popular preacher, and had an uncommonly fine elocution. But by an attempt to speak while suffering from a severe cold, his voice was so much injured as greatly to impair the effect of his delivery. He continued his public labours, however, till near the close of life. He published a Sermon at the ordination of Elijah Parsons,[*] 1772; a Sermon at the ordination of Robert Hubbard,[†] 1773; two Sermons and an Address on occasion of the death of two sons of Mr. Benjamin Henshaw, who perished at sea, 1787; a Discourse occasioned by the death of the Hon. Jabez Hamlin, 1791; a Sermon delivered on occasion of the execution of Peter Starr, 1797.

THOMAS ALLEN.

1764—1810.

FROM THE REV. WILLIAM ALLEN, D. D.

NORTHAMPTON, April 16, 1856.

My dear Sir: I cheerfully comply with your request for some notices of the life and character of my venerated father, the REV. THOMAS ALLEN; and though I feel the delicacy of a son in speaking of him, on some points, I will endeavour to give you the most impartial judgment that I am able to form. The long period that has elapsed since his death may have rendered me oblivious of some things concerning him; but the material facts of his history, and the essential features of his character, are among the last things that can ever pass from my memory.

He was descended from an honourable ancestry of industrious, virtuous, pious men. His earliest ancestor in this country was Samuel Allen, a native of England, probably of Essex, who died at Windsor, Conn., in 1648; whose son Samuel was one of the first settlers of Northampton in 1657. The third of the same name, was a deacon of the church in Northampton, of which Jonathan Edwards was the pastor, and died in 1739. Next came his own father, Joseph Allen, a neighbour of Mr. Edwards, and his steadfast friend in the struggle which he endured at the close of his ministry here. His mother, Elizabeth Parsons, who was a descendant from an early settler, Joseph Parsons, was an eminently pious person, and died in 1800, aged more than eighty.

These parents had other sons deserving of record among the worthy men of the country; as *Moses Allen*, a class-mate of Mr. Madison at Princeton College, and a minister of Midway, Georgia, and Chaplain to a brigade,—who was drowned near Savannah, February 8, 1779, aged thirty, in attempting to swim ashore from a prison ship, the barbarous Captain of which refused his friends some boards for his coffin; and *Solomon Allen*, minister of Brighton, near Rochester, a pioneer preacher in a new country, the founder of various churches in Western New York, and a man of an apostolic character. He began to preach at the age of fifty. In earlier life, he was a soldier in the army of the Revolution: he at last bore the title of Major. He was the officer entrusted by Col. Jamieson with the conveyance of Major Andre, after his capture, to West Point. He died in New York, at the house of his son, Moses Allen, in 1821, aged seventy.

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[*] ELIJAH PARSONS, was a native of Northampton, Mass.; was graduated at Yale College in 1768; was ordained pastor of the church in East Haddam, October 28, 1772; and died in 1827. He was a Fellow of Yale College from 1814 till 1821.

[†] ROBERT HUBBARD was born in Middletown, Conn., September 11, 1743; was graduated at Yale College in 1769; was settled as first pastor of the church in Shelburne, Mass., October 1773; and died of *consumption* at Middletown, November 2, 1788, aged forty-five.

My father was born in Northampton, January 17, 1743. Through a kind and wise bequest of a grand-uncle, whose name he bore, ample provision was made for the expenses of his education at Cambridge, where he was graduated in 1762, with a very high reputation for scholarship, especially in the classics. Having studied Theology under the direction of his pastor, the Rev. Mr. Hooker, he was ready to enter upon the labours of a minister of the Gospel. Between the valley of the Connecticut and Albany, there was then a wilderness of about eighty miles, excepting the settlements of Sheffield, Stockbridge, and Pittsfield, and one or two other towns in the intermediate valley of the Housatonnoc. Pittsfield was a frontier town, in which a garrison had been kept during the French war. The Indian name of the place was *Pontoosuc.* Of this town, he was ordained the first minister, April 18, 1764. All the houses of the village were made of logs, excepting half a dozen; but he lived to see it become a rich and very beautiful town, with nearly three thousand inhabitants.

He was married February 18, 1768, to Elizabeth, daughter of the Rev. Jonathan Lee, of Salisbury, Conn., and a descendant of the illustrious Governor Bradford of Plymouth. They had twelve children. Mrs. Allen died on the 31st of March, 1830, aged eighty years.

At the commencement of the American Revolution, my father engaged warmly in support of the rights and independence of his country. Twice he went out as a volunteer Chaplain for a short time: from October 3rd, to November 23rd, 1776, he was with the army at White Plains, near New York, and in June and July, 1777, he was at Ticonderoga. On the retreat of St. Clair before Burgoyne, he returned home; but the next month, when Colonel Baum had penetrated to the neighbourhood of Bennington, he accompanied the volunteer militia of Pittsfield,—his own people,—who marched to repel the invasion, and joined General Stark on the 16th of August. The next day was the battle. Previous to the assault of a particular intrenchment, occupied by refugees, he deemed it his duty, in the hope of preventing, if possible, the useless effusion of human blood, to advance alone towards the enemy, and exhort them to surrender, hailing them from a stump, and assuring them of good treatment, in a voice distinctly heard by them; but, being fired upon, and a bullet whistling by him, he rejoined the militia, and was among the foremost who entered the breastwork. For this brave, patriotic act, he was ever held in honour. After the battle, he found a Hessian surgeon's horse, loaded with panniers of bottles of wine. The wine he administered to the wounded and the weary; but two large, square crystal bottles he carried home with him, as trophies of his campaign of three days;—for, on the third day,—Saturday, he returned to his people, and preached to them on Sunday. Those bottles were for many years preserved in his family, sometimes ruddy with wine made from the red currants of his own garden.

During the rebellion of Shays, which extended to the county of Berkshire, he earnestly supported the authority of the established government of Massachusetts. The insurgents threatened to seize him, and carry him as a hostage into the State of New York; but he was too intrepid to be shaken from his purpose or his duty. He slept with arms in his bedroom, ready to defend himself against the violence of lawless men. In the new political controversy, which sprang up after the adoption of the Federal Constitution, his principles attached him to what was called the Democratic or Republican party; and he held fast to his principles, though he had few associates among the New England ministers.

My father was remarkable for the strength of those affections which constitute the charm of domestic and social life,—giving indeed poignancy to the arrows of affliction, but also swelling in a high degree the amount of good found in this earthly pilgrimage. After the death of his brother, Moses Allen, in 1779, he took a journey on horseback to Savannah, out of regard to the welfare of the widow and her infant son; and, while the war was raging in the South, he conveyed them by water to the North, and placed them in a happy refuge in his own house. The widow married Elisha Lee, the brother of Mrs. Allen. My father's first born daughter, who married William P. White, a merchant of Boston, died in London, leaving an infant unprotected by any relatives,—her husband being then in the East Indies. In the year 1799, he encountered the dangers of a voyage across the Atlantic, and brought his grandchild home to his own family.

He sailed for London in the ship Argo. On the voyage, many fears were awakened by a vessel of force, which pursued them, and was supposed to be a French ship. The idea of a prison in France, was, by no means, welcome. In the expectation of a fight, he obtained the Captain's consent to offer a prayer with the men, and to address an encouraging speech to them, before the action. The frigate proved to be British; and the deliverance was acknowledged in a thanksgiving prayer. On his arrival in London, he was received with great kindness by his friends, who made him acquainted with several of the evangelical ministers of England; with John Newton and Thomas Haweis, with Rowland Hill and David Bogue and others, from whom he caught a pious zeal for the promotion of Foreign Missions, which, on his return, he diffused around him. He regarded the London Missionary Society as the most wonderful work of Divine Providence in modern times. He was absent from Pittsfield from July 3rd to December 30th, 1799. His return passage was boisterous, and extended to the great length of eighty-five days.

My father, during a ministry of forty-six years, was unwearied in dispensing the glorious Gospel. Besides his stated labours on the Sabbath, he frequently delivered lectures, and in the course of his ministry preached six or seven hundred funeral sermons. He died at Pittsfield, February 11, 1810, aged sixty-seven. His health had been declining for several years. As he approached the grave, he cherished a bright and joyous Christian hope: no fears, no doubts, overclouded it. On the all-sufficient Saviour, he rested with perfect confidence, frequently exclaiming, "Come, Lord Jesus, come quickly!" Deeply impressed with a sense of his dependance on God, he continually besought his friends to pray for him. When reminded of his great labours in the service of his Lord, he disclaimed all merit for what he had done, although he expressed his persuasion that he had faithfully preached the Gospel. When one of his children, a day or two before his death, pressed him to take some nourishment, on the ground that it would otherwise be impossible for him to live, he replied,—"*Live!* I am going to live forever."

My father was of middle height and slender, vigorous and active; of venerable gray hairs in his age; of a mild, pleasant, affectionate countenance; hospitable to all visitors, and always the glad welcomer of his friends. As he was very honest and frank, and had a keen sense of right and wrong, and as he lived when high questions were debated, it is not strange that those whom he felt himself called upon to oppose, should have sometimes charged him with indiscreet zeal; but he cherished no malice, and his heart was always kind and tender. "Simple and courteous in his manners, sincere in his communications, and just in his dealings, he set his parishioners an example of Christian morals." "The atonement of the Divine Redeemer, the evangelical doctrines of grace, and their application to the practical duties of life in the various relations of society, were the favourite subjects of his public sermons and private conversations. He explained them without the formality of logic, but with a happy perspicuity of style, and recommended and enforced them with Apostolic zeal." As he wrote out most of his sermons in Weston's short hand, he usually, in his preaching, read them from his notes,—but he threw into them, with but little action, great fervour of spirit. Sometimes, in his extemporary addresses at the Communion table, his trembling voice, and kindling eye, and animated countenance, were quite irresistible.

My father published a Sermon on the death of his daughter Elizabeth White, 1798; on the death of Moses Allen, son of the Rev. Moses Allen, 1801; of Anna Collins, 1803; of his son Thomas Allen, Jun., 1806; Election Sermon, 1808. Several of his letters on the sickness and death of his daughter were published in the Edinburgh Missionary Magazine, 1799.

An abstract of the Sermon on the death of Mrs. White was published by Mr. W. C. Bryant, in his Saturday's Evening Post of April 5, 1856, under the head of "A Sermon of the Last Century," as illustrating the pulpit literature of that period. The editor says—"Mr. Allen was remarkable as one of the very few New England clergy of his time, who were Democrats. The funeral sermon on the death of his daughter, of which we give an account below, was admired for its pathos, and the young men of the neighbouring country committed passages of it to memory." It is recollected that his own (Bryant's) mother, who lived on the mountainous ridge between the Connecticut and the vale of Housatonnoc, was one of the intelligent young women who thus evinced a relish for the true, the pathetic, and the beautiful: she used to repeat passages from this sermon to her little son, who certainly did not grow up destitute of the taste, to which she would form him.

The abstract referred to is as follows:—

"BENEFITS OF AFFLICTION. A funeral sermon, occasioned by the death of Mrs. Elizabeth White, in London, February 2, 1798, and delivered at Pittsfield, April 22 &c. By Tho. Allen, pastor, &c."

(Text.)—"Psalm xciv. 12. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law."

The benefits of affliction are shown under several heads: 1. As promoting a teachable temper and the Christian faith. 2. As teaching the vanity of the world. 3. As softening the heart. 4. As showing us our faults, not seen in prosperity. 5. As leading to serious reflections and useful meditations, and exciting to prayer. 6. As conducive to brotherly love, peace, and unity. 7. As promotive of deep humility. 8. Of patience. 9. Submission to God. 10. As promoting communion with God and every Christian grace. All which points are enlarged upon.

In accordance with this teaching, next are added the sentiments of a Christian in affliction, in a few pages, beginning: "It has pleased my Heavenly Father in my journey through life to exercise me with various afflictions, painful and distressing in their nature, but highly advantageous in their fruits and consequences. Wants, necessities, and straits have taught me to depend on the providence of God. O! how wonderfully has He appeared for me in divers instances in supplying my wants: Let me never distrust his care and fulness for the future, while the earth is the Lord's and the fulness thereof, the world and they that dwell therein. He hears the ravens when they cry, and will He not supply his children with bread? I will trust in Him at all times. The Lord is my shepherd," &c.

The following are a few sentences from the improvement: "Look up, Christian, by faith and hope above the groans, fears, and sighs of our Egypt; above yonder urn, which contains the dust of a friend to Mount Sion, the city of the living God, the Heavenly Jerusalem. Come, the long-wished-for morn; roll on, ye wheels of time, hasten the expected hour. Great Redeemer, why is thy chariot so long in coming? Why tarry the wheels of thy chariots? "O! happy meeting of pious parents and children, companions here in the sufferings and duties of life; but then partners together in the joy and triumph of that happy day, when God shall wipe away all tears from their eyes, &c."

Then, after expressing his gratitude to God for giving him such an amiable and excellent daughter, he adds: "Great was the trial of her faith and submission cheerfully to resign all her pleasing morning hopes of life, and give up all her agreeable expectations of returning to her country and friends; but, God's grace was mighty in her."

He puts into her mouth, in the hour of her departure, the following words:

"Adieu, O America, my dear native country; a land of light, liberty, and peace. May you never want a succession of wise and prudent rulers and faithful teachers.

"Adieu, beloved Pittsfield; the happy place where I first drew my breath, and received my education; that rural retreat of friendship and joy." *Dulces reminscitur, moriens.*

"Adieu, ye dear companions of my youth; long may you live to be blessings in the world.

"Adieu, my dear parents; the debt of gratitude I owe you is too big for words to utter; my heart leaps for joy under its weight, and rises in thankfulness to the Parent of all good.

"Go on, my dear father, in your good work, with renewed alacrity; and may you gather all your dear flock in the Heavenly fold.

"And thou, tenderest of mothers, receive the parting embrace of thy first born daughter. A thousand blessings on you rest; a thousand thanks I now offer you; may you go on to form your sons and daughters for immortality.

"Adieu, my loving brothers; you will see me no more. I go a little before you. Tread the paths of piety, and I hope we shall meet to part no more.

"My two remaining sisters, adieu. Hearken to the instructions I have given in my letters to you. Wisdom is more precious than rubies, &c. Lighten the burdens of her that bare you, console her griefs and wipe away her tears.

"And thou, my dear husband, the choice of my youth, sailing on dangerous seas, in remote and noxious climes, for my support and comfort, adieu. —— May God hasten your return to provide for and protect that sweet babe. Ah! let me gather him in my arms, let me give him a parting kiss. Dear son of thy mother, 'I lift my dying eyes to Him who is the Father of orphans;' may He protect and bless thee, and in his due time send thee to thy grand-parents, as the only remains of her they loved. Sweet babe, adieu."

"Rest, dear daughter of my hopes and my joys, from these transient tribulations, wherewith God was pleased to exercise thee in this vale of tears. Farewell, dear daughter! once a child of affliction, but a daughter of honour and virtue. Rest, immortal spirit, from all the groans, burdens, and tears, of this mortal state in the happiness hoped and wished for by thee in the enjoyment of thy God and Saviour. Guardian angels, ye ministers to execute the orders of Divine Providence, may you watch her repose. O grave, keep your sacred deposit, until you shall hear Christ's voice in the glorious morning of the resurrection, and return in glory that which is sown in corruption. Let instruction blossom on her tomb, and the morning dew water it with its tears."

"By foreign hands thy dying eyes were closed,
"By foreign hands thy decent limbs composed,
"By foreign hands thy humble grave adorn'd,
"By strangers honour'd and by strangers mourn'd."

My brother, *Solomon Metcalf Allen*, who derived his name *Metcalf* from his grandmother, was born in 1789; was graduated with high reputation at Middlebury College in 1813; studied Theology at Andover; served two years as a Tutor in the College at which he was graduated; and in 1816 was chosen Professor of the ancient languages, having risen to this honour in seven years after commencing the study of Latin. He died the next year, September 23, 1817, aged twenty-eight years. He readily mastered the abstruse and profound branches of mathematical science, and acquired the stores of classical learning. But all his fair promise was blasted in a moment. Some defect or obstruction in the chimney induced him to go upon the roof of the College building in order to ascertain the cause, when the breaking of a board which sustained him occasioned his fall to the ground and his death the same evening. In his submission, he cried out—"The Lord reigneth, let the earth rejoice." Yet he had reasons for wishing to live, which were hid from the public eye; for he left behind him a beloved one, who was pledged to be his. In his unquestioned faith in the Redeemer he had a treasure which he could not lose.

Very truly and respectfully yours,

WILLIAM ALLEN.

SAMUEL EATON.

1764—1822.

FROM THE REV. ALPHEUS S. PACKARD,

PROFESSOR IN BOWDOIN COLLEGE.

Bowdoin College, Brunswick, Me., January 18, 1855.

My dear Sir: In obedience to your repeated requests, I will communicate my impressions, obtained from personal recollections, and from other sources, of the late Rev. Samuel Eaton of Harpswell.

He lived a few miles from Brunswick; and, while I was a member of College, I often saw him, and heard him preach in the church where the officers and students attended public worship. I once visited him at his own house, and have heard much of him from his own people, as well as from my friends who were acquainted with him. A man so marked and peculiar could not pass away without distinct remembrance in a multitude of minds. No clergyman of his day was better known, or attracted more notice in this part of the State. Being a member of the first Board of Overseers of Bowdoin College, and for a time President of the Board, he was a conspicuous object on the Commencement stage, for nearly twenty years; and his remarkable appearance is one of the cherished reminiscences of the students of that period. He was, I should judge, a little above the average stature, of a large muscular frame, of full habit, and was dignified and courteous in his manners. His entrance into the church on the Sabbath, and his somewhat stately progress up the broad aisle,—bowing, as was the custom of the time, to the sitters on each side, always attracted attention, and was impressive. Invest an aged man, of his form and manner, in the dress of sixty years since,—a spacious, broad-skirted coat, heavily cuffed, with wide pocket flaps, and large square collar, a waistcoat flaring in front and falling to the knees, breeches, high shoes with large plated buckles,—the whole surmounted with a capacious white wig and cocked hat,—and you have a figure which, in those days, men looked at a second time, and which would now be followed and gazed after. As he was once coming up to Brunswick, in full dress, magisterially on horseback, and with the slow trot befitting his station and calling, an Irishman, not long from the Emerald Isle, who was at work by the road-side, caught sight of him, as he emerged from the pines South of the College. Never having seen such an array, except on the Justices of his father land, and having perhaps some of his own misdeeds brought to remembrance by the sudden apparition, the poor fellow was sadly affrighted. He took to his heels, and ran into the house, with staring eyes, exclaiming, "the Judges are coming! I just saw one riding in with a wig, big as a *shape*."

Mr. Eaton, son of the Rev. Elisha Eaton,* was born at Braintree, (Quincy,) Mass., and graduated at Harvard College in 1763. After graduation, he kept school for a few months in Scarborough, Maine, and used to boast of having had Rufus King, who was afterwards the distinguished statesman of New York, among his pupils. In October, 1764, he succeeded his father in the ministry at Harpswell. For more than a half century he fulfilled his ministry on a scanty salary of from forty to sixty-six pounds; and even this meagre stipend, as it would now be regarded, ceased to be paid ten years before his death, when he generously relinquished to his people eleven hundred dollars, in which they had become indebted to him. A violent storm prevented him from preaching on the Sabbath which completed the *fifty-eighth* year of his service. He died November 5, 1822, eighty-five years old.

The minister of Harpswell, whose parish embraced the whole town, had peculiar labours and exposures to undergo. The town lies on the Atlantic coast, off the common route of travel. It is a narrow projection of ten miles southward into Casco Bay, on both sides of which it comprises within its incorporated limits several islands, some of them of considerable size and well inhabited. In his pastoral visits and labours, the clergyman was often obliged to ride several miles, and then cross inlets of the sea to preach a lecture, or to minister comfort or aid to some sick or suffering parishioner. In addition to his clerical duties, Mr. Eaton having experience and discernment in the more common forms of disease, was generally applied to in sickness; and he usually carried with him a lancet and the more common and simple medicines. If the case was likely to baffle his skill, he advised his patient to send for a regular physician. His admirable sense, moreover, and his education, fitted him to render aid and counsel in matters of controversy; so that he often acted as an umpire, and very often to the settling of disputes. Seldom did his people consult a lawyer; and it is even said that, at the time of his death, most of the wills in the town were in his hand-writing. Thus was exhibited in real life the portraiture which George Herbert gives of the form and character of the true pastor. "The country Pastor desires to be all to his parish; and not only a pastor, but a lawyer also, and a physician.

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* Elisha Eaton was graduated at Harvard College in 1729; was ordained pastor of a church in Braintree, May 28, 1731; resigned his charge June 7, 1750; was installed at Harpswell, Me., in 1753; and died April 22, 1764, aged fifty-five. He died of a cancer upon the lip, but continued to preach till within three months of his death.

Therefore he endures not that any of his flock should go to law; but in any controversy, that they should resort to him as their judge. To this end, he hath got to himself some insight in things ordinarily incident and controverted by experience, and by reading some initiatory treatises in the law, as also by discourse with men of that profession, whom he hath ever some cases to ask, when he meets with them." "Now as the parson is in law, so is he in sickness also. If there be any of his flock sick, he is their physician. It is easy for any scholar to attain to such a measure of physic as may be of much use to him both for himself and others. This is done by seeing one anatomy, reading one book of physic, having one herbal by him."

As pastor, lawyer, and physician, Mr. Eaton had great sway, which he exercised for the most part with discretion and success. He never, however, suffered the pastor to be forgotten in any of his relations to his people. He was always the minister. As a preacher, he was acceptable throughout this region. He possessed a lively fancy, had unusual power of illustration and command of figurative language, and at times was impressive and eloquent,—particularly in extemporary passages. Many now speak of his earnest inculcation of doctrine, or his appeals, when he would turn from his manuscript, take off his spectacles, (a movement which indicated that something pointed or striking was to come,) and gesticulating with his glasses in hand, utter himself with great energy and effect. Occasions are remembered when he threw a whole assembly into tears. His eccentricity and humour probably hindered somewhat the impression of his preaching abroad, but not at home. His people, accustomed to his manner, noticed these peculiarities less, and affirmed, to the last, that no minister with whom he exchanged pleased them so well as their own pastor, or equalled him in persuasion and eloquence. I have also, within a few years, heard individuals in mid-life speak from their own recollection of the awe he inspired, when he made his customary visits to the schools to catechise the children.

Mr. Eaton was a man of strong native powers, of logical mind, of ready wit, of a good temper, of fearless independence, of strict integrity, and of unquestioned piety. He was not distinguished for scholarship, if I may judge from a Latin inscription on the grave stone which he placed over the remains of his father, in which the respect cherished by a dutiful son is more conspicuous than the Latinity. He imbibed fully the spirit of the stirring times in which he lived. He was a zealous, unflinching friend of liberty, and took a deep and intelligent interest in public affairs. Throughout the Revolution he was ever ready, both in the pulpit and out of it, to imbue his people with earnest zeal in resisting oppression. From some of his MS discourses, it is plain that his preaching often took its tone from the exigencies of the times. I have before me a series dated July—August 1774, on Ex. xv, 11. "Who is like unto Thee, oh Lord, amongst the Gods! Who is like unto Thee glorious in holiness, fearful in praises, doing wonders!"—the object of which was, evidently to encourage his people in the conflict on which the country had entered; and what is especially to be noticed, on such grounds as became a servant of God,—so distinct and emphatic a recognition of the sovereignty and agency of God, and their dependance on His Providence and Grace, such a holding forth of the Divine purpose and promises, and such fidelity in rebuking all vain confidence, and such urgency in beseeching God's people to commit themselves and the cause of the country to Him, as we now seldom hear. He spoke as if the people of New England were a chosen generation through whom and for whom, if they clave to Him, God would work wonders.

Some of his stirring and effective appeals during that struggle, in which the influence of the clergy, throughout to its glorious result, was perhaps quite as important as that of the civilians or of the soldiers who conducted it, are still remembered or reported. In April, 1775, a meeting of all capable of bearing arms in the two towns of Brunswick and Harpswell was summoned to be held at the meeting house, a mile south of where the College now stands, to inquire into the state of the towns for defence. After the business had been transacted, Mr. Eaton, who was present and had been active in earnest conversation with individuals during the progress of the meeting, was requested to ascend the pulpit and address the people. Several hundreds were gathered, among whom were not a few lukewarm ones, and some who were even opposed to revolutionary measures. He yielded to the summons, and made an eloquent appeal to their patriotism against British oppression. His speech was so effective in exciting the spirit and temper of the people, that in the frenzied excitement of their passions, several, under the lead of the chairman of the meeting,—a man of overbearing, uncompromising character, seized one who was the most prominent and outspoken of the opposers, and who held a commission under the King, attempted to compel him to renounce King and Parliment, and, when he could not be intimidated by threats of violence, even proceeded to bury him alive. A few of the more considerate, by a resolute interposition, rescued the victim of their fury, just as they had nearly effected their object. Soon after the burning of Falmouth, now Portland, August, 1775, a recruiting officer went to Harpswell to raise volunteers. Unsuccessful in his efforts, one Sabbath morning, he met Mr. Eaton on his way to the meeting-house, laid the case before him, and urged him to speak to the people on the subject. "Sir," said the pastor, "it is my Communion Sabbath, and I must not introduce secular subjects during the day. I will think of the matter and see what I can do. Perhaps I will invite the people to assemble in front of the meeting-house, at the going down of the sun." This he did—after service he went home and to his study, and opened his Bible to see what he could find adapted to the case. His eyes fell on this passage,—Jeremiah XLVIII., 10. "Cursed be he that keepeth back his sword from blood." At sundown the people gathered, and with those words as a text, Mr. Eaton addressed them from the horse block (now standing). That night forty volunteered for the service required. Years afterward said he to some one to whom he related this incident, "and now they call me Tory, because I oppose the present war, (1812.) They call me a sower of sedition, a stirrer up of strife, a ringleader of the sect of Federalists: and I glory in the title."

Mr. Eaton was decidedly an original, and many anecdotes are handed down which illustrate his peculiarities of character and his humour. Change of manners and of society will prevent the counterpart of such an one from appearing again, and for that reason, a just portraiture of the man makes it proper, and not below the dignity of your work, to record a few reminiscences on this point.

Like most of the clergy, he was a decided and ardent Federalist. In the heat of the conflict between the two parties that divided and shook the country, just after the declaration of the war of 1812, Gov. Strong of

Massachusetts issued a Proclamation for a Fast on occasion of the war, in which the war was severely condemned. Mr. Eaton read the proclamation to his congregation, as was the custom, two Sabbaths before the appointed day. On the following Sabbath, however, at the close of the service, he rose in the pulpit,—at once by that movement arresting the attention of the assembly, and securing profound stillness, deliberately unfolded the document this second time, and remarked in his peculiarly emphatic way, closing with his never-to-be-forgotten, long-drawn *ahem!* "My hearers, I read the Governor's Proclamation last Sabbath, but it is so excellent, that I feel it my duty to read it to you again, *ahem!*" He then read slowly and with emphasis, and expressed his hearty assent to the sentiments it contained.

Mr. Eaton had peculiar gifts in prayer. Occasions are still remembered of his remarkable appositeness, pathos, and eloquence in this service. He not unfrequently, however, allowed his own decided views of men and measures, to give tone and expression, which many years ago were tolerated, but would not be now. He was preaching at Freeport, a few miles West from Harpswell, during the Presidency of Mr. Madison, when the country was fired with a flame of bitter, political partisanship. In the long prayer of the morning service, he is commonly reported,—and I have no doubt of the exact truth of the statement,—to have expressed himself thus, in reference to the state of public affairs:—"Thou hast commanded us to pray for our enemies; we would therefore pray for the President and Vice President of these United States; and for the Governor and Lieut. Governor of this Commonwealth;" and then he proceeded to supplicate for them the restraining and guiding wisdom, which, in his view, they so much needed, and to implore that they might be led to see the error of their ways. The text of his sermon had a bearing on the degeneracy, as he regarded it, into which the country had fallen: "Ichabod;—the glory is departed from Israel." (1 Sam. IV., 21.) This was when Maine constituted a part of the Commonwealth of Massachusetts; and it singularly enough happened that Lieut. Governor Gray of Massachusetts, on a journey in the district of Maine, was passing the Sabbath in Freeport, and was present in the congregation, although the preacher was not aware of it. On being asked, after service, if he knew that Mr. Gray was one of his hearers—"No, indeed I did not," replied Mr. Eaton: "well, he got it, and I hope it will do him good," or to that effect.

In this connection, the history of his last and best wig and hat may be introduced, as it illustrates his power and skill in conveying reproof and instruction in prayer. The Chief Justice of Massachusetts, with his associates on the bench, the Attorney and Solicitor Generals, and the Reporter of Decisions, in their annual circuit, used often to arrange their journey through the district of Maine, so as to be at Brunswick on the Sabbath; and, as there was no settled minister, Mr. Eaton was more than once, at their suggestion, sent for to preach. I am constrained to say that these personages usually attended the forenoon service only, and in the afternoon continued their journey. On one of these occasions, Mr. Eaton, aware of their practice and seeing that they were in the congregation, referred to them particularly and properly in the prayer of the morning. He rendered thanks for the example set by men of their position, of regard for the Lord's Day and worship; and prayed, that they might be inclined to unite with

God's people in the worship of the afternoon also. After the service had proceeded in the afternoon, and Mr. Eaton was engaged in the long prayer, the gentlemen who had dined a mile distant, entered and took their places. Mr. Eaton, who had the singular habit of performing this service with one eye open, noticed their entrance, and took occasion to offer thanks that they had set so good an example on *both parts* of the day. An incident may have contributed to this happy effect of his rather adventurous admonition. At the close of the morning service, the travellers paused in the vestibule of the church, in order to be introduced to the preacher. Mr. Eaton, in his most formal and courtly manner, received them, and after the introduction addressed them as they stood around him on the great responsibility attached to their exalted station, and reminded them of the day, when they, too, should be judged and must render an account of their stewardship. Several had loitered to observe what was passing, and witnessed the scene. I have been assured that these dignitaries received like children, the words of the venerable minister of Christ, and were evidently moved. The Chief Justice afterwards confessed that he had never been made to feel his own responsibility more sensibly. The gentlemen were so impressed with the fidelity and honest boldness of Mr. Eaton and with his preaching, that, as a testimonial of their respect and regard, they soon after, on their return to their homes, purchased the wig and three cornered hat of the Rev. Dr. Lathrop of Boston, then recently deceased, and sent them to him. This wig was buried with him.

His prayer offered at the ordination of the Rev. Mr. Bailey[*] in this town, in 1811, I have often heard spoken of as remarkable for its fervour, eloquence, and appropriateness. A gentleman of high standing, now living in advanced life, expressed his sense of the distinguished merit of the performance by declaring that he had never heard such eloquence in England or this country, and characteristically added that "Mr. Eaton ought to break his neck as he goes home; for he can never do the like again;"—much the same compliment as the late Hon. Mr. Mason once paid to Mr. Webster, when they practised together at the Portsmouth, N. H., bar, after a most able and successful effort; "Now, Webster, die."

Mr. Eaton was invited to conduct the service at the funeral of the Rev. Mr. Gilman of North Yarmouth in 1809. The selection I may remark, showed the estimation in which Mr. Eaton was held by the churches. His prayer on that occasion, during which the whole crowded assembly and the preacher himself were bathed in tears, is still referred to as illustrating his power.

The following anecdote, while it affords an illustration of Mr. Eaton's humour, may also convey an impression of his commanding presence and dignity. He was invited, with his church, to sit in council at North Yarmouth. When the question of a presiding officer arose, although that distinction had usually fallen on Mr. Eaton, Mr. Eaton proposed that the Rev. Mr. Scott[†] of Minot should be chosen Moderator. Mr. Scott insisted that Mr. Eaton should receive the honour; but Mr. Eaton urged that the compliment properly belonged to his brother Scott. Mr. Scott argued that Mr. Eaton was better fitted for the office—"Why," said he, "there is more in Mr. Eaton's voice and in his wig than in all I can say or do." Mr. Eaton immediately arose, took off his wig and put it on Mr. Scott's head;—"There, Brother Scott, you are welcome to my wig."

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[*] Winthrop Bailey was born at Northborough, Mass., in 1784; was graduated at Harvard College in 1807; was Tutor in Bowdoin College in 1810-11; was ordained at Brunswick, Me., May 15, 1811; was dismissed in April, 1814; was installed at Pelham, Mass.; was afterwards dismissed and was installed at Greenfield in October, 1825; and died March 16, 1835, aged fifty-one. He published Sermons on the character of Christ and a Sermon on the death of Captain Isaac Newton of Greenfield, 1826. In the latter part of his life he was a Unitarian.

[†] Jonathan Scott was for some time minister at Yarmouth, Nova Scotia; was installed pastor of the church in *Poland*, Me., July 27, 1796; after the division of the town, was dismissed *from his original* charge, and was installed pastor of the church in Minot, where he con-

Mr. Eaton lived a bachelor; once saying to a visitor who had referred to his solitary condition that, with his small salary, he could never think of asking any lady to share his poverty with him. Two maiden sisters, however, lived with him many years, and died under his roof, whose eccentricities, he probably thought, would have made his home uncomfortable. He fully approved of the matrimonial state for others, and was ever ready to render his official aid. Once being called to marry a gentleman of the Law in Brunswick, (who subsequently stood at the head of the bar in Maine,) he playfully remarked, just before the service, that he always estimated the affection of the bridegroom for his bride by the *fee*. The gentleman was greatly amused by the hit and the hint, and took care not to fall under condemnation.

Mr. Eaton professed his assent to the theological views set forth in Willard's Lectures on the Assembly's Catechism. He held to the Half-way Covenant. He was decided in doctrine, and preached with discrimination and effect. I have been told that, about the time of the controversy on the subject of the Trinity, a party of theological students from the Seminary at Andover were passing a vacation on the sea-coast of Maine, and chanced to spend a Sabbath at Harpswell. They attended public worship. The preacher discoursed on the character of Christ, and they were greatly surprised to find in that secluded spot, and in a congregation mainly of sea-faring men, controverted views of that subject with which they had been tasked in the Lecture Room of the Seminary, presented with so much clearness and vigour, by a clergymen of whom they had never heard. His ministry was blessed in the early part of it, by an extensive revival of religion. He was always summoned to assist in ecclesiastical councils, in the neighbourhood, and often at a distance. He served as a missionary in the Eastern counties of the State in 1794 and 1797. He was for six years President of the Maine Missionary Society. After a longer service than any other minister of Christ in this State, with the single exception, it is believed, of a venerable servant of God, now living near Bangor, "having served his own generation by the will of God," he died in hope and peace.

I am, my dear Sir, very respectfully,
Your friend and servant,
A. S. PACKARD.

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tinued about twenty-three years. Early in the year 1819, he was obliged, on account of impaired health, to desist from his public labours, and he died in October following, aged seventy-five. He published a Sermon at the funeral of the Rev. Samuel Foxcroft, 1808, and a Sermon before the Maine Missionary Society, 1808.

JOHN MARSH, D. D.*

1765—1821.

JOHN MARSH was born in Haverhill, Mass., November 2, (O. S.) 1742. His father was David Marsh, a man of great integrity, and a deacon in the church, who died at the age of about eighty. His ancestors came from England to this country in its early settlement, and, for three generations, they had resided at Haverhill. His mother's name, before marriage, was Mary Moody. She was the daughter of Cutting Moody of Newbury, whose ancestors emigrated from Wales, and settled in that place in 1634. She was distinguished for fine qualities of heart and mind, and lived to the age of ninety. The subject of this sketch was the youngest of seven brothers in succession.

He was fitted for College by the Rev. Henry True of Hampstead, N. H., and was graduated at Cambridge in the year 1761. He prosecuted the study of Theology, for some time, under his pastor, the Rev. Edward Barnard of Haverhill, who had a high reputation among the clergy of that day. After being licensed to preach in 1765, he went to Cambridge to prosecute his studies still further at the College. In 1771, he was appointed to a Tutorship, and held the office till 1773. This part of his life he always spoke of with the deepest interest, as having brought him in contact with many of the eminent men of that period, and laid the foundation for many valuable and enduring friendships. After refusing several calls to settle in the ministry, he accepted one from the First church and society in Wethersfield, Conn., and was ordained there, as successor to the Rev. James Lockwood, in January, 1774. The ordination sermon was preached by the Rev. Samuel Woodward, of Weston, Mass. His charge was in some respects peculiar, as it embraced not less than thirty individuals of a collegiate education, and many families of the highest respectability; but, to a person of his refined literary taste, and highly polished manners, this circumstance only gave additional attraction to the field of labour.

In December, 1775, he was married to Anne, daughter of Colonel Ebenezer Grant, of East Windsor. By this marriage he had seven children,—three sons and four daughters. One of his sons, the youngest, was removed in childhood; another, the eldest, at the age of twenty-seven. His wife the daughters, and one son survived him. The surviving son is the *Rev. John Marsh*, now (1849) Secretary of the American Temperance Union.

In 1801, he was elected a Fellow of Yale College, in which office he continued about nineteen years. His appearance at Commencement till nearly the close of life, with the venerable white wig,—perhaps the very last that was worn in New England, never failed to attract attention and command respect.

In 1806, he was honoured with the degree of Doctor of Divinity from Harvard College.

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* Tenney's Fun. Serm.—MS. from his daughter.

He continued in the regular discharge of his pastoral duties till about 1815, when he was affected with a hoarseness which rendered preaching difficult for him, and in consequence of which he procured, for a few months, a supply for his pulpit. The parish, after this, sent a committee to offer him assistance, if he desired it. He answered them by expressing a wish that they should procure for him a colleague; and accordingly, the Rev. (afterwards Dr.) Caleb S. Tenney, was, in due time, brought in to take part with him in the ministry. For five years and a half, during his connection with Mr. Tenney, he preached once a month on the Communion Sabbath, and occasionally at other times, until his decease.

In his last illness he had great tranquillity of mind; and he died in the confident and joyful hope of a better life, on the 13th of September, 1821, in the seventy-ninth year of his age. His funeral sermon was preached by his friend and neighbour, Dr. Chapin of Rocky Hill, and another sermon, having reference to the event, on the succeeding Sabbath, by his surviving colleague, Mr. Tenney. Both sermons were published.

The whole number which Dr. Marsh admitted to the communion of the church during his ministry was six hundred and ninety. A revival of considerable extent occurred in his parish, eight years previous to his death, and another was in progress when he was called away.

Dr. Marsh published a Sermon on the awful catastrophe of William Beadle's murdering his family and himself, 1782; a National Thanksgiving Sermon on account of the Peace, 1783; a Sermon at the General Election, 1796; a Sermon at the installation of the Rev. Wm. Lockwood, 1797; a Sermon at the funeral of Col. John Chester, 1809.

I had the pleasure of an acquaintance with Dr. Marsh during the last few years of his life, and admired his intelligence, and fine spirit, and gentlemanly bearing, though I never heard him preach, nor met him except in private intercourse. The following estimate of his character is gathered partly from my own observation, and partly from the testimony of his most intimate friends.

There is reason to believe that Dr. Marsh feared God from his youth; he appeared to be one of those who are drawn to the Saviour by the early instructions of devout parents; as he used to say that he did not remember the time when he had not a love for religion. His religious opinions were about the same with those of Doddridge; and probably he would have chosen to be called a moderate Calvinist. Certainly he was far from sympathizing with the peculiar views of Dr. Hopkins, which formed a prominent subject of controversy during a part of his ministry. He was a great admirer of the writings of John Howe, and was well acquainted with the best theological writers, not only of that day, but of succeeding periods.

He studied and wrote his sermons with great care. If the few discourses which he published are a fair specimen of his compositions for the pulpit, it may safely be said that his sermons indicated a much higher degree of taste and literary culture than was common among his contemporaries; and yet they were exceedingly plain, and level even to the humblest capacity. In the early part of his ministry, he had an uncommonly fine, clear voice; but, as age advanced, it lost in a great degree both its melody and power. His manner in the pulpit was grave and dignified, but without much of animation or action.

He had a philosophical cast of mind,—was fond of the Sciences and Arts,—had an exquisite taste for the sublime and beautiful in natural scenery, and kept up an acquaintance with the literature of the day. His favourite study, however, was Theology; the Bible was his constant companion; and he derived great enjoyment especially from his meditations on the employments and happiness of the Heavenly world.

He was an earnest friend to the cause of education, and rendered important aid in various ways to indigent young men who were endeavouring to prepare themselves for a course of honourable usefulness. He was a zealous patriot also, and took a deep interest not only in the establishment of our independence, but in the successive conflicts and triumphs incident to forming and sustaining the government.

Perhaps the quality by which Dr. Marsh was more distinguished than any other, was that intimate knowledge of men and things, that sound practical wisdom, which gave him so high a reputation as a counsellor. With this was associated a love of peace so strong as to mount up well nigh to a ruling passion; and in no way was his great sagacity more frequently brought into exercise than in preventing animosities, or in extinguishing the coals of strife. The following incident illustrative of this feature of his character is stated on the authority of a member of his family. Two brothers, both members of his church, men of good repute in society and past sixty years of age, had for more than a year been engaged in a violent quarrel. Repeated efforts had been made by individuals and church committees to effect a reconciliation, but all to no purpose. Dr. Marsh at length determined to take the affair into his own hands; and requested the two brothers, on a certain day, and at a certain hour of the day, to come to his house. Both came agreeably to invitation; but, that they might not meet in their exasperated state, he asked the one first offended to sit with his family, and took the other with him into his study, and there he laboured with him most affectionately and earnestly,—expounding to him his Christian obligations and the manifold evils attending the violation of them, until the subduing influence of his expostulations was felt in the expression of an entire willingness to be reconciled on scriptural principles, and in actually signing a confession of his delinquency, which the Doctor prepared on the spot. The dinner hour having now arrived,—Dr. Marsh invited both brothers to dine with him; and he took care to occupy a seat at the table between them, and to give to the conversation such a direction that they might both take a share in it; but while the brother who had felt the magic power of his pastor's bland and faithful directions and entreaties, seemed agreeable and lighthearted, as if he had thrown off a heavy burden, the other was silent and sullen, as if his bosom were inhabited by nothing but malignant hate. After dinner, the Doctor took *him* also into his study; and though, at first, such was his bitterness and obstinacy, that the case seemed well nigh hopeless, yet, after a while, the stout heart began to yield, and the man who, just before, had seemed the very incarnation of malice, was ready to confess his fault, and ask his brother's forgiveness. The Doctor then drew up another confession corresponding to the one which his brother had signed, and asked him to sign it,—which he did with the utmost cheerfulness. The two brothers were then brought together, and Dr. Marsh read to them the two articles, and then asked if they agreed to the terms there specified; to which they both nodded their assent. "Then," said the venerable pastor. "be pleased to ratify the engagement by joining hands." Instantly they grasped each other's hands, and, bowing their heads on each others' necks, sobbed aloud, and with choked utterance, simultaneously said, "Brother, will you forgive me? Brother, will you forgive me?" To which each responded, "Yes, yes, and forever." After this convulsive emotion had subsided, they turned to their pastor and expressed their gratitude to him for the happiest moment of their lives. They soon took leave,—the offending brother inviting the other to take a seat in his carriage, and they drove off together. They both lived to see more than eighty years, and their fraternal harmony was never interrupted.

FROM MRS. L. H. SIGOURNEY.

HARTFORD, December 4, 1849.

My dear Sir: I send, at your request, a few reminiscences of the late venerable Dr. Marsh. I had not the privilege of acquaintance with him, until the last years of his life, when his piety had revealed the strength of its root, both under the cloud and in the storm, and was gathering ripeness from a near approach to the sun that never sets.

Even now I think I see him,—his upright form, unbent with age,—the fair, white, curled wig, that covered his head, his smile at meeting, the kindness of his manner to all, yet the dignity that made it impossible for any to approach too near, and his cheerful and varied conversation, which in the most refined society caused him to be at once a favourite and an object of respect. He well understood and regarded the delicate proprieties of life, not counting the politeness of a gentleman inconsistent with the character of a true Christian.

I recollect particularly admiring him in the evening circle of his children and grandchildren. There, when the period allotted for the studies of the latter had expired, the benignity with which he entered into their sports will be remembered in unison with the wise precepts, which he neglected no opportunity to enforce. To enter into the pleasures of the young, and to promote the innocent happiness of all, he did not consider as derogating from the dignity of his sacred mission.

The minuter shades of religious opinion never disturbed his philanthropy. He did not feel himself called upon to rebuke with bitterness, or avoid as foes, those who might differ from him in interpretation of doctrine, or form of polity. He devoted his energies less to such discussions, than to the duties and charities of the Gospel; not deeming an ascetic spirit the best exponent of its law of love.

His hospitality was beautiful. It was in him a Christian virtue, and not an ostentation. Aided perfectly in its discharge by the beloved companion of his days, who survived him, and attained the great age of ninety, cheered by the sweetest filial attentions,—their cordial welcome will not readily be forgotten by those who shared it. Their attention to make others happy, and their fine blending of a just economy with liberality and elegant taste, was remarked by every guest. To strike this correct balance, with the limited salary of a Connecticut clergyman, in a parish not remarkable for extent or wealth, must have required no common judgment, as well as a spirit prompt to sacrifice convenience or comfort to the inspired precept,—"Be not forgetful to entertain strangers." Nothing was wasted,—nothing overlooked or grudged,—no burden thrown upon those whom he loved, which his own forethought could prevent, or his own exertions lighten.

His amiable attention to the beauties and harmonies of domestic life, did not encroach upon, but was held in subservience to, the sacred duties of the pulpit, the study, and parochial intercourse. The lasting effects of his example on his own immediate family may be seen in their imitation of it, and also in the following tender filial tribute written long after his removal from a home on earth.

"The memory of my blessed father is still as fresh and living, as it was the hour that he departed. I behold him passing through the changing scenes of life, with a firm, upright, undeviating course,—the crooked and the wayward all giving place to him. I behold him bowing with meek submission before the storm, and lifting his head with grateful adoration for the cheerful sunshine. I seem again to live and to act in his presence. I listen to his opinions and am guided by his judgments;—and when I omit any of the charities of life, my heart feels his silent monition. Most earnestly do I desire ever to live under the influence of his precious and holy example."

Methinks the character of this revered servant of Christ, might be well delineated by the pen of an Apostle,—"a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word."

Very respectfully yours,
L. H. SIGOURNEY.

It has been noticed in the preceding sketch that Dr. Marsh's eldest son, *Ebenezer Grant*, died at the age of twenty-seven. He had been a preacher more than two years. He died at Wethersfield on the 16th of November, 1803. Sermons were preached in reference to his death by the Rev. Dr. Dana of New Haven, and the Rev. President Dwight, both of which were published. The following notice was from the pen of Dr. Dana, immediately after his death:—

> "Formed by the earliest education to a studious habit, he cultivated a superior genius by an ardent love of science. While a member of Yale College, he ranked with the first scholars of his class. He graduated in 1795. In 1798, he was chosen instructor in Hebrew; in 1799, Tutor; and in 1802, Professor of Languages and Ecclesiastical History. He excelled in the learned languages, general history and ancient literature,—especially *oriental* literature. His Dissertations on the 'Mosaic History of the Creation,' 'The origin of language,' and 'The descent of all nations from one pair,' evince his abilities and industry. Uniting good judgment with extensive reading and a retentive memory, he had amassed rare treasures of wisdom and science. He was one of those practical scholars who value the dictates of common sense. He had examined the principles of the moderns as well as the ancients, observed the passing affairs of the world, and was particularly informed in the history of his native State and country. To his qualifications as a scholar, the spirit of vital piety added a lustre. Few came forward as candidates for the ministry with such a fund of sound science. His sermons were full of thought, written in a pure style, with just arrangement, and a proper degree of pathos."

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SAMUEL KIRKLAND.*

1765—1808.

SAMUEL KIRKLAND was born at Norwich, Conn., December 1, 1741. The Kirkland family, as the name indicates, is of Scotch descent. The first of the name in this country was John Kirkland, who settled at Saybrook, Conn., and who is said to have come from Silver Street, London. He had a son *John*, who was the father of ten children, of whom *Daniel*, the father of the subject of this sketch, was the youngest but one. He (Daniel) was born at Saybrook in 1701, and was graduated at Yale College in 1720. He was ordained pastor of the Third Congregational Church in

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* *Wheelock's Narratives.*—Panoplist, III.—Lothrop's Life of Kirkland.—Young's Discourse *on the death of President Kirkland.*

Norwich, December 10, 1723. He was married to Hannah Perkins, daughter of a highly respectable gentleman in Windsor. He resigned his charge after a ministry of about thirty years, and in 1757 was settled in Groton, Conn.; though he returned to Norwich in 1758, and remained there till his death, which occurred in May, 1773. He had a high reputation as a man, a scholar, and a minister.

Of Samuel, who was the tenth in a family of twelve children, little is known until we find him, at the age of about twenty, a student in Dr. Wheelock's school, at Lebanon, Conn. Here he was greatly beloved by both his teachers and fellow students. In 1762, he became a member of the Sophomore class in the College of New Jersey; that College having been chosen rather than Yale, through the influence of a son of Dr. Wheelock, who was, at that time, passing through it. He held a high rank as a scholar, during his college course, and was esteemed as a young man of marked intellectual and moral qualities. He left College about eight months before his class graduated, (1765,) with a view to engage in a mission to the Indians; but the degree of Bachelor of Arts was still conferred upon him, without regard to his previous absence. He seems to have been resolved on becoming a missionary to the Indians, from very early life; and, in his studies at Lebanon and Princeton, he evidently had this constantly in his eye. Whitefield spoke an encouraging word to him on the subject,—which, however, only served to strengthen a purpose which had long before been formed.

In November, 1764, when Mr. Kirkland was twenty-three years of age, he undertook, chiefly, it would seem, under the auspices of Dr. Wheelock, a missionary expedition to the Seneca tribe of Indians,—the most remote, numerous, powerful, and savage of the Six Confederate Nations. On his way he called upon Sir William Johnson, His Majesty's general agent for Indian affairs, who resided near the place now called Johnstown, N. Y., and who had far more influence over the Indians than any other man of his time. Sir William had been previously apprized of Mr. Kirkland's design to engage in such a mission, and showed himself ready to further it by every means in his power. The particulars of this adventurous enterprise it is impossible here to relate. It was a scene of constant hardship, of unremitting labour, and often of imminent danger. Some of the Indians welcomed him as if he had been a good angel from above, and others looked at him with a jealous and suspicious eye, and were bent on getting rid of him by putting him to death. At length, after having performed a great amount of service among them, which seemed to be attended, in a very considerable degree, with the Divine blessing, and after having experienced, in one or two cases, an almost miraculous preservation from death, he returned to Connecticut, in company with one of the Seneca Chiefs, in May, 1766, after an absence of about a year and a half. They reached Hartford while the General Assembly was in session; and the Governor welcomed the Chief in an appropriate speech, to which he responded, (Mr. Kirkland acting as interpreter,) much to the gratification and admiration of the Honourable Body. After this they made him a present of twenty pounds, which he received with many expressions of surprise and thankfulness.

On the 19th of June of this year, Mr. Kirkland was ordained at Lebanon as a minister of the Gospel; and, on the same day, he received from the

Connecticut Board of Correspondents of the Society in Scotland, a general commission as an Indian missionary. He immediately proceeded to Oneida, and took up his residence in the principal village belonging to that tribe, about twenty miles West of the Mohawk River, and fifteen South of the Eastern end of Oneida Lake. The reason of his selecting this place for a residence probably was, that it was not only itself a promising field of labour, but was a central position in reference to the other Nations of the Confederacy, of which he was expected to have some missionary superintendence; and, in addition to this, he had formed an acquaintance with the Oneidas on his way to and from the Seneca country, and he regarded them as possessing finer moral qualities, and being more susceptible of religious impressions, than any other of the Six Nations.

Here Mr. Kirkland commenced his missionary labours on the 1st of August, 1766, and here he continued to labour with occasional interruptions for more than forty years. He soon established a Christian church, and had the pleasure to witness the gradual enlargement of it under his ministrations.

In September, 1769, he returned to Connecticut, and on the 19th of that month was married to Jerusha Bingham, a niece of Dr. Wheelock, and the daughter of a respectable farmer in Windham. She had been educated in Dr. Wheelock's family, was a lady of high intellectual, moral, and Christian qualities, and was eminently qualified to share with her husband the labours and sacrifices incident to a mission among the Indians. She proved a most efficient auxiliary to him in his work; and from that time till the commencement of the troubles which preceded the Revolutionary war, an abundant blessing seems to have constantly attended his labours.

Until the year 1770, Mr. Kirkland received the means of his support immediately from Dr. Wheelock; but a difference had arisen between them about two years before, which led them both ultimately to think that this connection had better be dissolved. Accordingly, in October of this year, Mr. Kirkland went to Boston, and requested of the London Board of Correspondents in Boston, the privilege of being allowed to place himself under their care. This request was favourably received by the Board; and, shortly after, they voted him a salary of one hundred pounds a year as their missionary to the Oneidas, and thirty pounds in addition, in consideration of his having, at great pains and expense, acquired a knowledge of the principal dialects of the Six Nations, so as to prevent the expense of employing an interpreter. This new arrangement gave a fresh impulse to Mr. Kirkland's mission. And not long after it was made, it is gratifying to find that the difficulty between himself and Dr. Wheelock was amicably adjusted; and that, though their official relations were dissolved, they rejoiced in each other's prosperity, and were fellow helpers together unto the Kingdom of God.

The winter of 1772–73 Mrs. Kirkland passed at Stockbridge, Mass.; and in the spring of the latter year, the state of things in the Indian country had become so turbulent and threatening, that it was thought advisable that she should remain in the white settlements. She accordingly appropriated a donation of fifty pounds, which had been made to her, not long before, through the Boston Board,—to the purchase of a dwelling house with a few acres of land at Stockbridge, where she remained with her children, receiving occasional visits from her husband, till the return of peace in 1783.

Mr. Kirkland continued to prosecute his missionary labours at Oneida, as far as the disturbed and agitated state of things around him would permit. In the spring of 1773, Sir William Johnson, who had always manifested the utmost friendship towards him and his mission, died; and Colonel Guy Johnson, his son-in-law, succeeded him, as His Majesty's Superintendent of Indian affairs. He at once assumed towards Mr. Kirkland a very different attitude from that which had so long been held by Sir William; and endeavoured, in various ways, to prejudice the minds of the Indians against their minister, but with little or no success. Mr. Kirkland addressed to him a manly and respectful letter in regard to the course he had thought proper to pursue; and in this as well as in every other step he took in relation to the matter, was fully approved by the Board of Correspondents in Boston.

It is impossible to give any connected view of Mr. Kirkland's labours and services during the war of the Revolution. His mission was virtually discontinued, and he was often long absent from Oneida, sometimes serving as Chaplain in the Continental army, and then again negotiating with the Indians in behalf of the Continental Congress. He was especially active in endeavouring to preserve the neutrality of the Six Nations during the war; and, with a view to this, he made several long journeys among the Indian tribes, and attended several councils held in Albany and various other places. In the autumn of 1775, he had strong hopes of being able to accomplish this desirable object; but, early in the ensuing spring, the aspect of things became discouraging, and not long afterwards, through the influence of Brandt, the famous Mohawk warrior, and others, the worst fears of the Colonial patriots were realized in the rejection, by most of the Indians, of all the overtures of peace and friendship which they could make to them. Their subsequent ravages in the valley of the Mohawk form part of the history of the times.

In the years 1777 and 1778, Mr. Kirkland made one or two visits to his family at Stockbridge, but spent most of his time among the Oneidas, and was much employed in procuring intelligence of the designs and movements of the enemy at Niagara, and on the Lake frontier. In 1779, he was Brigade Chaplain, with General Sullivan, in his campaign on the Susquehanna; and late in the autumn of that year he returned to his family in Stockbridge. During the remainder of the war, he was part of the time at Fort Schuyler, and part of it at Stockbridge, and other places in Massachusetts and Connecticut. He preached to several vacant congregations in Connecticut, and was invited to take the pastoral charge of one or two of them, but declined.

Soon after the return of peace, Mr. Kirkland addressed a communication to the Board of Correspondents in Boston, representing the privations and losses to which he had been subjected during the war, the amount of service which he had performed, and the strong desire of the Indians, particularly at Oneida, that his labours might be continued among them. This communication, seconded as it was by several gentlemen of distinguished name, as well as by a respectful and earnest appeal from the Indians themselves, met with a favourable response;—the Board recognising a large balance in his favour, and requesting him to continue his mission, until the Society in

Scotland should signify their pleasure on the subject. In due time, the Society liquidated what they considered the reasonable claim, and expressed their desire that he would continue his labours in the same field,—they engaging to pay fifty pounds annually towards his support. In 1785, he received a liberal grant from Congress, in consideration not only of his services as Chaplain, but of other important services rendered during the war. And subsequently, the Corporation of Harvard College, who had before contributed something to his support, voted him upwards of three hundred pounds, from Dr. Daniel Williams' Legacy, in addition to what had before been allowed him by the Scotch Society, in full for his services to March, 1784. Thus he was remunerated, in a good degree, for his services and sacrifices during the war, and provision was made for his future support.

Immediately after the Board of Commissioners had acted upon his communication of February, 1784, and while the determination of the Scotch Society in relation to either the past or the future was unknown to him, he repaired, early in the spring to Oneida, and entered again with great zeal upon his missionary labours. In 1786, an old Indian, more than seventy, who had been blind for more than half a century,—a strong minded man, and up to that time a bigoted Pagan, became awakened, and soon after converted to the Christian faith; and this seems to have been the beginning of a considerable revival of religion. Great opposition, however, was excited against the work; and several professed Pagans, under the influence of a young and haughty Chief, who had resided some years among the Western Indians, not only made an openly hostile demonstration, but actually conspired to take Mr. Kirkland's life; though, providentially, the conspiracy was prevented from taking effect. This circumstance enlisted the sympathies of the Indians more strongly in his behalf; and the result was, that those who had made the disturbance, were ashamed of it, and apologized, in full council, for their improper conduct.

Mr. Kirkland's family had remained at Stockbridge from the time that they removed thither at the commencement of the Revolutionary troubles. In the autumn of 1787, he made a visit to them, cheered by the recollections of God's goodness both to him and to them, during the protracted period of their separation. He was, however, now on the eve of a desolating affliction. In January following, his wife was taken from him, after a brief but most painful illness. His two eldest sons were now in College, and his other children remained at Stockbridge, under the care of an excellent lady who had been the intimate friend of their mother. After a brief visit to Boston, he returned in solitude and sorrow to his missionary field. Most of the summer of 1788 he spent in a tour among the Western Nations of the Confederacy, with a view to ascertain and report to the Board of Commissioners in Boston the condition and numbers of the Senecas, and the prospects of usefulness to a missionary who should reside among them. This journey was one of great interest, and was in several respects followed by important results.

In 1788, the State of New York and the Indians conjointly made a grant to Mr. Kirkland and his two eldest sons, of large and valuable tracts of land in the neighbourhood of Oneida; of a part of which he took possession in 1789, building upon it a comfortable log-house.

In December, 1790, he went by the urgent request of several Indian chiefs, as well as distinguished individuals among the white people, to Philadelphia, to aid the Senecas in making some communications to Congress, in respect to the introduction among them of the arts of civilized life. He succeeded not only in accomplishing the desired object of his mission, but in instrumentally accomplishing another which he deemed still more important, namely, the conversion of a celebrated Chief, *Cornplanter*, to the Christian faith.

In 1791, he was occupied in making a census of the Six Nations; and, in the course of the year, he completed "A Statement of the numbers and situation of the Six United Nations of Indians in North America," and sent a copy of it to the American Academy of Arts and Sciences, of which body he had recently been chosen a member. In the winter of 1791-92, by request of the Secretary of War, he conducted about forty Chiefs and warriors,—a complete representation of Five Nations, to Philadelphia, with a view to consult with Congress on the best method of introducing the blessings of civilization among them; and also with an ulterior view of preserving peace between the Indians and the United States. This visit had the desired effect; and not only secured to the United States the friendship of the Six Nations, rendering them mediators between the Federal Government and the Western Indians, but also secured to the Six Nations an increased degree of favour from the Government in the promotion of education and civilization among them. Mr. Kirkland returned to Oneida in May, satisfied with the result of his mission, but glad to get back to his accustomed field of labour.

In October, 1791, he removed his family from Stockbridge to Oneida, when they took up their abode in a log house which he had erected for their accommodation. Being unable to superintend the removal of the family himself, it was effected under the direction of his son, *John Thornton*, who had graduated at Harvard College in 1789, and who passed the winter in the wilderness, in charge of his father's domestic affairs. After his return from Philadelphia in May, he spent the summer in the discharge of his missionary duties, and in co-operating with the government of the United States in carrying into effect a plan for the instruction of the Indians in the arts of civilized life. In August of this year, he went to Hanover, taking with him a distinguished Indian Chief, *Onondego*, to attend the Commencement at Dartmouth College,—his son, *George Whitefield*, being one of the graduating class. From Hanover he proceeded to Boston to confer with the Commissioners in regard to his plan of education; but, owing to the absence of a part of the Board, and some other adverse circumstances, he was able only partially to accomplish his object. He returned to Oneida the beginning of October, and resumed his missionary labours, in which he found fresh encouragement from an increased degree of attention to religion. As he was riding from his residence near what is now Clinton village to Oneida to preach on Sunday morning, a small branch of a tree which he was endeavouring to push out of the way, struck him directly in the ball of the eye. He was not aware at first of having received a serious injury, and for some time continued his labours as usual; but, after about two months, both his sight and health were so much affected that he went, by advice of his physician, to consult some distinguished oculists in New York and Philadelphia. He experienced considerable benefit from his journey, and from the medical advice he received; but he never fully recovered his sight, and not unfrequently suffered severe pain in the wounded eye.

It had long been a favourite object with Mr. Kirkland to establish a high school or an academy in the vicinity of Oneida and contiguous to some English settlement, at which both English and Indian youth might be educated. In his journey to New York and Philadelphia, he did much in aid of this object; and, as the result of a conference with the Governor and Regents of the University at New York, he took the initiatory steps towards procuring a charter for the institution. The charter was granted in 1793, and the institution incorporated under the name of Hamilton Oneida Academy. He subsequently made to the institution a valuable donation in lands. This Academy went into successful operation, and exerted a powerful and benign influence on the whole surrounding region. In 1810, it was elevated to the rank of a College. The agency that Mr. Kirkland had in the original establishment and subsequent growth of this institution, would of itself justly entitle him to a place among public benefactors.

In January, 1794, a communication was addressed to the Board of Commissioners, from Oneida, by eleven Chiefs, "in behalf of the nation," charging Mr. Kirkland with various delinquencies, and requesting that he might be removed from his place. In consequence of this, the Board sent Dr. Belknap and Dr. Morse, as a committee to Oneida, in the summer of 1796, to investigate the charges. On their return, they reported favourably to Mr. Kirkland; and he subsequently addressed a communication to the Board, containing various explanations with which they were entirely satisfied.

In September, 1795, Mr. Kirkland was thrown from his horse, and for some time was rendered insensible by the violence of the shock. For five or six years immediately following, he suffered severely from the effects of the fall, and his constitution now began manifestly to give way.

In 1796, he was married to Mary Donnally, a lady who had long been intimate in his family, and who had often had the charge of his children and household in Stockbridge. She proved a rich blessing to him, and enjoyed in a high degree the affectionate confidence of his children. She died at Clinton, August, 1839, aged eighty-four.

In the spring of 1797, he received notice that the Honourable Society in Scotland had dissolved the connection which had so long existed between him and them, without, however, assigning any particular cause for the measure. In 1799, in consequence of the failure of his son, *George Whitefield*, who was extensively engaged in commercial speculations, and for whom he had become bondsman, he was stripped of all his property, with the exception of his homestead farm, and involved in pecuniary difficulties which followed him to the close of life. In 1805, his youngest son, *Samuel*, died, in Boston; and in 1806, his son, *George Whitefield*, in Jamaica. But he endured these complicated trials with great fortitude and submission to the Divine will.

Mr. Kirkland was not reappointed by the Society as one of its missionaries; and the circumstance of his removal, which seems never to have been satisfactorily explained, was among the sorest trials of his life. He, however, continued to labour among the Indians, according to his ability, and he exerted great influence over them to the last.

Mr. Kirkland died after a brief illness, on the 28th of February, 1808. His remains were carried to the village church at Clinton, where a sermon was preached by the Rev. Dr. Norton, and then deposited in a grave near his dwelling, where they still rest.

Mr. Kirkland had six children,—three sons and three daughters. Two of the sons, as has already been stated, graduated at College, and one of them, *John Thornton*, was the late President of Harvard University.

FROM THE REV. ASAHEL S. NORTON, D. D.

CLINTON, July 25, 1849.

My dear Sir: I cheerfully comply with your request for my recollections of the Rev. Samuel Kirkland, the well known missionary among the Indians. You will not, however, considering that I am now at the advanced age of eighty-three, expect any other than the most general account of him.

I found him a resident of this place when I came hither myself in 1792. The Indians had given him a lot of land, of two miles square; and, if I mistake not, the grant was confirmed by the government of the State. He was my near neighbour from that time till his death. We often visited at each other's houses, and I was on terms of intimacy with him and his family.

In person Mr. Kirkland was rather below the middle size; and when I knew him, he was somewhat inclined to corpulency. His countenance was expressive at once of intelligence and frankness. His intellect was vigorous and manly, and his attainments such as might be expected from one who had improved well the advantages of a liberal education. He possessed fine social qualities, and abounded in anecdotes, which served greatly to enliven his conversation. As a preacher, I can say but little of him, as I do not remember to have heard him preach in English. As, however, most of his public services were in Indian, he probably never attained the degree of eminence in preaching in the English language, which, under other circumstances, he might have reached. His religious views were strictly in accordance with the prevailing orthodoxy of his time, as illustrated by the Westminster Assembly's Shorter Catechism. He seemed to me to possess a truly devotional spirit, and to be sincerely attached to the interests of Christ's Kingdom.

I think he had no very high estimate of his own success as a preacher among the Indians, especially during the latter part of his life. I recollect to have accompanied to his house Dr. Belknap and Dr. Morse, who had been deputed by the Scottish Board of Commissioners to make some inquiries in respect to his mission, and to have heard him say to them that he believed that, for several preceding years at least, little had been accomplished for the benefit of the Oneida tribe, and that he did not then recollect more than three sober men among them. I, however, afterwards heard Judge Dean, the well known Indian Agent, express a more favourable opinion.

Mr. Kirkland, during his life, was brought into extensive intercourse with many of the most prominent men of the country. This circumstance contributed not a little to enlarge his views and information, and to render him an agreeable and instructive companion to persons of all classes.

His death occurred suddenly. He had been in his usual health during Saturday, but on Sunday morning I was informed that he was seriously ill, and, shortly after, called at his house. He seemed to have been partially paralyzed. I offered a prayer at his bedside; and when the prayer was concluded, he inquired for what sick person Mr. Norton had been praying; and when he was told that it was himself, he declared that it was impossible, and could not be reasoned out of his conviction. I remained with him as long as I could before the morning service, and on my arrival at the meeting house was met with the tidings that he had just expired.

I am truly yours,
ASAHEL S. NORTON.

TIMOTHY STONE.[*]

1765—1797.

Timothy Stone was a descendant of the Rev. Samuel Stone, a clergyman of the Established Church of England in the latter part of the reign of Elizabeth. Being himself a Puritan, he had six sons who migrated to New England, to avoid the persecutions to which their principles exposed them. One of these was *Samuel Stone*, the colleague of Thomas Hooker, at Hartford. *John*, from whom descended the subject of this sketch, was a resident of Salem in 1636, but subsequently removed to Guilford, where he worked at his trade as a mason. *His* son, *Nathaniel*, known as Lieutenant Stone, was a man of considerable standing and influence in his neighbourhood. Nathaniel's youngest son was *Timothy*, still more distinguished than the father,—a man of great personal dignity, and very considerable natural eloquence. He held some important offices in the State, commanded a regiment of militia, and was deacon of the church in Guilford. He had ten children,—the youngest but one of whom was *Timothy*, whose mother's maiden name was Rachel Norton, and who was born July 23, (O. S.,) 1742.

He was fitted for College under the instruction of the Rev. Thomas Ruggles, minister of the parish in which he was born. He entered Yale College in 1759, and was graduated in 1763, having held a high rank in his class as a scholar. After his graduation, he taught a school for some time in North Branford, where the Rev. Mr. Merrick[†] was pastor. He used to relate the following anecdote as an illustration of the magisterial manner which ministers at that day assumed towards their parishioners:—A refractory boy in Mr. Stone's school was corrected, and the father manifested his displeasure towards the instructor by keeping the boy at home. The worthy minister sent for the father, and he dared not disobey the summons. Mr. Merrick reprimanded him with great severity, saying,—"You teach rebellion in Mr. Stone's school—it shall not be so—I will have you know that I will put my foot on your neck—this rebellious spirit shall not be tolerated;" and the rebuke was quietly submitted to, and had its desired effect.

Mr. Stone received his first permanent religious impressions during his college life. It was in consequence of witnessing the awful death of a classmate, who had been notoriously wicked and profane, and who did not cease his blasphemy till he lost the power of utterance. He was filled with horror at hearing these imprecations of a dying man, and afterwards found no rest to his spirit, till he found it, as he believed, in a cordial acceptance of the Gospel offer

Mr. Stone hesitated, for some time, in the choice of a profession, but finally resolved to enter the ministry. He spent a year in the study of Theology under the direction of the Rev. Mr. Brinsmade[‡] of Judea, (now Washington,) Conn.; and in turn instructed Mr. Brinsmade's son, the late Judge Brinsmade of Washington. He was licensed to preach at Guilford, by the New Haven Association, September 24, 1765,—a fortnight after the death of his father.

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[*] MS. from his son.

[†] Jonathan Merrick was graduated at Yale College in 1725; was ordained minister of the second parish in Branford in 1727; was a member of the Corporation of Yale College from 1763 to 1769; and died in 1772.

[‡] Daniel Brinsmade was graduated at Yale College in 1745; was ordained pastor of the *church in Washington in 1749*; and died in 1793.

After he was licensed, he preached for some time in Hanover, the North society of Lisbon, Conn., and might have settled there, but that his health was then too imperfect to warrant it. In the autumn of 1766, he went to Lebanon, (Goshen,) to preach as a candidate, having been recommended by his old minister, Mr. Ruggles, to Dr. Williams of Lebanon. The ecclesiastical condition of Goshen was, at that time, altogether unpromising. After the Rev. Jacob Eliot, the first minister of that parish, had become too infirm to discharge the duties of his office, the people were, for a while, duped by a miserable impostor. An unprincipled and vicious fellow obtruded himself upon them, and, by preaching excellent sermons, every one of which was stolen, he caused the tide of public opinion temporarily to run high in his favour. His character ultimately became known, and he was obliged to leave; but he was the occasion of introducing serious divisions into the parish. Things were in this unhappy state, when Mr. Stone commenced his labours; and his health also was so feeble that it was only by a constant resort to the saddle, that he was enabled to sustain himself in the discharge of his ordinary duties. At the time of his going to Goshen, the Trustees of Yale College had resolved to apppoint him Tutor, as an associate of Stephen Mix (afterwards the Hon. Judge) Mitchell; but Dr. Williams of Lebanon, being one of the Trustees, prevented the appointment from actually being made,—urging as a reason the probability that he might be instrumental in saving the parish of Goshen from ruin.

After supplying the pulpit at Goshen for eight or nine months, he was unanimously invited to the pastoral charge of the society. There were some few individuals to whom his Calvinism was somewhat distasteful; yet such was their estimate of his character, that they were not averse to receiving him as their pastor. He accepted the call, and was set apart to the pastoral office, September 30, 1767, when he was a little more than twenty-five years of age. The Rev. Amos Fowler of Guilford preached, Dr. Williams of Lebanon gave the Charge, and Mr. (afterwards Dr.) Salter of Mansfield, gave the Right Hand of Fellowship.

On the 6th of December, 1769, Mr. Stone was married to Eunice, daughter of the Rev. Dr. Williams of Lebanon. The day after the wedding, the new married couple went to their house, which was completely furnished, and the whole society met and gave them a grand entertainment. Mr. Stone's health was now much improved; he was universally respected and beloved by his parishioners; and, shortly after, there was a considerable revival of religion under his labours, in consequence of which his church was not a little strengthened.

His prospects, however, were quickly clouded by the opening scenes of the Revolution. Not only was the general agitation that pervaded the public mind altogether unfavourable to the influence of the Gospel, but the unsettled state of the currency, and its great and sudden depreciation, rendered it extremely difficult for ministers to obtain an adequate support for their families, and, in some instances, they were reduced almost to starvation. Mr. Stone, though his salary was originally one of the largest of that day, and withal he had some private property, was yet not a little embarrassed by this untoward state of things; though some of his parishioners afterwards volunteered to make up, in some measure, the losses which he had sustained.

Some years after his settlement, the old meeting house was found inadequate to the accommodation of the people, and the project of building a new one was started. But there was a material difference of opinion as to the best site for the new house; and the result was that, after a somewhat severe and protracted quarrel, nearly half of the parish withdrew, and formed the new society of Exeter. For many years the state of feeling between the two societies was not a little embittered; but so remarkably discreet was Mr. Stone in all his management, that he fully retained the good will of those who formed the new congregation, and his services, in the way of exchange, were always acceptable to them to the close of his life.

About the year 1790, Mr. Stone preached the "Concio ad Clerum" at Yale College, the evening before Commencement; though such was his modesty, that he consented to do it not without great reluctance. In 1791, he was appointed by Governor Huntington, as Dr. Dwight's alternate, to preach the Election Sermon. This was a still severer trial to his modesty; and had it not been for the influence of his wife, he would have peremptorily declined it. Through her importunity he was induced to undertake the service; and in 1792, he acquitted himself before the Legislature with high honour.

At the time of his settlement in Goshen, the church of which he became the pastor, was in the habit of using what was known as the "Half-way Covenant;"—that is, of admitting to Baptism the children of parents who professed a belief in Christianity, and were not immoral in their lives, though they did not partake of the ordinance of the Supper. Mr. Stone was dissatisfied with this from the beginning, though he submitted to it for a while. At length, however, he became so thoroughly convinced that it was not only unscriptural, but of very dangerous tendency, that he refused to continue the usage. Some few of the people were dissatisfied, but, after a short time, there was a general acquiescence in his decision.

The town of Lebanon, from a principle of economy, had sold the town paupers at public auction to those who would support them at the lowest price; and each person who would underbid the one who had preceded him, was treated with a glass of rum. The consequence was that the poor were liable to be left to the care of very unfit and unmerciful overseers. Mr. Stone, indignant at this state of things, preached to his people on a Fast day, with great plainness and solemnity from the text—"Is this a Fast that I have chosen," &c. He boldly remonstrated against the flagrant iniquity, and told them that Providence might very easily, and he believed would, lay upon them a much heavier burden in supporting the poor, than they had yet had to endure. His prediction was almost immediately fulfilled, by a great increase of the bill for medical attendance on the paupers.

At the close of a summer, the dysentery prevailed extensively in his society, and was, in a number of instances, fatal. When the disease had disappeared, the young people of the parish made arrangements for a dancing party in the immediate neighbourhood of Mr. Stone's house. The circumstance was not made known to him until the afternoon preceding the evening on which the ball was to take place. He was deeply affected by it, especially in consideration of God's afflicting hand having been so recently withdrawn from them. He resolved, as it was too late to defeat the plan in any other way, to make a bold push, and go to the room, after the assembling of the party. He did so; and when they saw him enter, they were struck with astonishment. He immediately made an address to them, so conciliatory and affectionate, and yet so solemn, that they had not a heart to proceed in their amusement; and, though some few complained of it as an unreasonable interference, the mass of them professed to be well satisfied with the result.

Mr. Stone was universally allowed to be one of the best farmers in the town, and withal a remarkable judge of the value of horses. Still he would never purchase a horse for himself, but always employed some judicious and honest person to purchase for him. On his applying to one of his people for aid in such a matter, he received for answer—"Why you know the value of a horse far better than I do." "But," said Mr. Stone, "even if that be so, I am a clergyman, and I do not wish any body to call me a horse jockey."

Mr. Stone's health, though never remarkably firm, was, during the greater part of his ministry, so good as to allow him to labour without embarrassment or interruption. In the year 1792, he was attacked with violent rheumatic pains, which, after having often removed from one part of his body to another, became, in two or three years, permanently settled in the small of his back and in his loins. Notwithstanding he suffered severely, even in rising from his chair, he was able, for the most part, to walk a short distance to the place of worship, and perform the stated service of the Sabbath. Until a few weeks before his death, hopes were entertained that he might gain some relief; but it was suddenly found that the springs of life were giving way. His friends, Dr. Hart of Preston, Rev. Mr. Robinson of Southington, and some others, visited him in some of his last days, and found him in possession of the peace that passeth understanding. He died on the 12th of May, 1797, and his funeral was very numerously attended on the 16th,—the sermon on the occasion being preached by Dr. Hart from Hebrews XIII, 7, 8. It was published.

The following is a list of Mr. Stone's publications:—A Sermon on the nature and evil of Selfishness, 1778. A Sermon on the death of Madam Faith Trumbull, wife of Governor Trumbull, 1780. A Sermon at Hartford on the day of the Anniversary Election, 1792. A Sermon at the ordination of Lathrop Rockwell,[*] 1794.

Mr. Stone had a son, *Timothy*, who received the degree of Master of Arts from Yale College in 1804; was settled in the ministry at Cornwall in 1803; was dismissed in 1827; and died in 1852.

FROM THE REV. DANIEL WALDO.

GEDDES, November 4, 1851.

Dear Sir: I cannot say that I was very intimately acquainted with the Rev. Mr. Stone, and yet I think I have a pretty good knowledge of his character. He was passing off the stage at the commencement of my ministry, but he assisted in licensing me to preach, and I remember to have heard him preach, as well as to have preached for him. He undoubtedly had the reputation of being among the ablest ministers of Connecticut at that day. I well remember the high estimate of him which was often expressed by his brethren in the ministry, and the respect and reverence which were manifested towards him by the community at large.

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[*] LATHROP ROCKWELL was graduated at Dartmouth College in 1789; was ordained pastor of the church in Lyme, Conn., June 15, 1794; and died in 1828.

Every thing about Mr. Stone seemed in a high degree symmetrical. He had a fine, well-proportioned form,—rather above the common size, and a countenance which easily lighted up into a benignant smile. You would be impressed at once with his great natural amiableness; and when he began to converse, you would see that there was intelligence of a high order, as well as benignity. He was entirely cheerful in his intercourse, but as far as possible from any approach to frivolity. His mind seemed always to be teeming with useful thoughts, and plans of doing good; and he was always eager to secure the co-operation of other minds, as he had opportunity. His judgment was unusually sound, and he never betrayed any thing like a tendency to extremes. No man was more firm than he to his honest convictions of duty, and none more careful to avoid giving needless offence.

His preaching always secured great attention. He was earnest and impressive, but not noisy or boisterous. You felt, as you were listening to him, that he was deeply sensible of the importance of the truths which he was delivering. His manner had a good deal of uniformity. His style was simple and transparent;—and, though he frequently reasoned in the pulpit, and with no inconsiderable force, yet he never strayed into the regions of metaphysical abstraction. In his Theology, he was regarded as somewhat of a Hopkinsian; but he was, by no means, offensive to the old-fashioned Calvinists. His preaching was generally highly practical, though he kept constantly in view what he regarded the leading truths of the Gospel. He was an earnest friend of revivals, while yet he had no sympathy with fanatical excitements. I remember to have heard him preach a sermon on the text, "What advantage then hath the Jew," &c., which showed great clearness, as well as strength of mind, and proved him a workman that need not to be ashamed. He spent his life in a small country parish; but he was capable of adorning any station, as a minister, in which Providence might have placed him.

Very sincerely yours,
DANIEL WALDO.

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EBENEZER BALDWIN*

1766—1776.

FROM THE HON. SIMEON BALDWIN,

JUDGE OF THE SUPREME COURT OF CONNECTICUT.

NEW HAVEN, October 8, 1849.

Dear Sir: At your request, I send you the following sketch of the life and character of my brother, the late REV. EBENEZER BALDWIN of Danbury, for your contemplated work.

Ebenezer Baldwin was born at Norwich on the 3d of July, 1745. He was the son of Ebenezer, who was the son of Thomas, who was the son of John Baldwin, the ancestor of the Norwich family. *He* doubtless came from England, with the Puritan emigrants, many of whom were of the same name, from the counties of Bucks, Surry, and Kent, who accompanied

* Chancellor Kent's Phi Beta Kappa Address.

their pastors, the Rev. Messrs. Davenport, Prudden, and Whitfield, and settled the Colony of New Haven.

The parents of young Ebenezer, who were both pious, belonged to the denomination designated at that day as "*New-Lights.*" They were not, however, ultra in their opinions, but maintained the doctrine of the orthodox Calvinistic faith. They anxiously prayed that this, their eldest son, might become a minister of the Gospel, and he early showed a disposition to gratify their wishes, and earnestly begged for an education suited to that object. With this view, he was sent to pursue his studies preparatory to admission into Yale College, under the direction of his maternal uncle, the Rev. Nehemiah Barker* of Southold, Long Island. In the year 1759, at the age of fourteen, he was admitted a Freshman in Yale College; and, having formed a determination to devote his life to the ministry, he pursued with ardour the study of the learned languages, particularly the Greek and Hebrew, as the original channels of revealed truth. But he did not neglect those other studies which the taste of the times rendered necessary for a liberal education. He made such proficiency in Mathematics, Astronomy, and Natural Philosophy,—for which President Clap was particularly distinguished, that he became a favourite pupil of the President, and under his guidance became expert in the calculation of eclipses and of the revolutions of comets, several of which calculations, with the diagrams, are now in my possession. The admirable Essay of President Clap on *terrestrial comets* was saved by means of a manuscript copy taken by Mr. Baldwin, and published since his death. The original, with other valuable manuscripts of the President, was destroyed by the British troops under General Tryon, when they took possession of New Haven in 1779.

Mr. Baldwin received his degree of Bachelor of Arts in 1763, on which occasion he delivered a Salutatory address in Latin. Immediately after he was graduated, on the recommendation of the Faculty of Yale College, he was associated with scholars of the first distinction, as an instructor in an academy of high standing in Hatfield, Mass. He soon became the Principal of the institution, and so continued until he was called to the office of Tutor in Yale College, in 1766. Yale College had, for some time previous, been regarded with disfavour by many civilians in the State; and the students, having become dissatisfied with the Faculty and their course of instruction, had petitioned the Corporation for their removal, and most of them had retired from the College and gone home. The President and Tutors, who, with the Professor of Theology, then constituted the entire Faculty of the College, thereupon resigned their offices. This was a period of peculiar interest in the history of the College. A new era, for better or for worse, was about to commence. Dr. Daggett, the Professor of Divinity, was constituted by the Corporation President *pro tempore*, and Ebenezer Baldwin, Stephen Mix Mitchell, and Job Lane,† were appointed Tutors.

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* NEHEMIAH BARKER was graduated at Yale College in 1742; became a pastor at Southold in 1756; and died March 10, 1772, aged fifty-two.

† JOB LANE was born in Bedford, Mass., in the year 1741, and was graduated at Yale College in 1764. His father died, when he was quite young, leaving him without a sufficient patrimony to defray the expenses of a public education. After serving as a soldier, during more than one campaign in the French war, he was enabled, by the assistance of his friends, to obtain a collegiate education. He studied Theology and commenced preaching with the most promising prospects. He was, however, called to the Tutorship in Yale College in 1766, and held it till his death, which occurred on the 16th of September, 1768, in the twenty-seventh year of his age. President Daggett, in December succeeding his death, preached a sermon commemorative of him, in the College Chapel, which was published. In it he says,—" He was one of the best

Speaking of them in the memoir of his own life, Judge Trumbull says,—"They were three very respectable gentlemen and accomplished scholars. After vacation the students again assembled, and order was soon re-established. The management of the institution fell almost entirely into the hands of the Tutors. They encouraged the study of the English grammar and language, and excited attention to composition and oratory." They thus laid the foundation of a more extensive introduction of *belle lettres* studies in connection with the more solid branches of a good education, by a succession of distinguished Tutors who followed them. By their exertions the standard of education was raised, and the Presidency of Dr. Daggett became distinguished in the annals of the College for the many eminent men whom it produced.

During his connection with the College, Mr. Baldwin united with his brother Tutor, Mr. Lane, in making up a purse to procure a library from London. The money was sent with directions by a young gentleman who was going to England for Episcopal ordination. He executed his orders with great faithfulness and economy, and procured excellent libraries of rare books in Theology and classical literature. Mr. Lane died before the arrival of the books, and Mr. Baldwin became by purchase the proprietor of the whole, obtaining thereby a library far more extensive and valuable than any of his contemporaries possessed. He did not neglect its use, and soon became distinguished among his associates for his high attainments in classical literature and Theology. His theological studies were pursued under the guidance and instruction of his friend, President Daggett, who was an able and learned Divine. During the four years that he remained in office as Tutor, he became associated with several gentlemen as his fellow Tutors, who attained distinction in after life. Among them were the Rev. Joseph Howe of Boston, Rev. Dr. Wales, Professor of Divinity for many years in the College, and Hon. Stephen Mix Mitchell, formerly Chief Justice of the State of Connecticut. He was licensed to preach by the local Association during his connection with the College as Tutor, which office he resigned in 1770, and in October of that year was ordained as the minister of the First Society in Danbury.

About the time that Mr. Baldwin was settled in Danbury, the assumed power of the British Parliament to bind the Colonies by their acts in all cases, and the measures of the British government respecting the Colonies, produced a general alarm, and became the subject of universal discussion, as threatening the liberties of the people, both civil and religious. Not only were the civilians alarmed, but the clergy, the descendants of the emigrant Puritans, who were persecuted at home, and fled to this country to enjoy in peace both their civil and religious privileges, now claimed it as their duty to come forward boldly in defence of their rights. And while contemplating and endeavouring to enforce the sublime idea that all men are endowed by their Creator with certain inalienable rights, and that among them are life, liberty, and the pursuit of happiness, they found among ourselves,

geniuses and a close student; had a singularly clear discerning, and penetrated deep into subjects: his views were extensive, and his judgment remarkably good and solid for his years. His natural temper was steady and calm; his disposition friendly, courteous, and benevolent; had made great proficiency in the various branches of learning for his years; while all his shining attainments were adorned with a most agreeable modesty. His life exemplified religion, and gave substantial evidence of unfeigned piety towards God. He well understood the Gospel scheme, the doctrines of grace, was fixed in the belief of them, and well able to defend them against all objections" that these self-evident truths were disregarded in a long established system of negro slavery. To remove this beam from our own eyes, that we might see more clearly to remove the mote from our brother's eyes, Mr. Edwards of New Haven, (afterwards Dr. Jonathan Edwards, President of Union College,) and Mr. Baldwin, by agreement, addressed the public in a series of Essays. While yet a Tutor in College, Mr. Baldwin had attended as a delegate, and officiated as Scribe of the council that ordained Mr. Edwards in the ministry at New Haven. They became intimate friends; and as they harmonized in sentiment on the great questions of public liberty, which then agitated the country, so also were their opinions in unison in regard to the unlawfulness of slavery. Their Essays on that subject, which were published alternately in Green's paper in New Haven, in the years 1773 and 1774, excited much attention, caused many emancipations, and contributed to produce a course of measures, which eventually abolished slavery, not only in Connecticut, but in all the Northern States.

In the year 1774, Mr. Baldwin was appointed by the Eastern Association of Fairfield county, one of the delegates to represent that body in the General Association of Connecticut; and, at his instance, instructions were given to him and his associate, Mr. Bartlett,* to propose and urge on the General Association the appointment of missionaries to the new settlements in the West, as the Synods of New York and Pennsylvania had already done. The proposition for the appointment of missionaries was favourably received; and, at an adjourned meeting of the General Association, was adopted according to a plan drawn up by Mr. Baldwin, who was their Scribe; and a number of ordained ministers were appointed for short periods to perform the service, and were supported by contributions from the churches. This, it is believed, was the first appointment of missionaries to the new settlements by the General Association of Connecticut. It has been continued ever since with a blessed influence upon those churches.

Mr. Baldwin was appointed by the same General Association to represent that body at the General Convention of the Presbyterian and Congregational Clergy, to be holden at Elizabethtown in September, 1774. He attended and preached before that body from Matt. XXIII, 8., "Be ye not called *Rabbi*, for one is *your* Master, even Christ, and all ye are brethren."

Soon after his settlement in Danbury, Mr. Baldwin drew up the terms of subscription for a library to be established in Danbury, to be free for all denominations. A small library was accordingly procured, the beneficial effects of which were immediately felt; and, as the result, the inhabitants were long since enabled to exhibit one of the best town libraries in the State.

No class of our citizens were more conspicuous for their patriotism, or more powerfully contributed to arouse the spirit of resistance to the despotic acts of the British Government, and prepare the minds of the people for the great struggle of the Revolution, than the Congregational Clergy of New England; and among them, few, if any, exhibited greater zeal or more signal ability, than the subject of this notice. The history of the world had taught him that civil and ecclesiastical despotism had ever gone hand in hand together. He felt, therefore, that the religious no less than the civil liberties of the people were in peril, and that, when the latter should have fallen a sacrifice to despotic power and oppression, the former could not long survive, but ecclesiastical tyranny, in some shape or other, would, like a mighty torrent, soon overspread the land.

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* NATHANIEL BARTLETT was graduated at Yale College in 1749; was ordained minister of Reading, Conn., May 23, 1753; and died in 1810.

In the year 1774, he published, under his own signature, a spirited address to the people of the Western part of the Colony, to arouse them to a sense of the danger in which their liberties were then involved.

In November, 1775, on the day set apart for Thanksgiving in the Colony of Connecticut, at a period which he regarded as "the most calamitous the British Colonies ever beheld," he preached a sermon which was designed to keep up the spirits of the people in the important and dangerous struggle in which they were then engaged. It had great celebrity at the time, and a copy of it is yet preserved in the archives of the Historical Society of New York, where it was printed in the following year.

Few men have ever entered upon the ministry in Connecticut with higher, or so far as his friends could judge, better grounded, hopes of future usefulness and distinction, than Mr. Baldwin. President Daggett of Yale College, at the close of his ordination sermon, thus addressed him :—

> "From a long, intimate, and agreeable acquaintance with you, I cannot but strongly hope and trust that you will be not only an able, but also a faithful, minister of the New Testament, painfully travailing in birth for the souls of your hearers. It is with singular pleasure and satisfaction that I can thus speak to you on this solemn occasion, as I am not unacquainted with the gifts and qualifications with which Heaven has furnished you for the important work and service to which you are now called. I have been under advantages to observe your knowledge in Divinity, and your professed soundness in the faith, as well as your prudence of conduct in the important and difficult station in which you have been at College for four years past, in a very near connection with me. And this acquaintance I have had with you, fully raises my hopes of your usefulness in the church of Christ."

Though these high hopes were fully justified by the fruits of his ministry, during the brief period of its continuance, the President lived to see them prematurely blasted by the early death of his friend and pupil.

In August, 1776, he accompanied a large number of his parishioners, as their Chaplain, to the seat of war in the vicinity of New York, to whose defence they were called as militia men. He there, while in the performance of his duties, amidst the hardships of the camp, in ministering to the sick and suffering soldiers, contracted the fatal disease of which he died, soon after his return to his parish, on the 1st of October, 1776, at the age of thirty-one. He was never married. He had previously made and sent home his will, in which he made provision for the return to the parish of the £200, which, according to custom at that period, he had received as a settlement at the time of his ordination. The amount thus bequeathed was gratefully received by the Society, and appropriated in part towards defraying the expenses of a new church which they soon after erected, and in which they yet continue to worship; and in part as the nucleus of a fund, which, by additional subscriptions and prudent investments in the public stocks, now yields them an income equal to their expenses.

During the residence of Mr. Baldwin at Danbury, in addition to his parochial labours, he superintended the education of several youths in their preparatory studies for a collegiate education. Among them were his younger brother, the writer of this sketch, and his lamented friend and class-mate, the late Chancellor James Kent of New York, who retained through life a warm and affectionate remembrance of the worth and virtues of his early friend and preceptor. In the address which Chancellor Kent delivered before the

Phi Beta Kappa Society of Yale College in 1831, he paid a beautiful tribute to his memory; and in a letter written at a later period, he says of him, "Mr. Baldwin was studious in his habits and remarkably dignified in his manners and deportment. He was a very handsome, well-built man, with manly health and cheerful spirits. He worked a good deal in his fine garden, and made hay in his own meadow. He rode a good deal, and interchanged sermons with his brethren in the neighbouring towns. No person could be more revered by the inhabitants of Danbury and the clergy in that quarter."

I am, with great respect and esteem,
Your friend and humble servant,
SIMEON BALDWIN.

JOB SWIFT, D. D.*

1766—1804.

FROM THE HON. SAMUEL SWIFT.

Middlebury, January 25, 1849.

Rev. and dear Sir: The pressure of constant and laborious duties has hitherto allowed me no leisure to comply with your request in respect to my venerated father, the Rev. Job Swift, D. D. And now the same cause will compel me to do it in a much more hasty manner than I could desire. For other reasons also, I undertake the service you ask of me with much hesitation. It is more than forty-four years since my father's death; and, for eight years previous, although young, I was absent, pursuing classical and professional studies, and not a constant resident in the family. Besides, no man ever possessed so large a share of my affectionate veneration; and of course whatever I now say of him, will be said under this abiding partiality.

He was born at Sandwich, Mass., June 17, (O. S.) 1743; but, in his early youth, his father removed with his family to Kent, Conn. He entered Yale College in 1761, and graduated in 1765. It was during his College life, and while he was engaged in studying the works of President Edwards, that his mind became deeply impressed with the subject of religion; which was quickly succeeded by the purpose to devote himself to the Christian ministry. Having pursued his theological studies, for some time, under Dr. Bellamy, towards whom he ever afterwards cherished the highest veneration, he was licensed to preach; and the year immediately succeeding, (1767,) he became pastor of the Congregational Church in Richmond, Mass. For a time, he had every prospect of both comfort and usefulness here; but the plainness of his statements and the earnestness of his appeals at length generated a dissatisfaction, which, after a residence among them of seven years, resulted in the dissolution of his pastoral relation. Having preached about a year in different places, he was next settled in Amenia, Dutchess county, N. Y.; but, in the spring of 1783, he removed thence to Manchester, Vermont, where he preached between two and three years. On the 31st of May, 1786, he was settled over the Congregational church in Bennington. Here he was situated near the South line of the State, and on the only road leading from Massachusetts and Connecticut into all that part of the State lying west of the Green mountains. At the time of his removal to this region, the few scattered inhabitants, who had fled from the central parts of Vermont during the Revolutionary war, were returning to their deserted homes; and emigrants from other States were rapidly flocking in to take possession of the new and unoccupied lands. The population, for several years, increased rapidly; but was in a very unsettled and unorganized state. There were no literary institutions, and few churches, in the whole region. I am not aware that any clergyman was settled North of Bennington, at the time of my father's removal to that place.

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* Dwight's travels, II.

Situated, as he was, in reference to the Western part of Vermont,—with such a wide and uncultivated field before him, and with a benevolence which gave him no rest, while he could do any thing to promote the institutions of learning or religion, he felt that it was no ordinary responsibility that rested upon him; and, under this conviction, he tasked himself to the full extent of his physical, mental, and moral power.

At an early period of his settlement in Bennington, and before my recollection, he went on a missionary tour, on horseback, as far North as the country lying on Onion river,—then principally a wilderness,—confirming the few feeble churches and organizing new ones. While travelling in a part of the wilderness where no roads had been opened, he lost his way, and was compelled to encamp through a cold night on the ground. The severity of this exposure induced a long and dangerous fever, from which he scarcely recovered. He made many similar tours during his residence in Bennington, and many of the churches in Western Vermont were organised by him. The confidence which the churches and ministers reposed in him was universal, and seemed not to be misplaced. From this, as well as from his local position, his age and early acquaintance, it seemed to be his lot to have "the care of all the churches" in the region. Ministers were settled under his patronage, and were organized into Associations through his instrumentality. His labours in the organization of one or more Consociations, and of the General Convention of the State, are among my earliest recollections. And it is within my remembrance that he was absent from his family much of his time attending ecclesiastical meetings of different kinds, and especially councils for the ordination of ministers and for settling difficulties in churches.

Having exercised his ministry in Bennington more than fifteen years, circumstances adverse to his comfort arose, which resulted in a separation from his charge. This took place on the 7th of June 1801; immediately after which, he removed to Addison on Lake Champlain, where he purchased a farm. His removal to that place had no reference to a further settlement in the ministry. The society there was small, without an organized church, and unable, at that time, to support the institutions of the Gospel. He established a church there, and officiated as its pastor, except when called to other fields of labour, with little or no compensation, deriving the support of his family from his farm. It was while on a missionary tour in some of the newer and more destitute towns near the North line of the State, that, through a most distressing illness, he was called to his rest. He died at

Enosburgh, October 20, 1804, after he had passed his sixtieth year. An unbeliever who was present, expressed the greatest astonishment at the tranquillity in which he died. It seems to have been no painful consideration to him that he was dying away from home; for some of his last words were,—"I have often thought it would be very distressing to have my family around me in the hour of death." A Sermon on the occasion of his death was preached by the Rev. Benjamin Wooster[*] from Isaiah LVII. 1.; another by the Rev. Jedediah Bushnell from Hebrews XI. 4.; and a third by the Rev. Lemuel Haynes, from 2 Timothy IV. 6. The substance of the latter discourse was published.

My father was a patron of learning, as well as of religion. It was mainly through his instrumentality that an academy was established in Bennington, which, for several years, was a prosperous and efficient institution. He also personally instructed a large number of young men in his own house; some of whom he fitted for College, while others were prepared for usefulness in professional and other employments, without a collegiate education. Much of the time within my own recollection, there were in the family young men under his tuition; some of whom were too poor to pay for their board, except by their labour, and that at a moderate charge. Among the earliest whom I recollect in the family, were Rev. Ebenezer Porter, D. D., afterwards President of the Theological Seminary at Andover, and Rev. Zephaniah Swift Moore, D. D., successively President of Williams and Amherst Colleges. His interest in the promotion of learning is further evinced by his being connected as a Trustee successively with Dartmouth, Williams, and Middlebury, Colleges.

Few men have been more distinguished than he by a truly Christian hospitality, or have had a wider field for its exhibition. His dwelling was on the only road of travel into the new settlements of Western Vermont, which was then rapidly filling up with emigrants from Connecticut and Massachusetts; his acquaintance in those States was extensive, and his relation to the churches in Vermont was widely known. Thus situated,—all missionaries and other clergymen, and many religious and literary men, acquainted with him, personally, or by reputation, coming into the State for a temporary or permanent residence, made it in their way to spend one or more nights at his house;[†] and many members of the new churches which he had organized or visited, resorted to him for consultation and advice. So that it was a frequent remark among the neighbours,—somewhat hyperbolical probably,—that my father had more travelling custom than the public house. And yet all were most cordially welcomed, hospitably entertained, and invited to repeat their visits.

During the Revolutionary war, he lost most of his property by the depreciation of "Continental money:" his salary at Bennington was small, at best poorly paid, and much of it unpaid. But he was able to purchase a small farm. By means of this, and the persevering industry of his numerous children, male and female, and a rigid system of economy in his family, he was able to sustain the expenses of his large hospitality. And I recollect that it was a calculation of my older brother that the proceeds of his whole salary no more than met the expenses of his company, while the family were wholly supported and educated by their own labour.

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[*] BENJAMIN WOOSTER was born in Waterbury, Conn., October 29, 1762; was a soldier in the war of the Revolution; afterwards entered Yale College and graduated in 1790; studied Theology chiefly under the Rev. Dr. Edwards of New Haven; spent some time, after being licensed, in missionary labour; was ordained pastor of the church in Cornwall, Vermont, in 1797; resigned his charge in 1802, and spent the next three years chiefly in executing appointments under the Berkshire Missionary Society; was installed in Fairfield, Vt., July 24, 1805, and laboured with great assiduity, not only in his own parish but in many destitute places in the surrounding country, until 1833, when his labours were interrupted by bodily infirmities. He represented the town of Fairfield one year in the General Assembly of the State, and twice in the Septennial Convention convened by the Board of Censors. He died at St. Albans Vt., in February, 1843.

[†] Dr. Dwight, in his Travels, vol. II., mentions spending a night there.

My father's separation from the church in Bennington in the year 1801 is within my remembrance; and it may not be indelicate, at a period so remote from the event, to refer to it. In no place within my knowledge did party spirit rage with so much fury; and in no place was the influence of French politics and infidelity more deeply and sadly realized than in that town. He took no active part in the politics of the day. But he felt bound, as a minister of the Gospel, to resist the flood of infidelity and licentiousness which threatened to sweep away the foundations of all civil, social, and religious institutions. I am not aware that he ever but once introduced the subject directly in a public discourse; but that was enough to stir up jealousies then so easily excited. He was charged with various political heresies; and the usual epithets of *aristocrat* and *monarchist* were applied to him; and, among other delinquencies, it was complained that he did not pray for Mr. Jefferson when he was Vice President. His friends were no less ardent in his defence. This controversy rendered his condition unpleasant, destroyed his prospect of usefulness, and was the occasion of his dismissal. Some, I believe, expressed a wish to have a more popular preacher. But, at the time, none made objection to his talents, or his moral or religious character. And afterwards, none belonging to the society were found willing to acknowledge themselves his opponents; and many who had been regarded as most disaffected, designated themselves, by way of distinction, as "the friends of Dr. Swift."

During most of the Revolutionary war, my father was in an unsettled state; for a while officiating as Chaplain of the army, but most of the time, preaching, as I have already stated, in Dutchess county, N. Y., where his family resided. After his removal to Vermont, his labours were more in active service than in his study. And, in both places, his facilities for collecting a library, or of pursuing a regular system of study, were very limited. During the period to which my recollection extends, his principal time for study was from four o'clock in the morning until early breakfast. He, however, devoted, as he had opportunity, other parts of the day to the preparation of his sermons. In addition to the Bible, which was his chief study, his library consisted of a few standard authors, and a few more recent publications on Theology, which he procured, as he had opportunity. And yet no one who knew him, I believe, doubted that he had uncommonly clear and discriminating views of the Christian system.

He commenced preaching by writing his sermons. But he gave up that practice early, because the people to whom he preached, had a prejudice against written discourses. His skeletons were more or less full, as circumstances dictated; but the fullest were only memoranda for his own use, of the thoughts which occurred to him in the examination of his subject. Some of these were published, in a small volume, after his death, but they were by no means the *sermons* which he preached.

He had none of the graces of a studied oratory—far from it; and he was not a fluent speaker. A considerable proportion of his sermons consisted of the exhibition and illustration of the leading doctrines of revelation, in their relation to each other, and to Christian duty. My relation to him, in connection with the long period that has elapsed since his decease, renders me an incompetent judge of his sermons; and yet if my impression concerning them be correct, they were characterized by much vigorous thought, accurate discrimination, and close application to the conscience and the heart. In his discussion of the doctrines of religion, you were not permitted to lose sight of its duties; but their mutual relations were constantly kept in view.

When about fifteen years of age, I accompanied my parents, in the winter, on a visit to Connecticut. One Sabbath we spent at the house of an aged relative, who lived at a considerable distance from the place of worship; and the roads being much blocked up with snow, the neighbours assembled at the house where we were visiting, and my father preached to them. One of his sermons was on the evidences of Divine Revelation. His relative, who was a man of talents and considerable distinction, but not a professor of religion, remarked in my presence, after the service was over, that there was no occasion to discuss that subject; for he had no doubts in relation to the Divinity of the Scriptures; but added, with great emphasis, "I never before heard such a sermon." A similar remark was made by other persons present.

It might be owing in part to his unsettled condition and his laborious service abroad, during most of his life, that he never consented to the publication of any of his sermons, and left no manuscripts of any importance, except mere skeletons of discourses. But his constitutional distrust of himself had, as I imagine, no little influence in the case.

My father's constitutional feelings and passions were strong, but to a surprising extent under the control of religious principle. To strangers his countenance had the appearance of sternness, and in his reproof of wanton wickedness there was great severity. He was characterized also by an unwavering decision and firmness of purpose in all matters of duty. But his ordinary intercourse with all classes, as well as his personal religious conversation, was distinguished by much kindness, affability, and meekness. He was inclined to put a favourable construction on the motives and conduct of others; and was conciliatory and forbearing towards those by whom he was ill-treated. He was too strong a Puritan in his feelings to care much for mere forms; but he had no austere or superstitious disregard of the conventional usages of society.

In the government of his family, his expressed disapprobation was the severest, and almost the only, penalty to which he resorted; while his uniform tenderness, affection, and approbation of right conduct, towards his numerous children, inspired them with a corresponding filial regard; and to know his wishes was always sufficient to ensure their willing obedience. His principal religious instruction in the family was after the public exercises of the Sabbath. All the members of his large household were assembled, and he usually made some inquiries of the older children to ascertain how much they remembered of the public discourses, and sometimes enlarged on the same topics. He then read a portion of Scripture and gave a familiar exposition, accompanied sometimes with an affectionate and earnest appeal, and the exercises were closed with prayer. These were often seasons of great interest. My own first recollected experience of religious affection was on one of these occasions, when I was a child. The subject of remark was "the love of Christ."

I am, Rev. Sir, with much respect, yours,

SAMUEL SWIFT.

Dr. Swift had a brother, *Seth*, who was a highly respectable minister of the Gospel. He was born in Kent, Conn., October 30, 1749; was graduated at Yale College in 1774; studied Theology under Dr. Bellamy; was ordained pastor of the church in Williamstown, May 27, 1776, and retained the same charge till his death, which occurred February 13, 1807. He was married to Lucy Elliott of Kent in 1782, and they had seven children, one of whom is the Rev. Ephraim G. Swift, formerly colleague pastor with Dr. West of the church in Stockbridge, Mass., and another is the Rev. Elisha P. Swift, D. D., Professor in the Alleghany Theological Seminary. Mr. Swift's only publication was a sermon at the ordination of the Rev. John B. Preston.* He is represented as having been "warm and open in his temper, evangelical in his religious views, serious in the general tone of his intercourse with his people, zealous in the labours of the ministry, decided in his opinions, and prudent and energetic in his measures." He was greatly beloved by his people, and honoured and revered by the whole community.

PEREZ FOBES, L. L. D.†

1766—1812.

PEREZ FOBES was a descendant, in the fourth generation, of John Fobes, who was one of the original proprietors of the town of Bridgewater. He was the son of Josiah and Freelove (Edson) Fobes, and was born in Bridgewater, September 21, 1742. His parents were excellent persons, and watched the development of his faculties with great care and interest. In his childhood, he evinced a more than commonly serious turn of mind; and, while he was yet quite a youth, he solemnly dedicated himself to the service of his Maker. He showed also, at a very early period, a fondness for books; and, at the age of thirteen, was so far advanced in his studies, that he was placed at the head of a school in his neighbourhood. In due time, having gone through his preparatory course, (not without some embarrassment on account of feeble health,) he entered Harvard College, where he maintained an honourable standing, and received his degree of Bachelor of Arts in 1762. Chief Justice Dana, Governor Gerry, and Dr. Belknap, were among his classmates.

After leaving College, Mr. Fobes seems to have resumed the business of teaching, and either in connection with that employment, or after he had given it up, prosecuted the Study of Theology. In due time, he received license to preach; and on the 19th of November, 1766, was ordained pastor of the Congregational church and society in Raynham, Mass., then recently rendered vacant by the death of the Rev. John Wales.* The ordination sermon was preached by the Rev. Samuel Tobey† of Berkley.

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* JOHN B. PRESTON was settled as the pastor of the church in Rupert, Vt., Feb. 8, 1798; received the Honorary degree of Master of Arts from Middlebury College in 1803; and died, February 21, 1813.

† Allen's Biog. *Dict.*—*Emery's* Taunton ministry, II.

Mr. Fobes was zealous for the independence of his country, and not only spoke but acted in favour of it, during the war by which it was procured. In 1777, he volunteered to act as Chaplain in the army, notwithstanding a very feeble and uncertain state of health might reasonably have excused him from such an engagement. In 1786, Dr. Manning, President of Brown University, being elected a member of Congress, Mr. Fobes was chosen Vice President, and, shortly after, Professor of Natural Philosophy, in the same institution. He accepted both places, and discharged the duties of each with great fidelity and acceptance. He did not, however, remove from Raynham, or resign his pastoral charge, but went to Providence to deliver his Lectures once or twice a week, or during certain parts of the year. In 1792, the College conferred upon him the degree of Doctor of Divinity. In 1795, he was elected one of its Fellows, and continued to hold the office till his death. In 1796, he was called to the supervision of Bristol academy, and so long as his health permitted, he rendered important aid to that institution, by his presence and addresses, on occasion of its Quarterly Examinations. He was a member of the American Academy of Arts and Sciences.

Dr. Fobes died on the 23d of February, 1812, in the seventieth year of his age.

He was married to Prudence, the eldest daughter of the Rev. John Wales of Raynham. They had two sons, who died young; and two daughters, both of whom were married to clergymen.

Dr. Fobes published a Sermon at the execution of John Dixon at Taunton, 1784; a Sermon at the ordination of the Rev. Elijah Leonard,‡ 1789; a Sermon on the death of Dr. Manning, 1791; a Sermon to young men, 1794; History of Raynham, (Mass. Hist. Coll.,) 1794; Election Sermon, 1795; a Sermon at the ordination of George Barstow,§ 1803; a Scripture Catechism, 1804; an Abridgement of the Scripture Catechism, 1809.

FROM THE HON. DAVID DAGGETT.

NEW HAVEN, May 7, 1850.

Dear Sir: You ask for my recollections concerning the Rev. Dr. Fobes. I cheerfully comply with your request; and yet I shall be obliged to give you general impressions, rather than minute details. My acquaintance with him was during his residence at Raynham, and it was chiefly that of a pupil with a teacher, as he fitted me for College. His character could not be said to be very strongly marked, and yet he was greatly respected for both his talents and his virtues.

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* JOHN WALES was a native of Braintree; was graduated at Harvard College in 1728; was ordained at Raynham October 20, 1731; and died February 23, 1765, aged sixty-six.

† SAMUEL TOBEY was born in Sandwich in 1715; was graduated at Harvard College in 1733; was ordained at Berkley November 23, 1737; and died February 13, 1781.

‡ ELIJAH LEONARD was born at Raynham in 1760; was graduated at Yale College in 1783; was ordained pastor of the Second church in Marshfield, Mass., January 11, 1789; and died in 1834.

§ GEORGE BARSTOW was born in Duxbury, Mass., in 1770; was graduated at Brown University in 1801; was ordained pastor of the church in Hanson, Mass., January 26, 1803; and died February 11, 1821, aged fifty-one years.

Dr. Fobes, at the time I knew most of him, was not past the meridian of life,—if indeed he had reached it. I remember him as a tall, slender man, whose appearance indicated, what was actually the case, that he did not enjoy very vigorous health. In his disposition he was uncommonly amiable and gentle, and never, so far as I could observe, felt the impulses of violent passion. I cannot say that he was a remarkably polished gentleman, and yet he was sufficiently urbane and courteous to make himself acceptable to the most respectable society.

As a preacher, he had much more than a common reputation. His sermons were carefully written, and were characterized by vigorous thought, natural arrangement, and perspicuous style. His manner in the pulpit was earnest and impressive, accompanied by considerable action, and his voice was clear and pleasant though not very loud. At the time I knew him, I always understood that he was a rigid adherent to the orthodoxy of New England; but my impression is that his views were afterwards somewhat modified. He was an excellent scholar, as was evinced by his being ultimately appointed to a Professorship in Brown University. He was also an uncommonly successful teacher, possessing the two essential qualifications, of great familiarity with the various branches of study, and a rare talent at communicating knowledge. My recollections of him are exceedingly pleasant, as one of the guides of my earlier years, to whom I was indebted for an important part of my intellectual training; and it gives me pleasure, even at this late period, to testify my sense of obligation to him, and my high estimate of his intellectual and moral worth.

I am, dear Sir, yours sincerely,
DAVID DAGGETT.

HEZEKIAH RIPLEY, D. D.

1766—1831.

FROM THE REV. THOMAS F. DAVIES.

New Haven, December 22, 1849.

My dear Sir: I have no hesitation in expressing the opinion that the name of Dr. Hezekiah Ripley deserves a place in any work designed to commemorate the prominent deceased clergymen of our country; and I am quite willing to furnish you with such a sketch of his life and character as my acquaintance with him, and knowledge of him, will supply. I first became acquainted with him in May, 1829, when I began to preach in the church at Greens Farms. At my installation in that place, in October of that year, though he was then in his eighty-seventh year, he gave me the Charge; and, from the commencement of our acquaintance until his death, I was honoured with his friendship, and was with him as a son with a father. I gave, after his decease, my views of his character, and have always held his memory in affectionate veneration.

He was born in Windham, in this State, February 3, (O. S.) 1743. He was the son of David Ripley, and the fourth in descent from one of the Pilgrim Fathers, who landed on Plymouth rock. That ancestor was Governor Bradford: his daughter was married to Mr. Ripley, the grandfather of Dr. Ripley; and in bodily and mental vigour, as well as in sincere piety, the Doctor was a worthy representative of the noble Pilgrim stock from which he sprang.

He was graduated at Yale College in 1768, and early formed the resolution of devoting himself to the service of God in the ministry of the Gospel. I am not aware that any documents remain which show what were his religious opinions, or what the exercises of his mind, at this period; but, as he never, in any of the interviews which I had with him, spoke of entertaining, in the latter part of his life, different sentiments from those which he had cherished at the commencement of his ministry, it is fair to conclude that he then embraced that system of religious faith which has generally been held by the churches of New England, and which, during the period of my acquaintance with him, he held with unyielding tenacity and joyful confidence. In conformity then with his known opinions upon these subjects, we may presume that, in early life he cherished the hope that, through the influences of the Spirit of God, he had passed from death unto life. He made a public profession of his faith in Christ, and united, I believe, with the church in Pomfret, then under the pastoral care of his brother,[*] where also, for a period, he devoted himself to preparation for the ministry. He went to Greens Farms, as a candidate, near the close of the year 1766,—the church in that place having been shortly before rendered vacant by the death of the Rev. Mr. Buckingham.[†] Mr. Ripley was ordained February 11, 1767, and continued in the peaceful discharge of parochial duty, until the commencement of the Revolutionary war. Faithful to those principles of civil and religious liberty for which his ancestors had been distinguished, he did not hesitate respecting the course which he should pursue. He discharged for a time the duties of a Chaplain in the Continental army, and participated largely in the sufferings of that eventful period;—his house, his furniture, and a portion of his library, having been burned by the enemy. I have been informed by those whose recollections embraced that period, that, during their public worship, alarming tidings were not unfrequently received. In such cases, and at the desire of Mr. Ripley, who was unwilling to forego those services, persons were stationed at such points that they might give timely notice of the approach of the enemy. While his countrymen were engaged in war, his feelings were alive to their success; although, amid the contest, he pursued those labours which were appropriate to a servant of the Prince of Peace. The independence of the country established,—he was relieved from the almost constant alarm and anxiety incident to a residence upon the sea-board, and gladly hailed the return of peace, when every man could sit under his own vine and fig tree, having none to disturb or make him afraid. He was now enabled to assist in the support of those institutions, with whose prosperity the welfare of our country is so intimately connected. Yale College ever found in him a warm and constant friend. In 1790, he was chosen a member of the Corporation of that institution; in which office he continued for the term of seven and twenty years, and resigned it on account of the infirmities of advancing age, the same year in which died its venerable President, Dr. Dwight; and, in this connection it may not be improper to state that the friendship which existed between those men was a source of great enjoyment to each. Settled for many years in adjacent parishes, their intercourse was frequent, and of the most endearing character; and, during the whole of that period in which Dr. Dwight was connected with Yale College, as its President, Dr. Ripley was a member of its Corporation; and, in hearing from the lips of the latter the history of their friendship, I was reminded of that beautiful expression of sacred writ,—"The soul of Jonathan was knit to the soul of David."

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[*] David Ripley was a native of Windham; was graduated at Yale College in 1749; was ordained pastor of the church in Pomfret (Abington parish) February 21, 1753; and died in 1785.

[†] Daniel Buckingham was graduated at Yale College in 1735; was ordained pastor of the church at Greens Farms, March 19, 1742; and died in May, 1766.

The degree of Doctor of Divinity was conferred upon him by the College of New Jersey in 1802.

In 1821, Dr. Ripley resigned his pastoral charge,—more than fifty-four years having elapsed from the time of his ordination. During his ministry, the years 1815 and 1816 were most distinguished for the attention of his people to Divine things. In these years, thirty-eight persons united with the church.

Dr. Ripley was married on the 9th of January, 1765, to Dolly Brintnall, whose parents resided at New Haven. Their union continued for more than sixty-six years, and was dissolved by the death of Madam Ripley in August, 1831. Their separation was but brief, as he followed her in December of the same year. They had four children,—one of whom—*William Brintnall*, was graduated at Yale College in 1786, became minister of the parish of Goshen in Lebanon, Conn., and died in 1822. He was chosen a Fellow of Yale College in 1817.

To the character of Dr. Ripley's mind I have already alluded: he had a sound mind in a sound body, which has ever been considered as the first of earthly blessings. His mind presented all the elements of true greatness,—strength of memory and depth of judgment, with a readiness to compare and to combine. He was characterized by a truly unambitious spirit, which led him to be content in the station in which God had placed him, and to employ his time and talents in such a manner as should most conduce to the good of his people, and not to the extension of his own fame. He never endeavoured to make his parish a stepping stone to something higher.

In natural character he was amiable, open, and sincere. The aged and the young alike delighted in his company. He entered without effort into the society and feelings of younger men, and brought with him cheerfulness, wisdom, and piety. All felt that he was their friend and father,—the friend of man and the friend of God.

As a professing Christian, he loved not in name only, but in deed and in truth. The attributes of God were to him great and present realities. He revered the greatness, adored the justice, and trusted in the mercy, of God; and, while he often adopted the language of holy men of old, it was evident that he resembled them in character. In age, in sickness, and in comparative solitude, he manifested the meekness and patience of one who trusted in God.

In his intercourse with men he was distinguished for purity of motive, so far as motive can be indicated by the conduct. He was benevolent; he was forgiving; and if he left an enemy, of that enemy, I am sure, Dr. Ripley was the friend. That kindness, however, which he exhibited to all who had intercourse with him, did not result from an inability to judge of character. It resulted from no obtuseness of intellect—he was a remarkably good judge of character. His kind treatment of any who might ever have been unkind to him, was the result of Christian prudence and Christian principle.

As a minister of the Gospel, he was eminently conscientious. He acted in conformity with the lights he possessed. In the measures which, during his ministry, he pursued, to draw a more distinctive line between the church and the world, by requiring those who made a profession of religion to enter into full communion, he showed a readiness to co-operate in whatever he considered as conducive to the prosperity of Zion. He was beloved by his brethren; for they confided in him, and his residence was the abode of cheerfulness, of hospitality, and of piety.

A few days before the decease of his wife, and while he was encompassed with many infirmities, he told me that, on reviewing his past life, he saw that he had done many things which he ought not to have done, and had left undone many things which he ought to have done; and that his sins of the latter class appeared to him to exceed those of the former; but that he had preached the Gospel as he understood it; that never from fear, favour, or affection, had he kept back what he believed to be the truth, and that he had never knowingly deceived a single soul; that his trust was in the righteousness of Christ, and in that alone, and that he was not afraid to die.

I will add one of Dr. Ripley's revolutionary reminiscences, and conclude my communication. He mentioned to me that when Washington, after being appointed Commander-in-Chief of the American army, was on his way to Boston, he passed through Greens Farms. The Doctor mounted his horse and joined the cavalcade. They stopped at Bulkly's Inn in Fairfield, and I think dined there. After passing from the house, and while standing in front of it, waiting for their horses,—Washington continuing his conversation on public affairs, passed his finger through a button hole of the Doctor's coat, and said that if the Americans could prolong the contest for one year, they would ultimately succeed; because in that time, arms and ammunition could be obtained, and they would be invincible.

Dr. Ripley was a man of commanding presence,—of a tall, athletic, dignified frame. His fine countenance beamed with intelligence and kindness, and yet there was something in his look which gave assurance of unyielding firmness. I think it would be difficult to find two men who would be a finer subject for a painter, than those two patriots communing together under such interesting circumstances. The Doctor accompanied General Washington to Stratford Ferry.

I am ever faithfully yours,

THOMAS F. DAVIES.

CYPRIAN STRONG, D. D.

1766—1811.

FROM THE REV. HARVEY TALCOTT.

PORTLAND, Conn., September 26, 1848.

Dear Sir: Agreeably to your request, I now send you the few notices I have been able to collect concerning my venerable predecessor in the ministry, the Rev. Dr. Strong. I never had the privilege of his acquaintance, as several years intervened between his death and my settlement as the pastor of this church; but his memory is still fragrant here, and there are those now living, who enjoyed the benefit of his ministry, and who hold in cherished remembrance his many virtues.

Of his early life I believe there remains no extended record. He was born at Farmington, Conn., May 26, (O. S.) 1744. He entered Yale College in 1759, and took the degree of Bachelor of Arts, in 1763, and that of Master of Arts, in 1767. He was licensed to preach, October 7, 1766, and was ordained pastor of the church in Chatham, (now Portland,) August 19, 1767. On the 9th of November, 1768, he was married to Sarah Bull of Farmington, who became the mother of eight children, and died in 1783. By a second wife, who died in 1796, he had four children. He was married a third time, and at his death, which occurred in 1811, at the age of sixty-seven, he left a widow. He continued pastor of the church over which he was first settled, till his death. The degree of Doctor of Divinity was conferred upon him by Dartmouth College, in 1797. He was, for a considerable number of years, a Trustee of the Missionary Society of Connecticut, under whose direction and superintendence was published that early, highly popular and useful, religious periodical, the Connecticut Evangelical Magazine. He was also one of a committee appointed by the General Association of Connecticut, and the General Assembly of the Presbyterian Church in the United States, to examine the revision of Dr. Watts' Psalms by Dr. Dwight. They met at Stamford, Conn., in June, 1800, and having carefully examined the alterations and additions made by Dr. Dwight, approved the new version, and recommended it to the use of the churches,—at the same time suggesting to Dr. Dwight the propriety of annexing such a selection of Hymns as should "furnish the churches with a more extensive system of Psalmody." Dr. C. Strong was the Scribe of that committee. These facts, with others, show that he was prominent among the good and useful ministers of his day, in this State, and in the country at large.

He was also greatly esteemed among his people, and highly respected in the community, even by those who had no sympathy with either his religious or political views. His change of opinion and practice in regard to the "Half-way Covenant," met with serious opposition and subjected him to severe trials. It was the commencement of a division, which resulted in the establishment of an Episcopal church in this place.

His ministry continued forty-four years; during which time, about two hundred were added to the church by profession and by recommendation from other churches. There was at no period any thing that could be called an *extensive revival* of religion, and yet there is reason to believe that many souls were converted and trained for glory through his instrumentality. Some of these still survive to bear a grateful testimony to his fidelity.

The Rev. Dr. Field, in his statistical account of Middlesex county, pays the following well deserved tribute to his memory:—

> "Dr. Strong was highly honoured and deservedly esteemed for his good sense, his thorough acquaintance with Theology, and his uniform and blameless conversation. In the relations of private life, as a companion and friend, few have been more beloved; and though, as a preacher, he had not that fervency of address and brilliancy of imagination, which are requisite to catch the attention of the multitude for the moment, yet his prayers were distinguished for appropriateness and solemnity, and his sermons for clear reasoning and sound instruction. Several of his occasional sermons and controversial pieces are in print, and do honour to his understanding and to his heart. * * * In the midst of numerous trials, with which it pleased the Lord to afflict him, he was calm and resigned. The prominent features of his character are happily expressed in the inscription upon his monument:—'In morals exemplary; in doctrine uncorrupt; in reasoning profound; in declaring God's counsel perspicuous and solemn, and in death peaceful.'"

The above inscription I have understood was from the pen of his neighbour, the Rev. Dr. Chapin of Rocky Hill.

His daughter, now residing in Vermont, writes thus concerning him:—"I have been informed that he was, from the beginning, doubtful whether the Half-way Covenant practice was sanctioned by Scripture, and, after much study and careful examination, became thoroughly convinced that it was unscriptural; and witnessing, as he believed he did, its evil tendencies and effects, he could not conscientiously remain any longer in so doubtful a position. In the stand he was about to take, he had every reason to anticipate the disapprobation of his brethren, and ultimately a separation from the people of his charge. But the path of duty being made plain, all personal considerations were disregarded. In respect to the former, his expectations were realized, as a numerous correspondence with his brethren, both in and out of the State, testifies. And had it not been for some staunch friends in his own parish, when he witnessed many of his church deserting him, he would have withdrawn to some other field of labour. It was a day of darkness and trial; but out of it the Lord delivered him, and he had the satisfaction of seeing all the churches come upon the same platform.

"As to his private life,—to his family his example was above all price, and to this day it is a living epistle read and known of us all. He was a man of affliction,—having been called, in the providence of God, to bury two wives and six children,—in all which he bowed with cheerful submission to the will of his Heavenly Father. This prepared him more fully to sympathize, as he always did, with the afflicted, and no doubt had a softening and subduing effect upon his own spirit. Though naturally of an excitable temperament, he seemed to have perfect self control, so that, in all his trials and provocations he seldom gave offence. Family government was exercised so early, that no one knew of its commencement. It was such as established the authority of the parent, and secured the obedience and respect of the children. It was administered with great kindness and affection, but yet with so much decision, that generally a word, and sometimes a look, was quite sufficient. The Sabbath was a day of rest,—it was considered a great privation not to attend meeting. There was no permission to roam in the fields, or ramble in the orchards or garden, for fruit or flowers;—no reading of books of fiction, or history, or secular newspapers, or writing letters to friends; but the Bible, the Assembly's Catechism, and other religious books, occupied our leisure hours. He lived the life of the

Christian; and, though, in his death, there was nothing ecstatic, yet there was a firm trust in God, and a hope full of immortality." Such is the testimony of his daughter,—a lady of high intelligence and eminent Christian usefulness.

A son of Dr. Strong, *Asahel Hooker*, distinguished as a gifted and upright lawyer, died in 1818, at Middle Haddam. Another son, a merchant in Vermont, died a few years ago, who was also a man of singular goodness and usefulness as a Christian.

The following is a list of Dr. Strong's publications:—A Discourse on Acts II. 42, in which the practice of owning the covenant is particularly examined, 1780. Animadversions on the substance of two Sermons preached at Stepney, by John Lewis, A. M.; entitled "Christian forbearance to weak consciences a duty of the Gospel," 1789. An Inquiry wherein the end and design of Baptism, &c., are particularly considered and illustrated, 1793. A Sermon at the ordination of the Rev. Samuel Shepard, 1795. A second Inquiry into the nature and design of Christian Baptism, 1796. A Sermon at the ordination of the Rev. Elijah Gridley,[*] 1797. Election Sermon, 1799. A Sermon preached at the request of St. John's Lodge, Middletown. A Fast Sermon. A Sermon at the ordination of Jedediah Bushnell, 1800.

With respect, I am, dear Sir,
Your brother in the Gospel,
H. TALCOTT.

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JONATHAN EDWARDS, D. D.[†]

1766—1801.

JONATHAN EDWARDS (the second) was born at Northampton, Mass., May 26, 1745. He was the second son, and ninth child, of the Rev. Jonathan and Sarah (Pierpont) Edwards. He was prevented, by an inflammation in his eyes, from learning to read, until a later period than is common in New England. In addition to this, it was during his childhood that the famous controversy was carried on between his father and the church at Northampton; and out of this grew a serious obstacle to his early education.

He was six years old when, in 1751, his father removed with his family from Northampton to Stockbridge. Of his situation at Stockbridge he has given the following account in the Preface to his observations on the Muhhekaneew Indians, written in 1788:—

> "When I was but six years of age, my father removed with his family to Stockbridge, which, at that time, was inhabited by Indians almost solely, as there were in the town but twelve families of whites, or Anglo Americans, and perhaps one hundred and fifty families of Indians. The Indians being the nearest neighbours, I constantly

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[*] ELIJAH GRIDLEY was a native of Berlin, Conn.; was graduated at Yale College in 1788 was settled in the ministry at Granby, Mass., in May, 1797; and died in 1834. His son, *Ralph Wells*, was graduated at Yale College in 1814; was ordained pastor of the church in Williamstown, Mass., Oct. 9, 1816; was dismissed at his own request, April 27, 1834; removed to Illinois, where he laboured as a missionary until his death, which occurred at Ottawa, Feb. 2, 1840.

[†] Conn. Evang. Mag. II.—Miller's Retrospect, II.—Mass. Hist. Coll. X.—Holmes' Am. Ann. II.—Biography by Dr. T. Edwards.—MS. from Judge Baldwin.

> associated with them; their boys were my daily schoolmates and play-fellows. Out of my father's house I seldom heard any language spoken but the Indian. By these means I acquired the knowledge of that language, and a great facility in speaking it. It became more familiar to me than my mother tongue. I knew the names of some things in Indian that I did not know in English. Even all my thoughts ran in Indian; and, though the true pronunciation of the language is extremely difficult to all but themselves, they acknowledged that I had acquired it perfectly, which, as they said, had never been done before by any Anglo American. On account of my skill in their language in general, I received from them many compliments applauding my superior wisdom. This skill in their language I have, in a good measure, retained to this day."

As it was the wish of his father that he should devote his life to preaching the Gospel among the Aborigines, he sent him in October, 1755, when he was but little more than ten years old, with the Rev. Gideon Hawley, a distinguished missionary of that day, to a place called Oughquauga, on the Susquehanna river, to learn the language of the Oneida tribe. This place was in the wilderness, distant about one hundred miles from any English settlement. In consequence of the war which broke out between England and France, and extended into their Colonies, he continued there but about six months, and gained only an imperfect knowledge of the language. He, however, endeared himself much to the Indians, during the short time that he remained among them; and, in one instance, when they apprehended an attack from the French, they took him on their shoulders and carried him many miles through the wilderness to a place which they supposed beyond the reach of danger. He returned with Mr. Hawley to Massachusetts in the winter season; and, after considerable exposure and suffering, they reached Stockbridge in January, 1756. The next two years he spent in his father's family.

The removal of his father to Princeton in January, 1758, and his sudden death a few years after, together with the death of his mother in October of the same year, seemed to bring a deep shade over his earthly prospects; for, at that time, his education was only begun, and his patrimonial inheritance was not sufficient to enable him to complete it. He, however, resolved to go forward; and, accordingly, in February, 1760, aided somewhat by some of his relatives, he entered the Grammar school at Princeton, and commenced the study of Latin. In September of the year following, he was admitted a member of the College of New Jersey, and in September, 1765, received the degree of Bachelor of Arts.

In the summer of 1763, during the Presidency, and under the preaching, of Dr. Finley, a remarkable attention to religion prevailed in both the town and College, in which young Edwards believed himself to have permanently and savingly shared. In September of this year, he made a public profession of religion.

Shortly after leaving College, he commenced the study of Theology under the instruction of Dr. Joseph Bellamy, who had been the intimate friend and correspondent of his father; and, in October, 1766, he received license to preach the Gospel from the Association of Litchfield county. While he was yet preaching as a candidate, (it has not been ascertained where,) he was, in 1767, recalled to Princeton by an appointment to a Tutorship in the College. In this office he continued for the two succeeding years; though, within a few months after he had entered upon its duties, he was appointed to a Professorship of Languages and Logic in the same institution,—which, however, he saw fit to decline.

During his residence at Princeton, he was invited by the society of White Haven, in the town of New Haven, Conn., to preach to them as a candidate, and afterwards to become their permanent pastor. He accepted their call, and was ordained on the 5th of January, 1769. Here he continued until May, 1795, when he was dismissed by an ecclesiastical council. A writer in the Connecticut Evangelical Magazine accounts for his separation from his charge in the following manner:—

> "For several years previous to his dismission, an uneasiness had subsisted in the society, arising from different religious opinions which sprung up, and were adopted by some of the leading and most influential men among his parishioners. Those sentiments which originated the uneasiness, were of a nature opposite to the sentiments of Mr. Edwards, and of the church and society at the time of his ordination. This diversity of sentiment and opinion may justly be considered as the *principal* cause of the separation between Dr. Edwards and his people; though others of inferior moment, and taking their rise from this principal one, had their influence; but the ostensible cause assigned by the society was their inability to support a minister."

In January of the next year, (1796,) he was installed pastor of the church in Colebrook, Litchfield county, Conn. Here, in a retired country parish, and in the bosom of an affectionate and united people, he found opportunity for pursuing his theological and metaphysical inquiries to much better advantage than while he occupied a more prominent station; and here, it would seem, he had desired and intended to pass the residue of his life. It was only, however, for a few years that this state of retirement was continued to him; for when, in the summer of 1799, the Presidency of the then recently established College at Schenectady, N. Y., had become vacant by the resignation of the Rev. Dr. John Blair Smith, the Trustees elected Dr. Edwards to be his successor. This appointment presented to him a question of duty which he found it difficult satisfactorily to decide; and he referred it to the judgment of an ecclesiastical council. Their decision was in favour of his removal; and he was accordingly dismissed in the month of June, and removed to Schenectady some time in July.

On his arrival at Schenectady, he was welcomed by both students and citizens with every demonstration of respect and good will. The Address which he delivered on his induction into office, was regarded as a most creditable effort, and as giving promise of the highest usefulness in his new field of labour. He entered upon his duties in connection with the College with great zeal, and preached to neighbouring congregations on the Sabbath, as his services were required. The Rev. Dr. Andrew Yates who could testify of his management of the College from actual observation, says of him,—

> "His discipline was mild and affectionately parental, and his requirements reasonable. Such a character for government in President Edwards was unexpected to some who professed to know his disposition, and had formed their opinions of him in this respect. It was, therefore, the more noticed. There was an apparent austerity and reserve in his manner, which no doubt arose from the retirement of study and from habits of close thought, and would leave such impression after a slight acquaintance; but, in his domestic intercourse and with his intimate friends, while conscientiously strict and prompt in his duties, and while he acted with decision, he was mild and affectionate. The same spirit characterized his government of the College. It was probably conducted with greater mildness and affection than would have been exercised, had not the prevailing expectations of some intimated the danger of his erring on the side of severity. His pupils, like a well regulated family under faithful discipline, were respectfully attached to him."

But it was only for a brief period that the College was to enjoy the benefit of his services. About the middle of July, 1801, he was seized with an intermittent fever, which, however, for some days, excited no alarm. But, after about a week, the disease attacked his nervous system with great violence; depriving him of the power of speech, and to some extent of reason also, and rendering his case utterly hopeless. His death took place on the 1st of August. In the early part of his illness, and while his faculties were continued to him, he manifested entire resignation to the will of Heaven: but, during several of his last days, his mind was so nearly a blank as to preclude the possibility of any intelligent exercises. A sermon was preached on the occasion of his death, by the Rev. Robert Smith, from Psalm XXXVII, 37. It was published at the time, and has since been republished in an edition of President Edwards' complete works. Another sermon on the same occasion, containing, it is said, a very discriminating view of Dr. Edwards' character, was preached at New Haven by Dr. Dwight; but it has never been published.

He was honoured with the degree of Doctor of Divinity from the College at which he was graduated.

In 1770, the year after he was settled at New Haven, he was married to Mary, daughter of the Hon. Eleazar Porter and Sarah his wife, of Hadley, Mass. By this marriage he had four children, three of whom survived their father. Mrs. Edwards was drowned in June, 1782. As she was riding in a chaise with her husband in the North Eastern part of New Haven, he left her, for a short time, to give directions to some labourers in his employ, with an understanding that she should pass on a little farther, and that he would join her on her return. As she was on her way back, she allowed the horse to drink at a watering place on the margin of a small river, with the depth of which she was wholly unacquainted. The horse passed on, and drew the chaise suddenly down a precipice, in consequence of which she was drowned. She was a lady of rare excellence and was deeply lamented by all who knew her. In December, 1783, Dr. Edwards formed a matrimonial connection with Mercy, daughter of Hezekiah and Mercy Sabin, of New Haven. She survived him a number of years.

The following striking coincidences between his life and that of his father, have been mentioned:—"They had the same name; were liberally educated; were distinguished scholars; were Tutors in the seminaries in which they were educated; were preachers; were settled in congregations in which their maternal grandfathers were also settled before them; were dismissed on account of their religious opinions; were settled in retired situations; were elected to the Presidency of a College; and within a short time after they were inaugurated, died,—the one in the 56th, the other in the 57th year of his age. To this may be added that in person, mind, and life, they were remarkably alike."

The following is a list of Dr. Edwards' publications:—A Sermon at the ordination of Timothy Dwight at Greenfield, Conn., 1783. Three Sermons on the Atonement, 1785. Observations on the Language of the Muhhekaneew Indians, &c., 1788. The Salvation of all men strictly examined, and the Endless Punishment of those who die impenitent, argued and defended against the reasonings of Dr. Chauncey in his book entitled "The Salvation of all men," 1789. A Sermon on the injustice and impolicy of the Slave trade, 1791. A Sermon on Human Depravity published in the American Preacher, II., 1791. A Sermon at the ordination of Dan Bradley,* Hamden,

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* DAN BRADLEY was graduated at Yale College in 1789; was settled as a Congregational minister in Hamden, in 1792; afterwards became an Episcopal clergyman; left the ministry and removed to West Springfield, Mass., where he died in 1838.

1792. A Sermon at the ordination of William Brown,[*] Glastenbury, 1792. Marriage of a wife's sister considered in the anniversary Concio ad Clerum in the chapel of Yale College, 1792. A Sermon on the death of Roger Sherman, 1793. An Election Sermon, 1794. Brief Remarks on the doctrine of Universal Salvation. A Sermon at the ordination of Edward D. Griffin, New Hartford, 1795 A Dissertation concerning Liberty and Necessity in reply to the Rev. Dr. Samuel West, 1797. A Sermon on a future state of existence and the immortality of the soul, printed in a volume entitled, "Sermons collected," &c., 1797. A Farewell Sermon to the people of Colebrook, 1799.

He also published a large number of articles in the New York Theological Magazine, with the signature of I. and O. He edited from the manuscripts of his father the History of the work of Redemption, two volumes of Sermons and two volumes of Observations on important Theological subjects. In Dwight's Life of President Edwards, pp. 613–624, is a statement by Dr. Edwards of the "improvements in Theology, made by President Edwards and those who have followed his course of thought."

In 1842, there was an edition of Dr. Edwards' works published, including not only what had been printed in his lifetime, but some additional matter from his original manuscripts, together with a brief memoir of his life, by his descendant, the Rev. Tryon Edwards, D. D.

FROM THE REV. CALVIN CHAPIN, D. D.

ROCKY HILL, Conn., July 27, 1848.

Rev. and dear Sir: You ask for my recollections of my venerable father-in-law, the younger President Edwards. If the following hints will avail to your purpose, they are at your service.

I would say concerning him, first of all, that he was intensely and successfully devoted to the action of mind. An unabating improvement of his understanding by the acquisition and retention of useful truths, and the cherishing of strong affection for such truths, were the manifest objects of his untiring and earnest efforts. Rarely, if ever, would any thing of importance, within the legitimate range of his intellect, escape his notice. Whatever seemed to him worthy of second thought or review, he carefully treasured; and at your next familiar meeting with him, if opportunity occurred, you might expect that he would introduce it as a subject of conversation. While he was a philosophical observer of the common incidents of life, and often turned them to good account, he dwelt with special interest on the great principles of morality, and more than all was interested in those great Christian truths which constitute emphatically the abiding riches of the mind. His efforts for these precious attainments were perseveringly systematic: hence the success which crowned his laudable enterprise and ardent desire. While he loved the study of truth in all its various forms, for its own sake, he took great pleasure in communicating it, as he had opportunity. He loved to enrich the minds of others with treasures, which had made his own mind rich.

In scholarship, literary, scientific, moral, and theological, he was distinguished by the utmost exactness and precision. Of *poor* scholarship he was, as might be expected, invincibly impatient. A gentleman once remarked, in speaking of this trait of his character,—" If he fails at all as President of Union College, his impatience of poor scholarship will be the cause of his failure;" and he then added with characteristic good judgment,—"the indulgence of such a feeling can be injuriously extreme; for even poor scholars find their places in the world, and may be useful." He often attended the public examinations of Yale College, and sometimes, by request of the Faculty, took part in them. On these occasions he always showed himself perfectly at home; and where he discovered evidences of delinquency and unfaithfulness in any of the students, he was not particularly careful to conceal his disapprobation.

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[*] WILLIAM BROWN was graduated at Yale College in 1789; was ordained at Glastenbury, Conn., May 17, 1792; was dismissed January 26, 1797; went to reside in Tioga county, N. Y., relinquished his profession and engaged in the practice of law.

In every day conversation, his habits were removed, as far as possible, from every thing low and vulgar. And if others, as sometimes occurred amidst the incautious hilarities of mixed company, came too near the verge of propriety, his frown was sure to be expressed, either by a significant and piercing look, or by well chosen words of merited rebuke.

His early childhood, as I have always understood, was not distinguished by precocity, but rather by the opposite. The first human production that seems specially to have arrested his attention, was Locke's Essay on the human understanding. Not later, it is believed, than his tenth, or perhaps his twelfth, year, he got hold of this celebrated work, and read it over and over again, as he has himself told me, with constantly increasing delight. Hence unquestionably the strength of his relish for metaphysical study and discussion. Hence too his wonderful power in logical reasoning and disquisition. Logic and Metaphysics combined may be said to have constituted his prominent field of labour; and he brought them both to bear with great effect upon the demonstration of Christian doctrine and true experience in practical piety.

How far constitution, or early culture, or what men call accident, either separately or unitedly operating, can *create* in an individual the taste for any specific variety of mental occupation or enjoyment, does not appear to be satisfactorily ascertained. But there is no doubt that self-culture, in the maturer periods of life, had much to do in giving to Dr. Edwards that remarkable power of thought and argument, by which he was distinguished. His wonderful precision of thought was evinced on various occasions; but never perhaps so strikingly as in debate. To his opponent he would say, "Tell me what you mean, by this word, or by that phrase. We shall then find whether we agree, or how much we differ. We can then meet directly, compare arguments, and perhaps see conclusions alike." Were this rule universally observed, a large part of the unpleasant and unprofitable discussions, that agitate the church and the world, would no doubt be avoided.

Dr. Edwards' irritability was an obvious, and evidently a constitutional, characteristic. Of this trying infirmity no person could be more sensible than himself. In his confidential interviews he used not unfrequently to speak of it, and always in a way that indicated deep regret and self-condemnation. He watched, and prayed, and struggled, against it, as the besetting infirmity of his nature; and those who had an opportunity of observing, knew that his earnest efforts were not in vain.

He was distinguished likewise by what I may call self-jealousy. Not far from the time of his election to the Presidency of Union College, he suffered a perilous fall from his horse, and was taken up in a state of insensibility. It was feared at first that the concussion had seriously affected his head. That election put him to a very serious inspection of himself, and even to earnest inquiry of some of his friends, whether his faculties had not been so far impaired as to disqualify him for the duties of that important office. And ultimately he referred the question whether he should accept the invitation or not, to his brethren in the ministry; and it was their decision that he considered as indicating his course of duty.

Like the most accomplished and useful fathers of the last century, he looked with deep contempt upon that blustering declamation in the pulpit, which gratifies, without instructing, the vulgar portion of the community. His own discourses were always full of clear, forcible, scriptural thought, edifying to every class of minds that would give him a patient attention. In extemporaneous utterance, he commanded a very exact and unhesitating fluency.

But the most faithful representation of the character of his mind is to be gathered from his own published works. Of these, far the most elaborate and important are his volume on universal salvation, in reply to Dr. Chauncey, and his volume on the self-determining power of the will, in reply to Dr. Samuel West. In both these works, his logical powers may be seen in perhaps the fulness of their strength. I well remember that when his death was announced, one of our most respectable clergymen remarked to me,—" Dr. Edwards was the ablest polemic writer of our country."

Above all, and without fear of mistake, it may be affirmed that the crowning glory of his character consisted in his conscientious and pious devotedness to the Redeemer's cause upon earth, and to the promotion of sinning man's deliverance by grace from the second death.

Your affectionate friend and brother,
CALVIN CHAPIN.

FROM THE REV. TIMOTHY MATHER COOLEY, D. D.

GRANVILLE, May 6, 1854.

My dear Sir: My knowledge of Dr. Jonathan Edwards was gained chiefly while I was a member of Yale College. He was then pastor of one of the churches in New Haven; and I occasionally heard him preach, and sometimes met him in private. I afterwards attended his installation at Colebrook; and well do I remember that Dr. Trumbull of North Haven, in preaching his installation sermon, told him to his face that God had given him great talents; which was perhaps of questionable taste, if it was not an overmatch for Dr. Edwards' humility. He was decidedly a man of mark; and it was only necessary to live in his neighbourhood—I had almost said, to live in his time—to have a pretty good idea of his character.

In his personal appearance he was far from being prepossessing, as any one must be convinced from the portrait of him that has been published with his works. He was rather short, of a dark complexion, a piercing eye, and a severe countenance, strongly marked with the lines of thought. In his manners he was somewhat distant, and I believe there were comparatively few who felt much freedom in conversing with him. He seemed to have no small talk for any body; being probably opposed to it, as well from principle as taste. I am inclined to think that his spirit was naturally somewhat impatient, and I well remember, as an instance of it, that he once called at Mr. Atwater's at Westfield, while I lived with him, and having occasion to get his horse shod, lost all patience with the blacksmith, who had either made a blundering job of it, or in some other way had dissatisfied him.

But every body knows that these things were only the infirmities of one of the greatest minds of the age. His talent at profound investigation was perhaps unrivalled. He was at home as far down in the depths of metaphysical abstraction as any other man, I may safely say, that this country has seen. On both sides of the water, he was known as the champion of that system of Theology, which though, substantially that of the New England Puritans, had been somewhat shaped and modified by his illustrious father.

In the pulpit, he was too profound to be interesting, or always intelligible to ordinary minds. His own mind was so trained to philosophical disquisition that he seemed sometimes to forget that the multitude whom he was addressing were not also metaphysicians. A portion of his preaching, however, was highly practical, and sometimes it was irresistibly impressive and even terrible. His manner was the opposite of attractive. In his voice there was a nasal twang which diminished the effect of his utterance. He had little or no gesture, looked about but little upon his audience, and seemed like a man who was conscious that he was dealing in abstractions. Nevertheless, he was uttering great and profound thoughts; and those who were capable of estimating them, went away admiring the power of his genius, and edified by the striking and original views which had been presented to them.

I remember being present, the year after I left College, at a meeting of the Tutors of the College, theological students, and perhaps some others,—designed for theological discussion, and held in one of the Tutor's rooms. At this meeting, Dr. Edwards was present, and bore an active and very able part in the discussion. I am not sure what the subject was; but I well remember his relating, in illustration of some point, the following anecdote:—There was a family, I believe, by the name of Potter, who had lived, for several generations, on the mountain North of New Haven, and had been noted for their reckless, quarrelsome, almost fiend-like, character. They quarrelled with each other, with their neighbours, with everybody. On one occasion there arose a violent altercation between the father and the son; and the son, seizing the father by the hair of his head, dragged him down to a certain tree, when the old man cried out, "Don't drag me any farther, for I didn't drag *my* father beyond this tree."

Such are my recollections of this great man. You may doubtless obtain a more extended account of him from some other source.

Truly and affectionately yours,
TIMOTHY MATHER COOLEY.

TIMOTHY HILLIARD.*

1767—1790.

TIMOTHY HILLIARD was born in Kensington, N. H., in the year 1746. His father, Joseph Hilliard, was a respectable farmer and a deacon in the Congregational church in that place. In his early years the son evinced an uncommon facility at acquiring knowledge, and a very cheerful and amiable temper, which rendered him a favourite wherever he was known. He entered Harvard College in 1760, and was graduated in 1764, being a classmate of the late Governor Strong of Massachusetts. During his collegiate course he was distinguished as well for his correct and praiseworthy deportment, as for his proficiency in the various branches of useful learning.

After devoting some time to the study of Theology, he was licensed to preach; and, from the first, his efforts in the pulpit were received with marked approbation. In 1768, he was appointed Chaplain of Castle William, and accepted the appointment; but, after remaining there a few months, he was elected a Tutor in Harvard College. This office he held about two years and a half, discharging its duties with great fidelity and to general acceptance. In 1771, he was invited to settle as pastor of the church at Barnstable, and, having accepted the call, his ordination took place on the 10th of April, of that year. Here he continued about twelve years, greatly beloved by his own people, and highly esteemed and respected by the surrounding community.

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* President Willard's Fun. Serm.—Holmes' Hist. of Cambridge.—Mass. Hist. Coll. III and VII.—MSS. from his daughter, Mrs. Peck, and from Rev. Dr. Newell.

Mr. Hilliard, finding that his health was seriously injured by the sea air, at length felt himself constrained to ask a dismission from his pastoral charge; and a dismission was accordingly granted him in April, 1783. His congregation consented to part with him, not without great reluctance, and only in consideration of his being unable to endure the climate.

After his health had so far improved, in consequence of a change of air, as to warrant his return to his professional labours, he commenced preaching at Cambridge, and in a short time was invited to settle there as colleague pastor with the venerable Dr. Appleton, then far advanced in life. He accepted the invitation, and was installed October 27, 1783. He preached on the occasion from Titus II. 15; and the Charge was given by the Rev. Dr. Cooper of Boston.

Here Mr. Hilliard continued to the close of his ministry and of his life. During his last illness, which was but of few days' continuance, he expressed perfect submission to the Divine will, and entire confidence in his Redeemer. He died May 9, 1790, in the forty-fourth year of his age. His funeral sermon was preached by President Willard, and was published.

Mr. Hilliard was married to Mary, daughter of Deacon Foster, of the West church, Boston, shortly after his settlement at Barnstable. She was a lady of rare endowments and accomplishments. They had eight children, seven of whom survived their father. The two eldest sons, *Joseph* and *Timothy*, were graduated at Harvard College in 1793, and became clergymen. *Joseph* was ordained pastor of the church in Berwick, Me., October 10, 1797; was dismissed in 1825; and died in 1843. *Timothy* was born in Barnstable, July 16, 1776; was instituted Rector of an Episcopal church in Portland, Me., in 1803; resigned his charge in April, 1808; and died in Claremont, N. H., January 2, 1842, in his sixty-fifth year. Mrs. Hilliard survived her husband many years, and died in 1818, aged sixty-three.

Mr. Hilliard published the substance of two Fast Sermons at Barnstable, 1774; a Sermon at the ordination of Bezaleel Howard, Springfield, 1785; a Sermon at the execution of three persons, 1785; a Sermon at the ordination of Henry Ware, Hingham, 1787; a Sermon at the ordination of John Andrews, Newburyport, 1788; Dudleian Lecture at Harvard College, 1788.

FROM THE REV. ABIEL ABBOT, D.D.

PETERBORO', N. H., September 20, 1853.

My dear Sir: Nearly all who have any recollection of the Rev. Timothy Hilliard have followed him to the scenes beyond the vail—otherwise I should refer you to some other person for an account of him, rather than attempt it myself. He was the minister of Cambridge during the whole of my College life; and I had only such a knowledge of him as I acquired almost necessarily from hearing him preach every Sabbath, and living in his immediate neighbourhood. I suppose, however, I shall not be in danger of going far astray in a general estimate of his character.

Mr. Hilliard was in person rather spare, and not far from the medium height. His countenance was at once intellectual and engaging. He possessed undoubtedly more than ordinary powers of mind, which had been improved by diligent culture. His dispositions were gentle and conciliatory; and his intercourse was characterized by great prudence and consideration. As a preacher, he certainly did not rank among the most popular; though, in respect to both matter and manner, he was highly acceptable. His manner was quiet and unostentatious, but still left upon your mind a deep impression of his sincerity. His style was simple and perspicuous, with little or no ornament. His preaching was practical, rather than doctrinal; and his doctrines were Arminian rather than Calvinistic. Of his belief in the doctrine of the Trinity I have no reason to doubt; though I am not aware that I ever heard him allude to it. He had undoubtedly a highly respectable standing among the ministers of his day. I once met him when he was a visitor at an Association of ministers, and was struck with the marked respect which they evinced for his character and his observations.

I believe he was a man of great natural benevolence, who could ill endure to witness the sufferings of any of his fellow creatures. I remember to have seen him, as officiating clergyman, at the execution of three men, at Cambridge, while I was a member of College, when a circumstance occurred which I forbear to mention, but which evinced an heroic fortitude, combined, as I had reason to believe, with the strongest sympathy.

I am sorry that my recollections of Mr. Hilliard are not more extended; but I have stated every thing concerning him that my memory supplies.

Affectionately yours,
ABIEL ABBOT.

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ISAAC LEWIS, D. D.*

1768—1840.

ISAAC LEWIS was the son of Nathaniel and Ruth (Beardsley) Lewis, and was born in Stratford, Ripton parish, (now Huntington,) Conn., on the 21st of January, (O. S.) 1746. His father, who was a farmer, was a worthy and respectable man, and his mother was distinguished not only for piety, but for great vigour of mind, and uncommon energy of purpose and action. The years of his boyhood were divided between the farm and the school; but, as he early evinced a great fondness for learning, his parents determined to give him the advantages of a liberal education. For this purpose they placed him under the instruction of their pastor, the Rev. Jedediah Mills,† with whom he passed through his whole course preparatory to entering College.

He entered Yale College in 1761, and was graduated in 1765: it is somewhat remarkable that of forty-seven, composing the class of which he was a member, twenty-one became ministers of the Gospel. Though he had had frequent seasons of serious reflection in his earlier years, it was not till his Junior year in College, that he gained the evidence of a permanent change of character; and the circumstances under which this occurred were somewhat extraordinary. At that time, the whole College was poisoned, through the villainy of certain French neutrals. These fellows had taken mortal offence at the conduct of a few wild students; and, though every reasonable effort at reconciliation was made, they refused to be reconciled, meditating the most deadly revenge. To accomplish their purpose, they contrived to visit the kitchen at which the food of the students was prepared, and infused a large quantity of arsenic into one of the dishes that was to be placed before them. A deadly sickness soon came over all who had eaten of the dish; but, by an immediate resort to medical aid, most of them, and Lewis among the rest, were cured—a few were so much affected that they died shortly after. It so happened that almost immediately after this, Whitefield visited New Haven, and preached in the College chapel, turning this then recent event to the best account in the way of solemn admonition; the consequence of which was that a considerable number were awakened to the importance of religion, and brought to attend to it as a personal matter. Of this favoured number was Isaac Lewis.

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* MS. from his daughter.

† JEDEDIAH MILLS was a native of Windsor, Conn.; was graduated at Yale College in 1722; was ordained pastor of the church in Ripton, in February, 1724; and died in 1776. He published a Vindication of Gospel truth and Refutation of some dangerous errors, &c., 1747; and an Inquiry concerning the state of the unregenerate under the Gospel, &c., 1767.

Soon after his graduation, he commenced the study of Theology under the direction of the Rev. Samuel Buell of East Hampton, L. I., and, at the same time, placed himself under the care of the Suffolk Presbytery, with a view of engaging in a mission to the South, when he should have completed his theological course. After remaining here six months, he was obliged, by a severe illness, to suspend his studies, and return to his father's house; and when sufficiently recovered to resume them, he did so, under the instruction of his pastor, the Rev. Mr. Mills, with whom he continued until he was ready for licensure. He was licensed to preach by the Fairfield East Association, at Danbury, in March, 1768. Through the persuasion of friends, he was induced to relinquish the idea of taking a Southern mission. He was first invited to preach at Newport, R. I., to the congregation over which Dr. Hopkins was subsequently settled; but, as he received a call about the same time from Wilton, a parish not far from his father's residence, he determined to accept the latter. He was accordingly ordained at Wilton, on the 26th of October, 1768,—the ordination sermon being preached by his pastor and theological instructer, the Rev. Mr. Mills.

In December of the same year, he was married to Hannah, eldest daughter of Matthew Beale, of New Preston, Conn.,—a lady every way suited to the station to which her marriage introduced her.

Mr. Lewis espoused his country's cause with great zeal during the Revolutionary struggle; and both himself and his family had a full share in the sufferings and perils of that eventful period. On one occasion, when the British were trying to effect a landing at Norwalk, and the people had congregated to repel them, a cannon ball from one of their vessels struck the beach, within three feet of the spot on which he was standing, and then bounded with great force, and lodged in the ground three or four rods distant. At the burning of Norwalk, so complete was the desolation, that only one house, and that unfinished, and at a distance from the village, was suffered to remain; but, in that solitary dwelling, the inhabitants assembled to observe a day of fasting and prayer, and Mr. Lewis preached an appropriate sermon to them from Isaiah LXIV. 11, 12.

In the summer of 1776, he was appointed Chaplain to the regiment commanded by Colonel Philip B. Bradley, then stationed at Bergen. He remained in the army actively engaged in his appropriate duties, nearly seven months; when he was attacked with a violent fever which then prevailed in the camp, and was, for some time, so ill that his recovery was considered hopeless. But, having naturally a vigorous constitution for medical skill to act upon, his health was gradually restored. After the State troops were disbanded, he was appointed Chaplain in the Continental army; but his people being unwilling to spare him again, he declined the appointment.

A few years subsequent to this, he effected an exchange for several Sabbaths with the Congregational minister of Dorset, Vt.,—preaching at Dorset on each Sabbath, and visiting the destitute congregations in that region during the week. His labours, at this time, greatly overtasked his physical energies; the effect of which was the rupture of a blood-vessel on the lungs. This occurred when his missionary tour was nearly completed; but he succeeded, by easy stages, in reaching home, and was able, after a short time, to resume his accustomed labours among his people. The complaint which then threatened him so seriously, never returned upon him afterwards.

During his residence in Wilton, he was invited to take charge of a congregation in South Carolina; but, though it was in many respects a highly advantageous offer, he declined it principally,—to use his own language,—on the ground of his "strong disapprobation of the system of slavery."

When Mr. Lewis entered the ministry, the Consociation with which he united, generally approved and practised what was called the "Half-way Covenant;" non-professors, and even some of doubtful morality, being permitted to offer their children in baptism. He soon became satisfied that the practice was inconsistent alike with Scripture, and the usage of the Primitive Church; and he announced his purpose not to administer the ordinance to the children of any except believing parents. This occasioned great dissatisfaction among his people; and, for three years, they testified their dissatisfaction by withholding from him, either altogether or in a great measure, the salary they had pledged to him; but still he remained true to his convictions. It was this state of things that led him finally to seek and obtain a dismission from his people, in June, 1786,—having laboured among them nearly eighteen years.

On the same day that terminated his ministry at Wilton, he was invited to preach to the people in the neighbouring town of Greenwich. He commenced his labours there almost immediately; and, though an overture was afterwards made from Wilton to resettle him, he accepted a call from Greenwich, and was installed there, on the 18th of October, 1786,—the sermon being preached by the Rev. Mr. Camp * of Ridgebury. Within a few years after his removal from Wilton, he had the gratification of seeing the "Half-way Covenant" wholly abandoned by both ministers and churches throughout the Consociation.

When he took charge of the church in Greenwich, he found it in a depressed and broken condition. The place was still suffering, in respect to both property and morals, under the disastrous effects of the Revolutionary war. His Society could do but little for the support of the Gospel. He aided them by his personal efforts; contributing largely to the support of his family, by opening a school in his own house, which he continued several years. Under his earnest and laborious ministry, the place gradually rose from its depression, religion revived, the church was built up, a spirit of liberality increased, and the whole state of things took on a new and more encouraging aspect. The growth of the church was gradual but steady; and in 1816–17, there was an extensive and powerful revival under his ministry, which added largely to the number of communicants, as well as to the strength and influence of the church.

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* Samuel Camp was graduated at Yale College in 1764; was ordained pastor of the church in Ridgebury, Conn., in 1770; was dismissed in 1805; and died in 1813.

The degree of Doctor of Divinity was conferred upon him by Yale College in 1792.

When he was in the seventy-third year of his age, and the fifty-first of his ministry, he asked a dissolution of his pastoral relation, from a conviction that the spiritual interests of his people required the efforts of some younger man, who could be more active in the duties of his office. And having prepared the way for the comfortable support of a successor, by inducing them to raise a fund in aid of it, (to which he himself contributed,) he resisted their urgent entreaties that he would continue his labours a few years longer. They then proposed to settle a colleague, that they might still retain him as their senior pastor; but he preferred to resign his charge altogether, and finally obtained a reluctant consent of the people to unite with him in calling the Consociation, with a view to his dismission. Shortly after, they gave a call to his son, the Rev. Isaac Lewis, Jr., then at New Rochelle,—which he accepted; and, on the same day on which the father was dismissed, (December 1, 1818,) the son was installed pastor of the flock which he had left. He, however, by no means, lost his interest in the welfare of the people, nor ceased to labour for their benefit as he had opportunity; and besides conducting a weekly prayer meeting and Bible class, he preached occasionally for several years, not only to his former charge, but in the neighbouring towns. His last public service, with the exception of occasional addresses at the Communion table, was his charge to the people at the installation of the Rev. Joel Mann, who succeeded his son as pastor of the church at Greenwich, September 1, 1830. His last address to his church, which was evidently intended by him to be his Valedictory, was in the autumn of 1836, and was characterized by great solemnity, tenderness, and impressiveness. He was never afterwards able to attend church except as, in two or three instances, he was carried thither by his friends and neighbours. After he had given up all expectation of ever visiting the Sanctuary again, the Sacrament of the Lord's Supper was sometimes, by his request, administered to him in his own dwelling,—the officers and some of the members of the church being present.

Early in life he suffered a severe attack of inflammatory rheumatism, from the effect of which he never fully recovered; and, as old age came upon him, his limbs gradually contracted a stiffness, which, during the last two years of his life, rendered him unable to walk. His vision also, at the same time, became constantly more dim; and, for the last four months of his life, he was unable to distinguish the countenances of his own family. In the winter of 1839–40, his infirmities and sufferings were greatly increased, and it became evident that his life was drawing to a close. But he evinced the utmost patience under his trials, as well as the most tender and delicate consideration towards those who had the charge of him; and, amidst all his sufferings, his mind, especially when directed to the subject of religion, as it habitually was, acted with as much clearness and vigour as at any period of his life. His strength gradually decayed during the summer of 1840, and on the 27th of August, he fell into a tranquil slumber from which he awoke only to see his Redeemer as He is. His funeral sermon was preached by the Rev. Noah Coe, then pastor of the church he had so long served,—from I Cor. III, 11,—the same text with that upon which Whitefield preached the sermon in Yale College chapel, which had been the means of awakening his mind to religion more than three-quarters of a century before.

In 1816, Dr. Lewis was chosen a member of the Corporation of Yale College. He hesitated about accepting the appointment; but, after the death of President Dwight, which occurred the next year, he took his seat in the Board, and united in the deliberations which resulted in the choice of Dr. Day as President Dwight's successor. Having inducted the new President into office, and seen the affairs of the College in a prosperous train, he resigned his connection with the Board in 1818.

He had a prominent agency in many of the benevolent movements of the day, and was connected with most of the prominent Societies then existing for the extension of the Gospel and the promotion of the great interests of humanity.

The following is a list of his publications:—A Sermon at the ordination of Justus Mitchell.* A Sermon delivered as the Concio ad Clerum in Yale College, 1790. A Sermon on the Divine mission of Jesus Christ delivered before the Consociation, 1796. A Sermon on the practical advantages of Godliness, preached at Hartford, 1797. A Sermon at the inauguration of President Day, 1817. A Sermon at the installation of his son and successor in the ministry at Greenwich, 1818.

Dr. Lewis and his wife were the parents of nine children,—six sons and three daughters. Of the five sons who lived to maturity, three were educated at Yale College, two entered the ministry, and three were lawyers. Mrs. Lewis died on the 13th of April, 1829.

Zechariah and *Isaac*, sons of Dr. Lewis, were twin brothers, and were born at Wilton, January 1, 1773. They were both graduated at Yale College in 1794.

Zechariah studied Theology at Philadelphia under the direction of the Rev. Dr. Ashbel Green; and was, at the same time, a private tutor in the family of General Washington. He was licensed to preach by the Fairfield West Association in the year 1796. In the autumn of that year, he became a Tutor in Yale College, and held that office until the failure of his health obliged him to resign it in the summer of 1799. He devoted several of the following years to ineffectual efforts to recover strength sufficient for prosecuting the duties of the ministry; and, having at length become convinced that he must turn to secular life, he became the editor of the "Commercial Advertiser" and "New York Spectator;" and in this employment he remained till about the year 1820. For six years he performed the duties of Corresponding Secretary of the New York Religious Tract Society, out of which grew, some years subsequently, the American Tract Society. Having resigned that office in February, 1820, he was elected, in the following May, Secretary for Domestic correspondence of the United Foreign Missionary Society; and in this office he continued five years. In July, 1820, he commenced the publication of the American Missionary Register, of which he had the editorial charge several years. He died at his residence in Brooklyn, November 14, 1840, in the sixty-eighth year of his age. He published an Oration before the Connecticut Society of Cincinnati, 1799; Remarks on a Subterranean wall in North Carolina, 1800; a Reply to Dr. Woodhouse's Strictures on the "Remarks," 1802; Annual Reports of the New York Religious Tract Society from 1815 to 1820.

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* JUSTUS MITCHELL was graduated at Yale College in 1776; was settled as minister of New Canaan, Conn. in 1781; and died in 1806.

The twin brother, *Isaac*, after graduating at Yale College, remained at New Haven, and pursued the study of Theology, as is supposed, under both Presidents, Stiles and Dwight. He was ordained May 30, 1798; and in 1800 was installed pastor of the First Presbyterian church in Cooperstown, N. Y. After remaining there about six years, he resigned his charge, and in 1806 was installed pastor of the Presbyterian church in Goshen, N. Y. On leaving Goshen he preached for some time, in 1812, in Bristol, R. I.; and afterwards served, as a stated supply, the churches of New Rochelle and West Farms, N. Y. In December, 1818, he was settled, as the successor of his venerable father, over the church in Greenwich. After an uncommonly successful ministry of a few years, he resigned his charge, and on the 12th of November, 1828, was installed pastor of the church in Bristol, R. I. Here, in the abundance of his labours, his voice failed, causing him, in September, 1831, again to resign his charge, though he continued to preach occasionally till within a few weeks of his death. He died at the residence of his daughter in the city of New York, September 23, 1854, in the eighty-second year of his age. He was honoured with the degree of Doctor of Divinity from Delaware College in 1844. He published a Sermon at the ordination of the Rev. Joshua Knight, at Sherburne, 1804; a Thanksgiving Sermon at Bristol, R. I., 1812; a Sermon on the Divinity of Jesus Christ, preached at Bristol, 1812; an Address at the Fourth Anniversary of the Fairfield County Bible Society, 1824; The union of believers with Christ: A Sermon in the National Preacher, 1827; Connecticut Election Sermon, 1827.

Both these brothers were men of excellent talents, of elevated Christian characters, and of extensive usefulness. With Mr. Zechariah Lewis I had the pleasure of considerable acquaintance; and his fine, expressive countenance, his urbane and gentlemanly manners, his richly endowed and well furnished mind, and his truly Christian and philanthropic spirit, left an impression upon me, which the lapse of many years has done little to efface.

FROM THE REV. NATHANIEL HEWITT, D. D.

Bridgeport, Conn., July 15, 1850.

My dear Sir: In January, 1818, I was installed at Fairfield, where I met, for the first time, the late Rev. Dr. Isaac Lewis. He took part in the public solemnities on that occasion, and offered the installing prayer. He was then nearly seventy years old, and in his person and deportment united the patriarch, prophet, and saint. His head and shoulders were above his brethren, and his hair flowing and white as the snow, his shoulders broad, his forehead massive, his complexion so clear and pure as to resemble a child's, a large blue eye, expressive of mildness and purity, his voice smooth and guttural, and his air and attitude in the pulpit and in prayer, more as a man of God than any other I have ever known.

I have been often at his house in Greenwich. His hospitality and courtesy were those of the gentleman of the old school. He was graceful and cheerful at his fireside and table, and made his visitors, especially his ministerial brethren, feel themselves both at home and in a father's house. An evangelical vein ran through all his words, and yet he had a robust and prolonged and joyous laugh. He enjoyed good health until near the close of life, with the exception of rheumatism, and that was mostly in one knee, which was stiff for ten or more years before his death. When about his ninetieth year, I called upon him, and lame as he was, he would rise from his chair and approach to receive me; and, in answer to my question, "How do you do, Father Lewis?"—he replied, "Quite well, Sir, I thank you, except my lameness, and one other complaint." "And what is that, Sir?" I asked. "It is old age—a complaint that the grave only can cure."

He was a decided Calvinist in his faith, and a fervent experimentalist, if I may use that term in this connection, in his pulpit and from house to house. Vital and practical godliness flourished under his ministry, and he ruled his people by the force of truth and grace. He trained them to good works; and, for many years after his resignation, and after his decease, and I know not but that it remains so to this day,—the amount annually given by them to charitable and religious uses, is greater than by any other church and congregation in the county.

I never heard him preach, and sat with him but once in council. He resigned his charge when he completed his seventieth year, saying,—"Now I know that I am an old man, and ought to retire; but if I live a few years more, I shall doubt and then deny it."

I went to see him a short time previous to his decease. He was wasted by a continual diarrhœa, and this, in connection with the ravages of time, had greatly changed his countenance. Nothing was left of that noble, beaming face, but the faint and failing lustre of his eye. The same sweet and pure expression was there, and the trembling touch of the withered and powerless hand was all that was left of that full, strong grasp of his great, broad hand, which always greeted me before. He faintly whispered "Farewell;" and I saw him no more till I saw him in his coffin.

His funeral was more like Jacob's than any I ever attended. His posterity was numerous, and many were present, and the inhabitants of the town and vicinity, with the neighbouring ministers, made a vast concourse. He was honoured in his death, and laid in his grave by those who doubtless, one and all, in feeling and faith, pronounced the Scripture eulogium,—"Blessed are the dead who die in the Lord,"—and "they that turn many to righteousness shall shine as the stars for ever and ever."

Yours in the bonds of the Gospel,

NATHANIEL HEWITT.

ANDREW LEE, D. D.*

1768—1832.

ANDREW LEE was a son of John and Abigail (Tully) Lee, and was born at Lyme, Conn., on the 7th of May, (O. S.) 1745. His father, who was a lawyer of some distinction, was, at one time, King's Attorney for the county of New London, and, for many years, represented the town of Lyme in the General Assembly of the Colony. He died at the age of forty-eight, when Andrew was a little more than three months old. His widow afterwards removed to Saybrook, was married to Mr. Caleb Chapman of that place, and died May 2, 1773, at the age of sixty-four. It was here that this son spent his early years.

He was graduated at Yale College in 1766. Having devoted the greater part of two years to the study of Theology, he commenced preaching in the year 1768; and on the 26th of October, of that year, was ordained pastor of the church in Hanover, now Lisbon, Conn. Here he continued to labour as a minister, until within about a year of his decease, which occurred on the 25th of August, 1832, when he was in his eighty-eighth year. During the last year of his life, he was the subject of a gradual decline of both body and mind, which disabled him alike for physical and mental effort. His funeral sermon was preached by the Rev. Dr. Nott of Franklin, and was published.

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* Nott's Fun. Serm.—MSS. from his family.

From 1807 to 1823, he was a member of the Corporation of Yale College. In 1809, the degree of Doctor of Divinity was conferred upon him by Harvard University.

He was married, October 15, 1768, to Eunice, daughter of the Rev. Theophilus Hall,[*] of Meriden, Conn. They had ten children; one of whom,—*John*, was graduated at Yale College in 1793; settled as a lawyer at Cambridge, N. Y.; and died in 1814. In 1801, Dr. Lee was married a a second time, to Abigail, widow of Ebenezer Smith, of Roxbury, Mass., who died in May, 1831.

The following is a list of Dr. Lee's publications:—A Discourse on a day of Fasting and Prayer, 1776. A Sermon at the funeral of the Rev. Benjamin Throop,[†] 1785. An Inquiry whether it be the duty of man to be willing to suffer damnation for the Divine glory, 1786. A Discourse at the ordination of Jonathan Ellis,[‡] 1789. A Sermon entitled "The Declensions of Christianity an argument for its truth," 1793. A Sermon at the ordination of David Palmer,[§] 1800. Sermons on various important subjects, (octavo volume,) 1803. Comments on Romans IX., in two Discourses, 1811. A Half Century Sermon, 1818.

FROM THE REV. LEVI NELSON, D. D.

LISBON, July 2, 1849.

Dear Sir: It gives me pleasure to comply with your request in stating to you some of my impressions and recollections concerning my friend and neighbour, the Rev. Dr. Lee. I was well acquainted with him for many years, and our relations were always most friendly and agreeable.

Dr. Lee's mind was undoubtedly of a superior order,—characterized alike by strong common sense, and an uncommon power of discrimination. Few men whom I have known, could penetrate more easily into the depths of almost any subject, than he. He had great independence, as well as vigour, of mind, and I believe never received any opinion without having thoroughly examined it, and being able to give what, to himself at least, was a satisfactory reason for holding it. He was not partial to a beaten track; he was fond of kindling up a light in dark places;—an illustration of which you will find on the title page of his volume of Sermons; in which he says they are "written partly on sundry of the more difficult passages of Scripture."

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[*] THEOPHILUS HALL was graduated at Yale College in 1727; was ordained first pastor of the church in Meriden, October 29, 1729; and died March 25, 1767, in the sixtieth year of his age. Dr. Dana says—"He was a gentleman of strong intellectual powers; much esteemed as a preacher; of great firmness and stability; and a sealous advocate for civil and religious liberty." He published two sermons on the death of the Rev. Isaac Stiles; two sermons on faith; and a sermon at the ordination of Matthew Merriam—[who was a native of Wallingford, Conn.; was graduated at Yale College in 1759; was ordained pastor of the church at Berwick, Me., in September, 1765; and died in January, 1797.]

[†] BENJAMIN THROOP was born June 9, (O. S.) 1712; was graduated at Yale College in 1734; was ordained pastor of the church in New Concord, now Bozrah, Conn., January 3, 1738; and died September 16, 1785.

[‡] JONATHAN ELLIS was graduated at Yale College in 1786; was ordained pastor of the church in Topsham, Me., September 16, 1789; and was dismissed in 1810. He published an oration on the Fourth of July, 1806.

[§] DAVID PALMER was born at Windham, Conn., April 20, 1769; was graduated at Dartmouth College in 1797; was ordained pastor of the church in Townsend, Mass., January 1, 1800; resigned his charge February 16, 1831; and died in 1849.

Dr. Lee possessed an uncommonly social and friendly disposition; was generally cheerful in his intercourse; and knew better than most men how to rule his own spirit. He was constituted with a quick sensibility to human suffering; and nothing of a tender kind could fall under his eye or be brought to his knowledge, but you saw at once that it had touched a sympathizing heart. I can never forget the impressive manner in which he related to me the following anecdote, shortly after he had received it from one of his friends. After the allied armies entered France in the year 1813, it seems that strict orders were given to the soldiers to respect private property. The orders, however, were, to some extent, disobeyed, and a poor widow's cow was taken away, and driven to the camp. The widow went to the officers for redress. They told her that if she would go where the cattle were, and point out her cow, she should be returned to her. She immediately did so; and was assured that she might return home, and feel no disquietude, as her property would certainly soon be restored. Upon investigation, the officers ascertained that the soldiers had stolen other things from the inhabitants, such as gold and silver beads, rings, &c. These they were ordered to string around the cow's neck, and then drive her home. As soon as the poor widow saw them, she exclaimed that nothing belonged to her but the cow. The soldiers told her that they were commanded to give her all that was upon the cow's neck. She assured them that she could consent to take no articles, even of the least value; that they probably belonged to the poor who, in those hard times, depended upon *them* as the means of their support, as she depended upon her cow for her living; and she absolutely insisted that they must give her nothing, and that she would take nothing, but her cow. No one could have heard the Doctor relate this story, and have had a doubt that he possessed the most generous sensibility. He rose from his seat, evidently filled with intense feeling, and bursting into tears, exclaimed, "She *must* have been a good woman."

On some theological points Dr. Lee was considered more "liberal" than many of his brethren in the ministry. About the time of the commencement of the Unitarian controversy,—I mean about 1811,—some suspicion was raised as to his adherence to the commonly received doctrine of the Trinity. This was, partly at least, in consequence of his having spoken with some degree of approbation of Worcester's "Bible News," which had then just been published, and was exciting considerable interest in the religious community. Some verbal discussion and written correspondence took place on the subject between him and one of his brethren. At length the brother proposed to him the following question:—"Do you fall in with what Mr. Worcester has written in such a sense as to think it improper to make use of the Christian Doxology?" He answered, "By no means." From this declaration, in connection with other things equally decisive, the brother was convinced that whatever speculations Dr. Lee might have indulged in, he held the doctrine of the Trinity *substantially* as it has been held by the great mass of Protestant Churches. To the doctrine of atonement, as including the idea of propitiation and expiation for sin, he gave an unqualified and most earnest assent. I remember, on a certain occasion, to have heard him, when referring to his own religious experience, break out in a most humble and fervent acknowledgment of his entire dependance on the blood of Christ for the pardon of his sins, and the grace of Christ for the sanctification of his soul. I can truly say that my intercourse with him has left on my mind a pleasing impression of his sincere and enlightened piety.

Dr. Lee had a degree of influence over his people which falls to the lot of few ministers, especially in later times; and, notwithstanding what were supposed to be his liberal tendencies, he left behind him, when he had finished his labours, a united orthodox church. In consequence of his early associations,—having been brought up in a region where the effects of Davenport's irregularities were keenly felt, he imbibed a prejudice against religious meetings, except upon the Sabbath. This prejudice, however, died away after he became advanced in life, and had had an opportunity to observe that such meetings, under prudent management, had no tendency to disorder. In the year 1821, there was an extensive revival of religion in his parish, in which he availed himself freely of the assistance of some of the neighbouring ministers, and did not hesitate to hold extra meetings, during the week, in conformity to the exigency of the case, as well as the usage of the time.

Dr. Lee was greatly beloved by his people and respected and honoured by the whole community. He was made originally on a noble scale, and his faculties were finely developed by careful and diligent culture. I felt his death as a deep personal affliction, and mourned for him as an affectionate friend and father in the ministry. I remain affectionately yours,

LEVI NELSON.

To the above testimony of Dr. Nelson, I am able to add the record of my own impressions concerning Dr. Lee, gathered from a brief personal acquaintance with him. I met him several times during a few of his later years, but my most interesting recollections of him relate to a day and a night which I passed in his house, in the autumn of 1824.

He had been, for many years,—perhaps during his whole ministry, the intimate friend and warm admirer of my predecessor and colleague in the ministry at West Springfield, Dr. Lathrop; and, though I doubt not that his eminently social and friendly feelings would have secured to me a hospitable welcome under any circumstances, I was quite sure that the relation I sustained to his venerable friend, greatly increased his interest in my visit. I well remember that his appearance and manner, as I met him at his own door, while they were impressively dignified, and even patriarchal, were still so fraught with kindness as to leave me in no doubt that I was an acceptable guest. In person he was above the ordinary size, rather thickly set, though not inclined to corpulency, with a countenance on which were marked the lines of strong and manly thought. Without any thing of a patronizing manner towards me, which his age might have well enough excused, he seemed more than willing to impart to me the treasures of his wisdom, the fruits of his long experience, especially in connection with the ministry. I found him an excellent talker; in every thing that he said there was a directness and transparency creditable alike to his head and his heart. In his religious opinions he evidently sympathized most, at that time, with the school of "Moderate Calvinists," as they were called; having a great aversion to extremes in Theology, and yet disposed to think charitably of those who differed widely from each other. He seemed to me to be strongly impressed with the idea that the whole truth lay not in the creed of any one sect, and that even the purest faith might yet undergo some modification, in the progress of more extended biblical inquiry. He was evidently a man of noble, generous spirit. It was imprinted upon his countenance; it breathed in his conversation. Brief as my visit was, it has rendered the memory of him exceedingly pleasant to me.

Dr. Cogswell of Windham, (Scotland parish,) who was for many years contemporary in the ministry with Dr. Lee, and resided in the same neighbourhood, often mentions him in his diary, and always in terms of marked respect. He thus notices his examination by the council that ordained him:—"Mr. Lee was critically examined, and passed a good examination.

He appears an ingenious and pious youth. Some objections were made, but appeared of little weight." In 1771, he says,—"Mr. Lee professes himself a Calvinist." It is evident, however, that Dr. Cogswell considered his Theology as of rather a moderate type, though not varying *materially* from the accredited standards. He often speaks of his glowing patriotism during the Revolution, and even doubts whether his zeal in sustaining the American cause did not sometimes outstrip his prudence. It is due to candour to say that I have seen several letters of Dr. Lee written in 1812, and one as late as 1821, that indicate a deeper sympathy with the liberal party than Dr. Nelson's letter would seem to attribute to him, or even than I should have inferred from the remarks he made to me several years after.

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SAMUEL JOHN MILLS.*

1768—1833.

Samuel John Mills was the son of John and Jane (Lewis) Mills, and was born in Kent, Conn., May 16, 1743. His father was a native of Windsor, and his mother of Stratford. It is reasonable to suppose that he enjoyed the advantage of a religious education from his childhood; for, while walking with a friend by the house in which he was born, he has been known to point with deep emotion to a certain tree, saying—"Yonder did my father direct my little brother to go night and morning and call upon God; and yonder, behind that other object, did he charge me to go and perform the same service." After spending some of his earliest years at work upon his father's farm, he was fitted for College, under the instruction of the Rev. Joel Bordwell,† the minister of his native place. He was graduated at Yale College in 1764; and outlived all his classmates. After pursuing for some time a course of theological study, he was licensed to preach by the Association of Litchfield County. From the Records of the Association, it appears that, according to their rules, he "offered himself (September 20, 1768) for examination, in order to his being approved of for ordination in the work of the Gospel ministry over the church and people of Torringford, and was examined, and approved, and recommended to them as a meet person, qualified to settle with them in that work." His ordination took place on the 29th of June, 1769.

Mr. Mills' ministry, being exercised in a quiet country parish, was little diversified with incidents, except such as grew out of his own peculiar characteristics. As he was an eminently faithful and laborious pastor, he was privileged, at different periods, to witness the manifest tokens of God's gracious presence among his people, and, as the result, large additions to his church. The years 1792, 1816, and 1821 were signalized in this respect; and in the last two mentioned years, one hundred and twenty persons were received to communion. Mr. Mills' house was burnt a few years before his death, when the Records of the church were destroyed. He preached his Half-century Sermon in 1819.

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*MSS. from Rev. Frederick Marsh, Rev. D. L. Parmelee, E. H. Mills, and others.

† Joel Bordwell was born at Deerfield, Mass., in October, 1732; was graduated at Yale College in 1756; was ordained pastor of the church in Kent, October 28, 1758; and died December 6, 1811, in the eightieth year of his age, and the fifty-fourth of his ministry.

In 1822, Mr Mills having now begun sensibly to feel the infirmities of age, his people provided him a colleague in the Rev. Epaphras Goodman, who remained in the pastoral charge of the church until some time after Mr. M.'s death. The venerable senior pastor, after this, preached but seldom, and his mental faculties gradually declined until his mind became nearly a blank. But the subject that remained last and longest with him was the enlargement of Christ's Kingdom and the ultimate triumph of the Gospel. A short time before his death, a distinguished physician, who had known him intimately, and profited much by his ministrations in his earlier years, went to Torringford to make him a visit; but, on his arrival there, was advised not to attempt to fulfil his purpose, on the ground that Mr. M. was so much reduced in both body and mind that an interview with him, if it should be obtained, would be productive rather of pain than of pleasure. Not discouraged, however, by this intimation, he called on Mr. M., and it was not without some difficulty that he succeeded in bringing himself to his remembrance. He began his conversation with him in some such strain as this—"You are a very aged man, Sir, and must soon leave the world, and I should like to know what your feelings are in the prospect of entering eternity." The old man's bosom began immediately to heave with emotion, and he answered—"I am a poor, miserable sinner—I don't know what will become of me—I don't know but I shall be lost,"—adding other remarks of similar import. The Doctor immediately gave his thoughts a different direction, by referring to the benevolent operations of the day; and instantly his mind kindled, and he exclaimed with an animated tone and expression that would have been worthy of his best days,—"Wonderful day! Wonderful day! The Bible Society; the Tract Society; the Missionary Society—the waters of the Sanctuary are rising and rising; and by and bye they will overspread the whole earth, and then the latter day glory will come in!" Having uttered these sublime expressions, his mind relapsed into its habitually imbecile state, and never awoke to another effort until it was dislodged from the earthly tabernacle. He died on the 11th of May, 1833, lacking five days only of ninety years. His funeral sermon was preached by the Rev. Luther Hart of Plymouth.

Mr. Mills was married, November 19, 1771, to Esther Robbins of Canaan, who died December 30, 1809. They had four children, one of whom was the Rev. Samuel J. Mills, Jr., whose memory is so widely and gratefully cherished in connection with the cause of missions.

Mr. Mills published a Sermon preached at Litchfield, at a meeting of singers, 1775; and two Sermons on the Religious Sentiments of Christ, in a volume entitled "Sermons Collected," 1797.

FROM THE REV. NOAH PORTER, D. D

FARMINGTON, Conn., November 15, 1848.

My dear Sir: My reminiscences of the Rev. Mr. Mills of Torringford are so few and indistinct, that I am not prepared to give you a particular and graphic account of him. I saw him but very unfrequently, and have no remembrance of having heard him preach except in a single instance. On one occasion I remember to have been present with him, and Father Hallock, and others, at a ministers' meeting at his house. It was soon after it was decided that his son, Samuel J. of blessed memory, should accompany the little band, then soon to go out as the first missionaries from this country to the Heathen of the East. Whither precisely they were to go, and how a door was to be opened to them, was not known,—only it was expected that somewhere in Southern Asia, they were to seek a foothold, and that they were soon to set sail. Mills, as you know, did not in fact accompany them,—perhaps diverted by the project of his mission to Africa; but, in the expectation of soon parting with that beloved son, to see his face no more, the old gentleman told us of the decision, bathed in tears, and even convulsed with emotion, and apparently in the midst of that conflict of affection with principle, which a heart so tender and so pious as his might be expected to feel, at the first call of God to so great a sacrifice. I mention this chiefly as an introduction to a notice of Mr. Hallock to which I love to recur. In the course of the meeting, Mr. Hallock, in a very tender and pathetic prayer, alluding to the circumstance of his own son whom he had educated at College, at no small sacrifice, with the hope of his becoming a minister of the Gospel,—giving no satisfactory evidence of conversion to God, and in consequence entering on the study of Law, while the son of his brother Mills was called to the distinguished honour of preaching the unsearchable riches of Christ to the Heathen, urged the petition that that brother, now so depressed at the thought of separation, might not be unduly lifted up by the rich blessing conferred upon him.

Some things in Father Mills were too prominent for even a stranger, who had the slightest personal acquaintance with him, soon to forget. His tall and well proportioned form and dignified bearing gave him a princely air. His voice too,—so deep toned and mellow, was very commanding. He was often tender in his addresses, and even in his remarks in conversation on evangelical subjects; and was often melted to tears,—though rarely, if ever, interrupted by emotion in his utterance. Such tenderness in so gigantic a form, and so powerful an intellect, was exceedingly winning and impressive. His sermons abounded in anecdotes and other illustrations taken from common life, drawn out in a collateral and rather homely style, and adapted to the comprehension and habits of a plain, agricultural people, shut out from the busy world,—such as were the people of his charge. Yet, if I do not mistake, his sermons were not commonly loose or immethodical; but, on the contrary, were closely argumentative and powerfully convincing. This was particularly the case on subjects pertaining to the sovereignty of God, which were leading topics in "the Litchfield county Divinity," that was so often talked of in his day, as having been connected with the revivals for which the county was distinguished.

Mr. Mills, I believe, spent much of his time among his people, preaching from house to house; had few books and read but little; drew his discourses from the resources of his own mind, enlightened by the word and Spirit of God, and in consequence, was able to "give to every one a portion in due season." A person who was conversant with him in his latter years, lately told me that his people often anticipated his subject for the coming Sabbath by his topics of conversation the preceding week. So also his discourses on the Sabbath, he was used to mingle in conversation the week following.

Not doubting that you will be able to obtain more extended notices of this truly excellent man from other sources, I am Sir,

Your very affectionate friend and brother,

N. PORTER.

FROM THE REV. ABEL McEWEN, D. D.

New London, December 18, 1848.

Dear Sir: The Rev. Samuel J. Mills was of the same age of my father: they lived in adjacent parishes and were intimate friends. In my childhood and youth, I saw much of Mr. Mills at his house and at my own home.

In person he was tall, large, with well proportioned limbs; in attitude and action, graceful. His face, large and round, in which was set a pair of bold, yet benignant, eyes, was at once attractive and impressive. His gait, though stately, was natural and easy. His finest appearance out of the pulpit was horseback. He was a good judge, and a better manager, of a horse. Dressed in clothes of good material, well cut and adjusted; his legs and feet decked with white-topped boots and spurs; a white wig upon his head flowing in ringlets not lacking powder over his broad shoulders; and crowned with a large and smooth beaver; in one hand a polished cane, in the other a bridle; he sat in the saddle, the boys thought, the *generalissimo* of Connecticut clergymen.

On one occasion, I rode, at the left hand, his aid-de-camp. Familiarly he accosted adults and children of all classes by the way. At length, with all the presence of horse and man, he reined up to a house and called. A young lady presented herself:—"Daughter," said he, "give us a good noggen of cold water."

Once I said to him, "Mr. Mills, you are large." "Oh no," he replied, "there's nothing of me hardly. I am so saddle-backed that I don't weigh any thing;—not so heavy by considerable as brother Gillett of the West parish."

In hospitality he was not surpassed. Food, and fuel, and provender for horses, were without stint. The host was generous in all things; especially so in fruit, both to himself, and in the distribution of it to others. One autumn the boys stole his peaches. In a sermon soon after, he reported a visit which he had made in a neighbouring town, where the people complained that the boys stole peaches. Hearing this, he said that he expressed his surprise and his abhorrence of such conduct. The reply was, "But, Mr. Mills, don't the boys steal peaches in Torringford?" "Dear me," said he, "what could I do? I couldn't lie; I was obliged to answer, yes."

The mind of Mr. Mills was peculiar. In him were combined strength of intellect, comic powers, and deep sensibility. As a sermonizer and preacher he was eccentric, even original. Drollery undesigned, and perhaps sometimes designed, which would have marred the public services of any other man, in his were not merely effective, but turned to serious account. People who, hearing his ordinary discourses, inadvertently laughed inside or out, often wept before he closed. He was always grave; his hearers could not always conceal their amusement. His brethren sometimes admonished him that his sayings were too ludicrous for the pulpit; yet they all reverenced him as a lover of truth and of souls, and as a dexterous, faithful, and powerful preacher. The pious Jeremiah Hallock denominated him, "the godly Mr. Mills."

My wife, before marriage, belonged to a family in his neighbourhood. After our settlement in a distant part of the State, we made frequent visits to her former home. Soon after our arrival, we were greeted by our venerable friend. The prime object of the call was, after the salutation, to ask me what I had lately preached. I must give an outline of two or three sermons. This, on his part and mine, was merely to give him opportunity to detail twice or thrice as many of his. The report, though laconic, was graphic. Usually, after my return home, the clues which he had drawn from his texts, the plans of his discourses, and the Millsish illustrations, so haunted me that I could do little else, until I had attempted to make two or three sermons out of the exotics which he had pitched into my mind. Once, our arrival at Torringford was in April, a time of mud and of great scarcity of forage. Before I alighted from the carriage, he was present horseback. "Come," said he, "I have a lecture in West street; and the people are now waiting. Where is a horse for Mr. McEwen?" We were soon on our way, and the services were in due time performed. Returned to the house of our friends, he went to my wife and said,—"It was kind, very kind in your husband, before he took his tea, to go and help me out of the lurch; it was worth a stack of hay."

When he preached on some topics, great of themselves, and of which he was enamoured, he rose above all his quaintness, eccentricity, and humour. Then his knowledge, his logic, and his eloquence filled his hearers with veneration for the man,—much more with fear and adoration of God. His glory it was to set forth God as a gracious and lovely Sovereign. In his own way he could show that God without a plan, a purpose, a decree, must be embarrassed, perplexed, afflicted, and contemned; and that human beings could act with freedom and responsibility, while God wrought efficiently in their minds.

The famous Roger Griswold heard Mr. Mills preach at Litchfield. On his return to New London county he said to me,—"I heard a man preach at Litchfield,—Mr. Mills—I never heard of him before. I know not what the clergy think of him; but I must say that I never heard the man in the pulpit or out of it, so eloquent as he was in one of his sermons." Some time after this, I said to Mr. Mills,—"You saw our Judge Griswold at Litchfield." "Yes," he replied—"I looked down among the Judges, and I did not want any one to tell me which Roger Griswold was." I added, "Mr. Mills, as you are an elderly man, and I am young, I will venture to tell you what he said of your preaching. He said that in one of your sermons you was more eloquent than any man he had ever heard in the pulpit or out of it." He replied instantly,—"I know which sermon it was. Monday," he added, "I went with Mr. Huntington to dine with the Court. They said, 'The Judges are coming.' I was determined not to be introduced to him; so I placed myself by the side of the door, and, as he entered, seized his hand and said,—'Judge Griswold, how do you do? I am glad to see your face and eyes.' With a grasp as hard as mine, the Judge replied,—'Mr. Mills, how do you do? I am glad to see you.'"

The English language did not seem to be copious enough for the old gentleman's eccentricity. He coined words, and he used current language with a very equivocal meaning. He was sent by the clergy of Connecticut on a summer's mission to Vermont. When he returned, he was asked what sort of a jaunt he had. "Fatiguing, fatiguing," was his reply—"it was so tremendolous hot." "Hot in Vermont?" said the inquirer. "Hot?—yes, and musquitoes." "Musquitoes in Vermont?" "Yes, a great many of them would weigh a pound." "Oh no, Mr. Mills, not a pound." "Yes," said he, "I can testify that a great many of them would weigh a pound." A neighbour called on him one evening. After the usual salutations, Mr. Mills added,—"I have been to work to day like a dog." "Not like a dog," responded his friend. "Yes," said he, "like a dog; but of dogs there are many kinds; and one sort never go a step beyond where they are driven." His oddity was not affectation. He was ludicrous without design, and without consciousness of the fact. His very griefs he sometimes expressed in terms and by figures which made those who sympathized with him, laugh. He and his wife lost their first infant child. Then the second was taken away. Some female friends came in to express their sympathy. One of their number commenced their condolence,—"You lost your *first* child." "Yes," he replied with a gush of tears, "and now the fat is all in the fire again."

To find subjects for sermons and to plan them was his pastime. Though this exercise appeared in him like play, the result of it showed the work of a man. Writing a sermon after the frame of it was set up, did not agree with his constitution. He could preach on any emergency. Well was it for him that he could make passing events or objects that met his eye serve for illustrations. "Once," said he, "I went up to B—— to preach; my pocket was full of written sermons. But one text which I had never used would employ all my thoughts. I culled over all my manuscripts; but God would have me take that new text—'Wherefore do the wicked live?' I went into the pulpit all raw and dark. My doctrine was, the wicked live for the benefit of the righteous. As I went on to illustrate it, I looked out at the window and said, 'The wicked live to cut down these great hemlock trees for the righteous.' Much as ever," he added, "have the people of B—— forgiven me to this day."

He was passionately fond of music, though he could sing but indifferently himself. Sacred music was a feast of fat things to his soul. He must have in his parish, during the three winter months, a singing school headed by a skilful master. At the close of this term, he appointed what he called a singing lecture. On one of these occasions, he invited his neighbour, Dr. Lee of Colebrook, a writer of music, to preach. His text was,—"And it came to pass when the spirit from God was upon Saul, that David took a harp and played with his hand. So Saul was refreshed and was well, and the evil spirit departed from him." At the close of the discourse, according to the custom of the old pastor, he presented himself in the pulpit. "This," said he, "is true doctrine. I have come into this meeting house a great many times, and I saw that the devil was here. I wished to begin service, but I did not like to introduce the worship of God, while the devil was in the people. I took up the Psalm book and read; but I could see him skipping about from pew to pew in the galleries. But the instant the chorister got up and blew the pitch pipe, he quit, and all was sobriety and decorum among the young people and children."

I have seen this man in the day of affliction. He was an affectionate father; but he loved Christian missions better than he did his own children. About to leave his neighbourhood after a visit, I was standing with him upon the broad street; a horseman rode up and handed to him a letter. He broke the seal and read a few lines; stopped; and, with the letter in one hand and spectacles in the other, his face filled with astonishment and consternation, he said, "Samuel is dead. This beats all. When Obookiah died, I thought that beat every thing; but this beats that." At this instant, the rider took out a watch and handed him, saying, "This was his watch." The patron of missions gave place to the father. He took the watch, and, with streaming tears and a voice choked with grief, his lament burst forth,—"Samuel is dead: I shall never see Samuel again; he is in the bottom of the sea."

This surviving parent lived to a great age. In the last stage of life his house was burnt, and a new one was built. I made my last call. He was sitting among the shavings, watching the workmen who were finishing the interior of the building. His eyes were dim; his memory had failed. When I accosted him, he took my hand, but I perceived he did not recognise me. In his hand he had Woodbridge's small Geography. He gave it to me, and our conversation began. "Did you ever see that book, Sir?" "Oh, yes, Sir, it is Woodbridge's Geography; my children use it." "The world, Sir, is round; is it not?" "Yes, Sir." "Rolls over, does it not?" "Yes, Sir." "Is it not a miraculous thing that when we get on the downward side, we don't fall off?" "No, Sir; if we should fall off, *that* would be a miracle; because the law of gravitation would be counteracted, which draws us to the centre." "True, Sir," said he, "but I don't know who you are." I told him my name. It was in vain. "You, Sir, recollect my father," said I,—"Mr. Robert McEwen of Winchester?" "Much as ever," he replied. I pulled another cord. "I have been much at your house in early life. I was a companion of Jerry, and Flora, and Samuel. You married me. My wife was S—— B——. I have often preached for you. I live at New London." He rose up, girded his huge arms around me, laid his broad chin on my shoulder, and wept.

Make, Sir, any use you please of the above disconnected sketch, from

Your humble servant,

ABEL McEWEN.

THOMAS PRENTISS, D. D.*

1769—1814.

Thomas Prentiss was born at Holliston, Mass., October 27, 1747. He was the second son of the Rev. Joshua Prentiss, who was born at Cambridge, April 9, 1719; was graduated at Harvard College in 1738; was constituted pastor of the church in Holliston, May 18, 1743; and died April 24, 1788, aged seventy. His mother, whose maiden name was Mary Angier, was also a native of Cambridge. To this place he was sent, at the age of seven years, to reside with his paternal grandfather. Here he received the rudiments of his education at the Grammar school of the town, and was matriculated at Harvard University, in the year 1762, at the age of fifteen. He took his Bachelor's degree in 1766, and was employed, during the following year, in teaching school at Berwick, Me. At the expiration of the year, he returned to his native town, where he pursued the study of Theology under the direction of his father. Previous to commencing his theological course, however, and while he resided at Berwick, he devoted some time to the study of medicine; and the knowledge of it which he acquired, he was enabled to turn to good account during his ministry, by prescribing for the sick both within and beyond the limits of his own parish.

He commenced preaching in July, 1769, and was ordained pastor of the church in Medfield, October 30, 1770, having just completed his twenty-third year.

He served as Chaplain to a division of the American army, stationed at Roxbury, during the Revolutionary war; but for how long a time cannot now be ascertained.

In the year 1808, the degree of Doctor of Divinity was conferred upon him by the University at which he was educated.

Dr. Prentiss possessed a vigorous constitution, and enjoyed almost uninterrupted health, till he was arrested by the disease that terminated his life. That disease was congestion of the lungs, originating in a severe cold contracted by exposure, during a violent snow storm, in visiting a sick family in a neighbouring town. He died in great peace, and in the joyful confidence of a better life, after an illness of five days, February 28, 1814, aged sixty-six years. His funeral sermon was preached by the Rev. Joshua Bates of Dedham, and was published.

He was a man of great public spirit, as was evinced by his manifold efforts in the cause of intellectual and moral improvement. He was instrumental in establishing and sustaining, almost by his individual exertions, a library for the use of the inhabitants of Medfield and the neighbouring towns, which was, at the time of his death, the largest and best collection of books in that part of the county. He was also among the leaders of the Temperance reform, being one of a small number who originated the Society, known for many years as the "Massachusetts Society for the suppression of intemperance." He has been heard to say that he never took a glass of spirituous liquor but once in his life, and, for years before his death, he withheld it from all labourers who were in his employ.

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* Bates' Fun. Serm.—MS. from his family.

He was a member of the following benevolent Societies:—the Humane Society; the Massachusetts Congregational Charitable Society; the Society for propagating the Gospel among the Indians and others in North America; and the Massachusetts Society for promoting Christian knowledge. Of the Society last named, he was for many years a Director; and for two or three years, Vice President.

The following is a list of Dr. Prentiss printed works: A Sermon on the duty of offending and offended brethren, 1773. A Sermon at the ordination of Henry Wight,[*] 1785. A Sermon at the ordination of Pitt Clarke,[†] 1793. A Discourse in commemoration of American independence, 1799. A Sermon at the ordination of Thomas Mason,[‡] 1799. Idleness in the market place considered and reproved: A Sermon preached at Holliston, 1802. Religion and morality united in the duty of man: Two Sermons, 1802. A Discourse occasioned by the death of the Rev. Jason Haven, 1803. Professed Christians cautioned, and evil speakers admonished: A Sermon, 1804. The sin and danger of strengthening the hands of evil doers: A Sermon, 1805. National Fast Sermon at Holliston, 1812. A Sermon before the Massachusetts Society for promoting Christian knowledge, 1813.

He was married, October 31, 1771, to Abigail Biglow, of Weston, Mass. She died November 2, 1786. By this marriage he had no children. He was married a second time, February 9, 1789, to Mary, daughter of John Scollay of Boston; by whom he had nine children,—four sons and five daughters, all of whom survived him. All his sons were graduated at Harvard College. One of them, *Thomas*, was born in January, 1792; was graduated in 1811; studied Theology; was ordained pastor of the Unitarian church in Charlestown, Mass., March 26, 1817; and died of a typhus fever, on the 5th of October, of the same year. Dr. Prentiss' second wife survived him many years, and died at the old family mansion, at Medfield, September 23, 1841, at the age of eighty-two.

FROM THE REV. JOSEPH ALLEN, D. D.

NORTHBORO', Mass., January 26, 1851.

My dear Sir: Dr. Prentiss was the friend and pastor of my youth. Under his care I pursued my studies preparatory to entering the University. He was to me as a father. His house was my home, and his children as brothers and sisters. His eldest son, the Rev. Thomas Prentiss of Charlestown, was my fellow student, and room-mate, and very dear friend; and his early death, during the first year of his ministry, was among the most painful events of my life. Such were my opportunities for becoming acquainted with the excellent man of whom you wish me to give you some reminiscences.

I remember him well—his venerable form; his serene and cheerful countenance; his locks frosted with age, falling gracefully over his shoulders; his manners easy, dignified, polished, yet simple, gentle, and winning; his gravity in the pulpit; hi suavity, affability, and urbanity, in company; the affectionate respect that hi perfect integrity and uniform kindness inspired;—all these rise before me, whenever I recall his image, and remember the days of my youth.

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[*] HENRY WIGHT was born in Medfield, Mass., in 1753; was graduated at Harvard College in 1782; was ordained pastor of the church in Bristol, R. I., January 5, 1785; received the degree of Doctor of Divinity from Brown University in 1824; and died in August, 1837, aged eighty-four.

[†] PITT CLARK was born in Medfield, Mass., January 15, 1763; was graduated at Harvard College in 1790; was ordained at Norton, July 3, 1793; and died February 13, 1835 aged seventy-two. He published a Thanksgiving Sermon, 1795; and a Sermon at the ordination of Sylvester F. Bucklin at Marlborough, 1809.

[‡] THOMAS MASON was born at Princeton, Mass., May 28, 1769; was graduated at Harvard College in 1796; was ordained at Northfield, November 6, 1799; was dismissed February 28, 1830; and died January 3, 1851, aged eighty-two. He published a Thanksgiving Sermon, 1824.

The ministry of Dr. Prentiss was long, peaceful, and prosperous; and he die in a green old age, universally lamented as a faithful pastor and a good man. H was always an acceptable, if not a decidedly popular, preacher. His discourse were solid, judicious, eminently practical, but thoroughly imbued with an evangelical spirit, and some of them, especially those that were designed to commemorate particular events, were truly eloquent. He was uncommonly felicitous, i the choice of his texts on special occasions. I have a vivid remembrance of som of those occasions, and of the discourses which they called forth. One, tha occurred in my childhood, was the birthday of Washington, February 22, 1800,— observed throughout the United States in commemoration of the Father of hi Country, then recently deceased. The church was dressed in mourning; th whole population of the village, young and old, with appropriate badges,—th schools, each led by its teacher, flocked to the house of God. Every pew, ever seat, was occupied; every aisle was filled; and all eyes were turned towards th preacher, as he rose before the vast assembly, and announced for his text the beautiful words, so applicable to the shepherd and leader of our Israel—"So he fe them according to the integrity of his heart, and guided them by the skilfulness o his hands."

His manner in the pulpit was easy, dignified, impressive; his voice strong majestic, sonorous, yet not grating harshly on the ear; and he seldom failed t gain the attention of his hearers, or to produce the conviction in their minds tha he was thoroughly in earnest. He was not ambitious of ornament, not did h seek to win applause by any tricks of oratory, or any attempts at originality o smartness. He seemed wholly absorbed in his subject, forgetful of himself, i on the great object of the Christian ministry,—to win souls to Christ. Dr. Prentiss was a devout man, and highly gifted in prayer. His prayers were happily adapted to the circumstances of his hearers, and peculiarly suited to soothe, comfort, and encourage the children of sorrow.

In his religious sentiments he belonged to the school of Watts, Doddridge, and Thomas Scott. He was not a sectarian in any proper sense of that term. I have no recollection of ever hearing from him a controversial discourse, unless it were on the subject of Baptism, on an occasion very trying to him, when several members of his church, in a season of religious excitement, separated themselves from his communion, and joined the Baptists. He was strongly opposed to the peculiarities of the Hopkinsian creed, and I think rarely exchanged pulpits with gentlemen who were understood to hold those views, though his exchanges were by no means exclusively with those whose religious opinions fully harmonized with his own.

As an illustration of what I would call Dr. Prentiss' catholicism, I may mention the following:—At the time when, in company with my classmate, his eldest son,—while we were pursuing our theological studies at Cambridge,—I made application to be received into his church, we were not questioned respecting our views on controverted subjects, but only in regard to our views, purposes, and aims, in joining the church, and undertaking the Christian ministry; and I do not remember that he ever attempted to bias us in our studies, in favour of his own system, or ever expressed to us any regret that, in our theological views, we differed, in some respects, from our honoured father and guide. He wished us to enjoy the largest liberty, and to believe that the honest and intelligent study of the Holy Scriptures would lead to the knowledge of all truth, essential to the right conduct of life, and to the attainment of true holiness.

Dr. Prentiss in his intercourse with his people never lost sight of the dignity of his office, while he was removed as far as possible from stiffness, formality, or moroseness. He was habitually cheerful, and often playful in his manner, and was remarkably fond of children, who loved him in return, while his presence inspired them with a feeling of reverence, which checked any unbecoming levity or impropriety of language or behaviour.

The catechisings, as they were called,—held semi-annually, in the spring and autumn, in the village church, when a troop of boys and girls were gathered to repeat to their minister the Westminster Assembly's Catechism,—are among the pleasant reminiscences of my early days. On these occasions, Dr. Prentiss appeared to great advantage. He was, at such times, peculiarly gentle and winning in his manners; his countenance beamed with love, while his wise and affectionate counsels sunk deep into our hearts.

I have also pleasant recollections of his visits to the district school in company with the Board of selectmen, who together constituted the school committee. His discriminating commendation, his paternal admonitions, the high motives which he set before us, fell upon our susceptible minds, as the dew upon the tender grass, causing some good thoughts, and wise purposes, and holy resolves, to spring up. We all prized his approbation, and felt that his smile was a benediction. I remember when, at the age of fifteen, I was placed upon the teacher's desk to recite, in the presence of the minister and selectmen, at the closing visitation of the school, when I first learned to read,—a dialogue from "Webster's Third Part," and how the ambition swelled my breast, and the purpose was formed, to go to College and be a minister,—a purpose which, from that time, was my guiding star, and which I should probably never have formed, had not my minister been one whom I could love and esteem, and look up to as a model.

In the domestic relations,—as a husband, and parent, and the head of a family, Dr. Prentiss approached as near my idea of perfect excellence as any man whom I have known. His children looked up to him with filial reverence, while they clung to him with tenderest affection, and yielded a willing obedience to his gentle commands.

For many years during their minority, in order to provide means for the liberal education of his four sons, he was in the habit of receiving into his family boys and young men, to fit them for College, or for other walks of life; many of whom still live to bear their willing testimony to his faithful guardianship and skilful nurture.

In a word, Dr. Prentiss was a devoted minister, a judicious parent, a wise householder, an efficient and successful educator of youth, a just and holy man, an "Israelite indeed, in whom was no guile;" and many beside myself cherish his memory with fond affection, and feel that for whatever in them is good and commendable, and for whatever success they have met with in life, they owe much to the stimulus and encouragement they received while under his care.

Yours very truly and respectfully,

JOSEPH ALLEN.

JOEL BENEDICT, D. D.*

1769—1816.

JOEL BENEDICT was of Puritan descent, his ancestors having been amo the early settlers of New England. Shortly after they reached this countr they went to Connecticut, and settled, it is believed, at Norwalk. Thence hi father, Peter Benedict, removed to Salem, Westchester County, New Yor where *he*, the second son, was born, January 8, 1745. The father was person of very considerable influence in the community in which he live and was particularly distinguished for his piety, as most of his ancestors ar said to have been, through several generations. He had two sons besid the subject of this sketch. One of them, *Abner*, was graduated at Yal College in 1769; was ordained pastor of the church in Middlefield, Conn. November 20, 1771; was dismissed in 1785; was subsequently installed New Lebanon, N. Y., where he remained six years; and died at Roxbur Delaware County, N. Y., November 19, 1818, aged seventy-eight. Th other son, after the Revolution, migrated to Canada, where he spent th rest of his days, holding some office under the British government.

Of the early years of the subject of this sketch little is known. He wa graduated at the College of New Jersey, in 1765, at the age of twent Shortly after, he went to the South, and remained some time in the capacit of a teacher; but, in consequence of the unfavourable effect of the climat upon his health, he relinquished the employment and returned to his father' house. Previous to this period, his mind had been deeply impressed wit Divine truth, and he had formed the determination to devote himself to th Christian ministry; and, accordingly, when his health had become sufficientl confirmed to warrant it, he commenced his theological studies under th instruction of Dr. Bellamy, and continued with him until the time of hi licensure. In his common-place book is found the following somewha remarkable record, made, it would seem, in the year 1773. "Conversin with Dr. Bellamy upon the downfall of Anti-christ, after many things ha been said on the subject, the Doctor began to warm, and uttered himsel after this manner:—'Tell your children to tell their children, that in th year 1866 something notable will happen in the Church—tell them the ol man said so.'"

After being licensed to preach, he spent some time in travelling and sup plying destitute churches in Massachusetts and Maine. On the 25th o November, 1770, he was called to the pastoral charge of the church i Newent, (now Lisbon,) Conn., and on the 21st of February, 1771, wa constituted its pastor, the sermon being preached by the Rev. Levi Hart o Preston. The church had previously been in a distracted state, through th influence of Separatists, and in his settlement divisions were so far heale as to promise well for his usefulness and comfort, and their prosperity.

On the 16th of May, 1771, he was married to Sarah McCown, a nativ of Boston, whose father, Capt. Robert McCown,—a gentleman of Scottis descent, resided at that time in Bristol, R. I. She was a lady of grea personal attractions and in every respect worthy of his choice.

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* MS. from his family.

In the early part of 1772, his health was so much reduced that he found it necessary to take a respite from his labours, and it was even considered doubtful whether he would ever be able to resume them. He, however, did resume them after a short time; though he prosecuted them in great bodily weakness, and not without frequent and protracted interruptions. At length, in 1782, he tendered the resignation of his charge, and on the 30th of April, was regularly dismissed by an ecclesiastical council. Though the state of his health had probably something to do in inducing this step, the want of an adequate support seems to have been another, and perhaps the principal, reason.

Immediately after he was released from his pastoral charge, he returned with his family to his native place, and remained there, preaching occasionally, as his health would permit, until his constitution had become so much invigorated that he thought it safe to resume his stated ministerial duties. He then went back to the scene of his former labours, where he was welcomed with every expression of good will by a large circle of friends, and especially by his brethren in the ministry, who had felt his separation from them to be a severe affliction. The church at Plainfield, which had then been vacant for some time, hearing that he had recovered his health, immediately directed their attention to him as a suitable person to become their pastor; and having received and accepted a call from them, he was installed there on the 21st of December, 1784. Here he continued to labour with great acceptance and usefulness, until death terminated his course. During his whole ministry he may be said to have been an invalid; and it was only by a most rigid economy of his strength, that he was enabled, at any time, to perform his stated duties. He was, however, rarely absent from his pulpit on the Sabbath; and, though his sermons were not generally written, he had always thoroughly digested his subject, and no one could listen to him, unless it were his own fault, without being edified and made better.

During the Revolution, he showed himself always decidedly and warmly attached to his country's cause. His friend, Dr. Hart and himself sympathized in relation to this subject, as well as almost every other; and, though not directly and officially connected with the war, they hesitated not to show themselves, on all proper occasions, in public and in private, the staunch friends and supporters of liberty.

In 1808, he was honoured with the degree of Doctor of Divinity from Union College.

Dr. Benedict continued to preach until within one Sabbath of his death. He died of a pleurisy, after an illness of a few days, on the 13th of February, 1816. In his approach to the grave, he evinced the most unqualified resignation, and even joyful triumph. His funeral sermon was preached by the Rev. Dr. Nott of Franklin, from Psalm CXII, 6; and was published.

The only acknowledged publication of Dr. Benedict, is a Sermon preached at the funeral of the Rev. Dr. Hart in 1811.

FROM THE REV. ELIPHALET NOTT, D. D.,

PRESIDENT OF UNION COLLEGE.

UNION COLLEGE, Schenectady, January 31, 1848.

Rev. and dear Sir: I am too unwell to write myself, and suffering too much bodily pain to reply to your request through the agency of another in a manner *suited to the character* and standing of the distinguished individual concerning whom you inquire. I can only dictate a few hints, and leave you to use them at your own discretion.

Dr. Benedict deserves a place among the distinguished men of New England, whether considered as a scholar, philosopher, or Christian minister.

He was distinguished at College, as he was afterwards through life, for his love of the classics and mathematics—in which departments he had few equals. The Hebrew language was, I believe, not taught at College, while he was a member of it. His desire to read the Scriptures in their original languages led him to prosecute the study of Hebrew with such helps as he could obtain;—which prosecution he never remitted until he had obtained a very accurate and comprehensive knowledge of the language. He also made some progress in acquiring the knowledge of some other cognate Oriental languages.

The great doctrines of God's sovereignty and man's dependance and depravity he firmly believed and constantly taught; though he taught them as Scripture doctrines rather than as metaphysical dogmas. He studied his subjects thoroughly, and yet his discourses, so far as language was concerned, were entirely extemporaneous. His utterance was slow and hesitating, and he commanded the attention of his audience by the great and solemn truths which he delivered, rather than by the language in which those truths were clothed, or the manner of their delivery.

Though greatly respected by his people as a preacher, he was equally respected as a pastor; and in the performance of parochial duties he had few equals. He was ever mindful of the wants of the poor and constant in his visits at the bedsides of the dying.

Though possessing a frail constitution and suffering much bodily pain, he was constitutionally happy and had a remarkable talent for rendering those happy around him.

He lived in the midst of sects differing from him in opinion, and yet he lived not the less in the midst of friends on that account.

By all who knew him he was respected and beloved, nor was he known to have had a personal enemy. He was a man of sympathy, and instinctively shared in the joys and sorrows of all with whom he became acquainted; and, though decided in his own religious opinions, he exercised a most enlightened and liberal charity towards those who differed from him.

Having myself been brought up among the strictest sect of Calvinists, and having become accustomed to think that greatness and goodness were, for the most part, to be found only among them, I became acquainted with Dr. Benedict at the age of eighteen, and I was surprised to find that, in his estimation, these qualities were to be found in individuals among other denominations, as truly and as frequently as his own; and that he retained as high a regard for, and cherished as sincere a friendship towards, such individuals, wherever found, as if found among the sect with whom he communed and worshipped. The kindness with which he spoke of other denominations, and the interest which he took in their prosperity, made an impression upon my own mind which has never been effaced: indeed the manner in which he treated Christians differing from him, and in which he was generally treated by them, furnished the most impressive exemplification I have ever witnessed of those words of sacred writ, "Behold how good, and how pleasant a thing it is for brethren to dwell together in unity!"

He was always an apologist for the absent,—put the best construction possible upon the conduct of others, and never unnecessarily spoke evil of any one. Thus did this good man live in charity, and he died lamented by all who knew him.

Very truly yours,
ELIPHALET NOTT.

FROM THE HON. ANDREW T. JUDSON,

JUDGE OF THE DISTRICT COURT OF THE UNITED STATES.

CANTERBURY, Conn., November 20, 1849.

My dear Sir: My acquaintance with Dr. Benedict commenced in the year 1809, and continued till the day of his death. I have met him in the social circle, at his own fireside, and at the place of public worship,—having often listened to his preaching. My recollections of him, if not very extended, are yet very vivid and agreeable.

As a classical scholar, I have always understood that he was distinguished among his learned associates. Virgil was his favourite author through life; and I have been told that his reading of Latin poetry, even when he was in College, was so remarkable that the Professors sometimes set him to reading Virgil merely for their own gratification.

His knowledge of the mathematics also was extensive and profound. The people of Plainfield still relate an amusing anecdote illustrating his familiar acquaintance with this department of study. The young lads in the Academy used to carry their problems to their Preceptor for his aid in solving them, when, not unfrequently, he would be attacked with a severe head ache, which would oblige him to postpone his attention to their requests till he could be relieved from pain. Meanwhile, the roguish fellows would send some one of their number, on some errand or other, to Dr. Benedict's study, in the course of the evening, where they would be sure to be greeted by the face of their instructer; and the next morning, the problem, however difficult, was solved, and the head ache was cured. They drew their own inferences, and indulged their own jokes.

But Dr. Benedict was most distinguished as a profound biblical scholar; being alike familiar with the history, the poetry, the philosophy, and the doctrines of the Bible. He delighted much in the study of the Hebrew, and used to call it "the language of the angels."

His views of Christian doctrine were what is termed "orthodox," though he kept aloof from all extremes. The modification of Calvinism which prevailed extensively in his day under the name of *Hopkinsianism* he rejected. He called no man master, and made little of any other authority in matters of religion than that of the great Master Himself.

He lived through the stirring scenes of the Revolution, and mingled in them, as well as in other scenes scarcely less stirring that succeeded, with the spirit of a true patriot. James Madison, who was one of the friends of his early life, was, in the Doctor's estimation, a fine model of manly integrity and patriotism. During the war of 1812, he never deserted his friend Madison.

Dr. Benedict's style of preaching was unlike that of most of his contemporaries in the Congregational church of New England. He carried with him into the pulpit only a few brief notes, and these when once used, were thrown by, and generally never used a second time. The consequence was that each week witnessed to his mature preparation for the succeeding Sabbath, and his flock never complained of his treating them to old sermons.

Dr. Benedict was, to the last, a vigorous advocate for the strict independence of the churches. He uniformly refused to recognise the authority of Consociation, differing in this respect from most of his brethren around him.

One of his most intimate friends in the ministry was the Rev. Dr. Hart of Preston. There was an agreement between these two brethren that the survivor should preach the funeral sermon of the one who died first. It fell to Dr. Benedict to perform this melancholy office for his friend; and he did it in a manner alike creditable to his head and his heart.

I am, Sir, with great respect, your obedient servant,

ANDREW T. JUDSON.

JOHN HUNT.*

1769—1775.

John Hunt was the son of Capt. John and Esther (Wells) Hunt, and was born in Northampton, November 20, 1744. His father was a farmer in good circumstances, and for some years he kept a public house. The son was graduated at Harvard College in 1764. In October, 1765, he took charge of the Grammar school at Northampton, and continued his connection with it till March, 1769. Not long after he commenced teaching, his mind took a decidedly serious direction. After having been for some time perplexed with doubts in regard to some of the truths of the Gospel, as well as burdened with anxiety from a conviction of his own sinfulness, he at length gained satisfactory views of the doctrines which had perplexed him, and found *that* in the Gospel which effectually soothed his agitated spirit. Though the state of his health seemed to require an active habit, and he had some strong inducements to devote himself to a secular calling, his regard to the dictates of conscience and the desire to be useful to his fellow men prevailed over all other considerations, to induce him to engage in the Christian ministry. Accordingly, having, in connection with his duties as a teacher, pursued a course of theological study, he was licensed to preach in the year 1769,—about the time that he resigned his place in the Grammar school. His first efforts in the pulpit were regarded as prognostic of a high standing in his profession. He preached in different places for more than a year and a half after his licensure, and always left a decidedly favourable impression.

The Old South church, Boston, having been vacant about two years,—Mr. Hunt was invited to preach to them as a candidate; and, in due time, (September 26, 1771,) both he and the Rev. John Bacon† were duly inducted into the pastoral charge of that church. A sermon was preached on the occasion by each of them.

In the spring of 1775, shortly after the battle of Lexington, the gates of Boston were shut, and a decree issued by the British Commander against all passing and repassing of citizens between town and country. Mr. Hunt being, at that time, on a visit to Brookline, attempted to return to his home in Boston, but was forbidden to enter the town, except on condition that he would pledge himself to remain. Declining this requisition, he retired to Northampton, intending to sojourn among his relatives, till Providence should open a way for his return to the people of his charge.

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* Hooker's Fun. Serm.—Wisner's Hist. Disc.—MS. from Rev. Dr. Allen.

† John Bacon was a native of Canterbury, Conn., and was graduated at the College of New Jersey in 1765. After being licensed to preach, he spent some time preaching in Somerset county, Maryland, and was there when he was invited to Boston. His style of preaching was argumentative, and his manner much less attractive than that of his colleague. Difficulties sprung up soon after his settlement, in regard to the doctrines of atonement and imputation, and the administration of baptism on the Half-way Covenant, in consequence of which he was dismissed, February 8, 1775. In his religious views he is understood to have sympathized with the school of Bellamy, Hopkins, and West. On leaving Boston, he removed to Stockbridge, where he passed the residue of his life, and died October 25, 1820. He served in various civil capacities;—as magistrate; a Representative to the Legislature; associate and presiding Judge of the Common Pleas; a member and President of the State Senate; and a member of Congress. In politics he belonged to the party of Jefferson. He married the widow of his predecessor, the Rev. Alexander Cumming, and the daughter of Ezekiel Goldthwait, Register of Deeds in Suffolk. His son, *Ezekiel*, was graduated at Yale College in 1794, and has held various important offices, among which is that of Comptroller of the Treasury of the United States. He published a Sermon after his installation, 1772; an Answer to Dr. Joseph Huntington on a case of discipline, 1781; a Speech on the Courts of the United States, 1802; Conjectures on the Prophecies, 1805.

Mr. Hunt had naturally a delicate constitution, and his tendencies were decidedly hectical. Soon after he went to Northampton, he found that a pulmonary disease had evidently fastened itself upon him; and he had little doubt that it would have a fatal issue. His mind now became more than ever absorbed in endeavouring to satisfy himself in respect to his own spiritual state. During the early part of his illness, he suffered much from doubt and apprehension; but, in the progress of it, his mind became composed, and, for a considerable time previous to his death, the cloud seemed to have entirely passed away. He conversed with great freedom and interest, not only in reference to his own immediate prospects, but on other subjects connected with religion, until within two or three weeks of his death, when both his body and mind had become so feeble that he was scarcely able to converse at all. He died at his father's house on the 20th of December, 1775, just after he had completed his thirty-first year. A sermon was preached at his funeral by the Rev. John Hooker, then minister of Northampton, from Job XIV. 19, which was afterwards published. Mr. Hunt was never married.

The following extract from the funeral sermon shows Mr. Hooker's estimate of his character:—

> "Here is now before this assembly the remains, and all that could die, of one that, with great propriety, might be called 'the hope of man;' one from whom the public had raised expectations; who shone in a distinguished sphere of life with eminent lustre,—a burning and a shining light; one of singular accomplishments and furniture for usefulness in the Church of Christ; one that was the hope of his parents and the comfort of his family; the hope of his native town,—lately the hope of Boston, the hope of these New English churches. But now he is cut down as a flower and withered in the morning of life.
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> "A grateful acknowledgement to the glorious Head of the Church for the life of such a man, and a tear of lamentation and sorrow for his, to us, untimely death, is due from us all upon this occasion;—is due from this town,—is due from his country,—is due, in a particular manner, from me. Most willingly, but with sincere grief, do I perform this last service, and pay this last tribute to the memory of our departed friend. I have long had an intimate acquaintance with him, and opportunity to know his temper and sentiments, and the undissembled disposition and turn of his mind; and the more I knew him, the more I esteemed him and the more dear to me he was.
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> "The Father of spirits had endued him with an amiable natural disposition; a modest, sweet, pacific temper; and superior natural genius and intellectual powers, improved and adorned by many valuable acquirements, which the good Spirit inclined him to consecrate to the service of God, in the Gospel of His Son.
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> "His public services, as long as he lived, every where met with singular approbation; he was truly a 'workman that needed not to be ashamed.' In prayer he was peculiarly copious, grave, and solemn, with an unusual variety and pertinency of sentiment and language; and perhaps in no part of public exercise did he more excel than in this. As a preacher he was eminent: his compositions were correct, manly, and elegant—his sermons were rational, judicious, and instructive; enriched with striking and important sentiments; adorned with a variety and noble turn of thought; enlivened by a strong, animated, and delicate style; recommended by a delivery remarkably grave, deliberate, and emphatical, with a pathos and energy becoming the pulpit, and calculated to give every idea he meant to convey its full weight upon the mind.
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> "His imagination was lively and conducted with judgment. He had a ready invention, with a singular dexterity in collecting well judged images and metaphors, and contrasting ideas and expressions so as to engage the hearer. A lively and beautiful imagery usually appeared in all his compositions. He appeared fully possessed in his own thoughts of what he aimed to express; and to endeavour to convey it to the understanding and heart of his hearers; so that he usually commanded the attention of his auditory in an uncommon degree. It ever appeared to be his principal concern in his public discourses to do good: he was solicitous to instruct the mind and affect

the heart;—not merely to please, but to please in order to profit;—not to amuse l hearers with the empty sound of language or the speculations of philosophy, but feed them with that knowledge and understanding which should save their souls.

"He loved and he preached the peculiar doctrines of the Gospel, as they we understood by the fathers of this country, but with a most agreeable openness a candour of mind. The doctrine of redemption through a Mediator and atoning sacrifice he was particularly attached to, and dwelt much upon it in the course of his li and it was the hope and comfort of his heart in death."

Mr. Hunt published two Sermons,—one on the occasion of his ow ordination and the installation of Mr. Bacon, 1771; the other on the dea of Sarah, wife of Moses Gill, the same year.

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JEREMIAH DAY.*

1769—1806.

FROM THE HON. THOMAS DAY,

SECRETARY OF STATE IN CONNECTICUT.

HARTFORD, October 22, 1849.

Rev. and dear Sir: When you requested me to furnish you a biographica sketch of my father for your forthcoming work, I had some scruples about compliance, principally on account of my relation to the subject; but a furthe consideration of the matter has enabled me to overcome those scruple There was already in existence a memoir of him prepared by a distinguishe hand, Rev. Azel Backus, since President of Hamilton College, containing al that could be needed by way of judgment or opinion in relation to his ministerial and domestic character. Availing myself of this, what woul remain for me, would be matter of fact—which could be furnished withou impropriety by any credible person having the requisite means of information. As I have in my possession nearly all the manuscripts left by m father, and as many of the most interesting circumstances of his life ar indelibly impressed upon my memory, it would seem that my means o information must be as ample at least as those possessed by any one else With this view of the matter, I have endeavoured to comply with your request and you have the result in what follows.

JEREMIAH DAY was descended from Robert Day, who emigrated fro England to this country in 1634; settled first at Cambridge, Mass.; remove thence in the fall of 1635, or summer of 1636, to Hartford, Conn.; an became one of the settlers of that plantation. His wife was Editha, siste of Deacon Edward Stebbins. Both were exemplary members of the churc in Hartford, under the pastoral care of the Rev. Thomas Hooker and Samue Stone. There he spent the remainder of his life, and there he died i 1648, aged forty-four. His name, among others, is recorded on a statel monument lately erected in the rear of the First Congregational Church i Hartford, to the memory of the first settlers of that town.

Thomas, one of the sons of Robert, settled at Springfield, Mass., and died there in 1711.

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* Connecticut Evangelical Magazine, VII.

A son of Thomas, also named *Thomas*, after the birth of several children, removed with his family to Colchester, Conn., and there died in 1729, aged sixty-seven. He was a farmer, and distinguished principally as a *peace maker*.

A son of the person last mentioned, bearing the same name, was the father of Jeremiah. He married Mary Wells of Colchester, removed to Sharon in or about the year 1755, and died there in 1772, aged eighty-two. He was a respectable farmer, of a quiet disposition. All or nearly all these ancestors, male and female, it is believed, were professedly pious, and members of orthodox churches.

The subject of this sketch was born at Colchester, Conn., Westchester Society, January 25, (O. S.) 1737. When a boy, he was employed on his father's farm, during the spring, summer, and autumn; and in the winter went a distance of three miles to school. He early discovered a great attachment to books, which induced his parents to fit him to receive a public education.

At the Commencement after he had completed his fifteenth year, he entered Yale College, and was graduated in 1756.

After he left College, he taught a school in Sharon until the first of December, 1757, when he commenced student in Divinity with the late Rev. Joseph Bellamy, D. D., of Bethlehem. After studying a year and a half, some modest doubts as to his qualifications for a Gospel minister, led him to return to his former employment of instructing a school. In this employment he spent about two years in Esopus, N. Y.,—his pupils being mostly the children of Dutch parents. Here he acquired some knowledge of the spoken language of the Dutch, and of their habits, which he often referred to in after life.

In the spring of 1763, his only brother died, and in his will devised to him a valuable farm on Sharon mountain. This he took possession of and settled upon as a farmer.

Soon afterwards he married Sarah Mills of Kent, the sister of the Rev. Samuel John and Edward Mills. His College classmate, the Rev. Joel Bordwell of Kent, had previously married another sister. Thus situated, and thus allied, he entered upon a course of life very consonant to his taste. Here he divided his time between mathematical and ethical studies, to which he was early attached, and agricultural labour. The farmers in that vicinity, many years afterwards, spoke of him as a useful teacher, while they were proud of being competitors with him in the toils of the field. It was perhaps in reference to this period of his life, that he afterwards wrote a Poem, celebrating the pleasures of a country life, upon the plan, but not in servile imitation, of Governor Livingston's "Philosophic Solitude."

While in this situation Mr. Day sustained and faithfully discharged the office of a Selectman of the town of Sharon.

In October, 1766, and again in May, 1767, he represented that town in the General Assembly of the Colony. Here, at one or both sessions, he met as members of the same house, and thus had an opportunity to become acquainted with, some of the most distinguished men of that period. Some of them he probably never saw again; but the friendship of others he retained and valued through life.

But God, in his providence, had designed him for another sphere of action, and He prepared him by affliction to encounter its difficulties and trials.

In August, 1767, the wife of his youth was suddenly taken from him. A son named *Mills*, the fruit of this marriage, survived her; but afterwards, when about three years old, was killed by the kick of a horse. Not long before her death, they both made a public profession of religion. Soon afterwards he renewed his attention to theological studies, under the direction of the Rev. Cotton Mather Smith of Sharon; was licensed as a candidate; and, after preaching at Danbury and several other places, came to New Preston in September, 1769, and was ordained pastor of that church, January 31, 1770. The Rev. Mr. Smith preached the ordination sermon.

In the autumn of this year, he was married, a second time, to Lucy Wood of Danbury. On the 16th of August, 1771, she died, leaving no issue.

On the 7th of October, 1772, he was married to Abigail, daughter of Stephen Noble of New Milford, and widow of the Rev. Sylvanus Osborn* of East Greenwich, now Warren. By her he had five children,—four sons and a daughter. The latter died when a little more than a year old. Three of his sons, *Jeremiah*, *Thomas*, and *Mills*, he educated at Yale College, and one, *Noble*, as a merchant.†

He was one of the first missionaries (if not quite the first) from Connecticut to the new settlements in this country. His first missionary tour was in the fall of 1788, and his field of labour was the Western side of Vermont, extending as far North as the settlements on Onion river. At Williston he found his old friend Thomas Chittenden, with whom he had twenty years before been associated in legislative duties,—exercising the functions of Chief Magistrate of the new State. Mr. Day accepted, with much gratification, an invitation to the hospitalities of his house. He kept a minute journal which is still preserved, and may hereafter be considered as a valuable document in the history of missions.

In the fall of 1794, he made another missionary tour to the settlements on the Delaware in the State of New York, and on the Susquehanna in the State of Pennsylvania, following its windings down the Wyoming. He was absent nine weeks, travelled six hundred miles, and preached more than fifty times.

At the Commencement in Yale College September 15, 1791, he preached the *Concio ad Clerum;* his subject being *the eternal pre-existence of the world*. He of course supported the Mosaic History.

During the administration of the second Governor Trumbull he was invited to preach the Election Sermon; but he declined, and his place was supplied by one of his friends.

He kept up a correspondence, for many years, with some of his clerical friends on doctrinal and ethical subjects. Among these were Rev. Jonathan Edwards, D. D. of New Haven, Rev. Cyprian Strong, D. D. of Chatham, and Rev. Jonathan Miller‡ of Burlington. Such was his reverence for Dr. Edwards that, when he submitted his manuscripts to him, it was rather for the sake of obtaining his advice and correction, than to controvert his opinions. With his other friends just named he maintained his views in opposition to theirs, but always with perfect good temper, and apparently with increasing friendship, as they became more intimately acquainted with each other.

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* SYLVANUS OSBORN was graduated at the College of New Jersey. in 1754; was ordained at East Greenwich, Conn., in 1757; and died in 1771.

† *Jeremiah*, late President of Yale College, was graduated in 1795, *Thomas* in 1797, and *Mills* in 1803. *Mills*, the youngest son, studied Divinity with the Rev. Asahel Hooker, then of Goshen; was licensed to preach in May, 1806; became a Tutor in Yale College in the autumn of that year; at the end of two years resigned his situation there, and took the superintendence of Phillips Academy in Andover, Mass.; in 1810 accepted again the office of Tutor in Yale College, and died at New Haven June 20, 1812, aged twenty-eight. He was buried in the New Haven Cemetery, on the lot appropriated to the officers and students of Yale College.

‡ JONATHAN MILLER was a native of Torringford, Conn.; was graduated at Yale College in 1781; was ordained pastor of the church in Burlington, Conn., in 1782, and died in 1831. He

He planned a Poem of considerable extent entitled—"The Vision of St. John,"—embracing for its subject the book of *Revelation;* employing its gorgeous imagery, and its machinery of surpassing grandeur in its conduct, and at the same time giving a paraphrase of the text exegetically correct. With this view, he studied that portion of the sacred writings with more than ordinary diligence, and sought all the aid he could obtain from the best commentaries. He wrote the first book, containing between seven and eight hundred lines; but infirmities coming on, he relinquished the design. No part of it has been published.

In the management of his secular affairs, he had a good degree of foresight, and met with eventual success. He commonly did in a quiet way the right thing, at the right time. He was careful not to make engagements which he could not perform without inconvenience; but, when made, he met them with strict punctuality. To illustrate this part of his character, as well as his calmness in the most trying circumstances, the following statement may not be inappropriate. The physician who attended him in his last sickness, came from Litchfield, a distance of twelve miles. The last time he came, Mr. Day told him that he should not live to see him again, and he would pay him his fees; and he paid him accordingly with his own hand. His anticipation proved correct; and, after his death, not a dollar of indebtedness from his estate could be found. The expense of his coffin even—probably without particular design, was already paid. He had habitually a moderate estimate of himself and of every thing belonging to him. One of his neighbours applied to him for the purchase of a part of his orchard, to enlarge his (the applicant's) garden. Mr. Day was reluctant to sell, because he wanted all his orchard for his own use, and because the sale of a part would leave the rest in an irregular shape. But he finally yielded to the urgency of his neighbour, and then came the question of *price.* Neither party being forward to name a price, it was agreed that each should mark his valuation apart from the other. This being done,—on showing their marks, it appeared that Mr. Day's mark was considerably lower than his neighbour's. If his personal character had been the subject of estimate, the result would have been similar—his own mark would have been the lowest.

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preached the Concio ad Clerum at Yale College in 1812, which was published. He is said to have furnished for the Evangelical Magazine the substance of forty sermons. The Rev. C. Yale in his Discourse at the Litchfield Convention, says of Mr. Miller,—"He was of medium height and dark complexion. His large, round, fleshy face of high colour; his short neck and broad shoulders; his compact and corpulent form, joined to a great flow of animal spirits, and to social powers of high order, were admirably suited to disappoint the phrenologist. About the time of passing his grand climacteric his hard-worked mind suddenly and seriously failed. He bore this frown of his Heavenly Father with the meekness, the sweet submission of a dutiful and confiding child. Receiving now a colleague, he rarely after attempted any public service. It was delightful, as the powers of his intellect waned in subsequent years, to witness the abounding of his love to God and men, more and more. Only a short time before his death, in 1831, I called to see him, and found him in his cage, perfectly frantic. His faithful wife mentioned to him my name, and proposed prayer. He at once became calm, sat till the close of the prayer, and then, in an instant, resumed the stamping of his feet, and the unearthly and loud tones of wild distraction. The temporary quiet reminded me of the maniac, *who sat at Jesus' feet in his right* mind."

JOEL BENEDICT, D. D.*

1769—1816.

JOEL BENEDICT was of Puritan descent, his ancestors having been among the early settlers of New England. Shortly after they reached this country, they went to Connecticut, and settled, it is believed, at Norwalk. Thence his father, Peter Benedict, removed to Salem, Westchester County, New York, where *he*, the second son, was born, January 8, 1745. The father was a person of very considerable influence in the community in which he lived, and was particularly distinguished for his piety, as most of his ancestors are said to have been, through several generations. He had two sons besides the subject of this sketch. One of them, *Abner*, was graduated at Yale College in 1769; was ordained pastor of the church in Middlefield, Conn., November 20, 1771; was dismissed in 1785; was subsequently installed at New Lebanon, N. Y., where he remained six years; and died at Roxbury, Delaware County, N. Y., November 19, 1818, aged seventy-eight. The other son, after the Revolution, migrated to Canada, where he spent the rest of his days, holding some office under the British government.

Of the early years of the subject of this sketch little is known. He was graduated at the College of New Jersey, in 1765, at the age of twenty. Shortly after, he went to the South, and remained some time in the capacity of a teacher; but, in consequence of the unfavourable effect of the climate upon his health, he relinquished the employment and returned to his father's house. Previous to this period, his mind had been deeply impressed with Divine truth, and he had formed the determination to devote himself to the Christian ministry; and, accordingly, when his health had become sufficiently confirmed to warrant it, he commenced his theological studies under the instruction of Dr. Bellamy, and continued with him until the time of his licensure. In his common-place book is found the following somewhat remarkable record, made, it would seem, in the year 1773. "Conversing with Dr. Bellamy upon the downfall of Anti-christ, after many things had been said on the subject, the Doctor began to warm, and uttered himself after this manner:—'Tell your children to tell their children, that in the year 1866 something notable will happen in the Church—tell them the old man said so.'"

After being licensed to preach, he spent some time in travelling and supplying destitute churches in Massachusetts and Maine. On the 25th of November, 1770, he was called to the pastoral charge of the church in Newent, (now Lisbon,) Conn., and on the 21st of February, 1771, was constituted its pastor, the sermon being preached by the Rev. Levi Hart of Preston. The church had previously been in a distracted state, through the influence of Separatists, and in his settlement divisions were so far healed as to promise well for his usefulness and comfort, and their prosperity.

On the 16th of May, 1771, he was married to Sarah McCown, a native of Boston, whose father, Capt. Robert McCown,—a gentleman of Scottish descent, resided at that time in Bristol, R. I. She was a lady of great personal attractions and in every respect worthy of his choice.

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* MS. from his family.

mon on the Divine right of Infant Baptism, 1790; two Sermons on the "one thing needful," in a volume of Discourses entitled "Sermons Collected," 1797. He was one of the editors of the Connecticut Evangelical Magazine from its establishment in 1800 until his death.

Mr. Day was about six feet in height; his frame was large, though he was never corpulent. In mid-life he possessed uncommon physical strength, and walked erect; but, as he advanced in age, he inclined to stoop, and his step became less firm. He had mild blue eyes, and his countenance was open, and expressive of the benignity of his disposition.

Yours, with great regard,
THOMAS DAY.

NATHANIEL EMMONS, D. D.*

1769—1840.

Nathaniel Emmons was born in East Haddam, Conn., April 20, (O. S.,) 1745. He was the sixth son, and twelfth and youngest child, of Samuel and Ruth (Cone) Emmons. Both his parents were professors of religion, and he was the subject of an early Christian training. Being indisposed to agricultural pursuits, to which his childhood and early youth were devoted, and having an ardent thirst for knowledge, he gained his father's consent that he should commence a course of classical study. So vigorous and successful was his application that, in the short space of ten months, he was fitted for College, and actually became a member of Yale College in September, 1763, in the nineteenth year of his age. His college course was highly honourable to both his talents and his diligence; and he was graduated in 1767, in the same class with John Treadwell, John Trumbull, and several other of the most honoured sons of New England. He lost his father about three months before he was graduated, who left him without the least patrimony, though he made provision in his will for defraying the expenses of his education.

Having devoted a few months to the business of teaching, he went to reside with the Rev. Nathan Strong of Coventry, Conn., as a theological student. But, after a short time, he placed himself under the instruction of the Rev. John Smalley, of Berlin, who had then the reputation of being one of the ablest Divines in New England.

Of his early religious history he has himself given the following account:—

> "When I was quite young, I had many serious thoughts. I remember well that, by reading the life of a pious youth, I was sensibly struck with a conviction of my great guilt and the awful thought of dying unprepared, which led me, for a while, to secret devotions. Though I did not long continue in this state of mind, yet I entertained reverential thoughts of religion, and fully resolved to become, some time or other, truly pious. These resolutions were cherished and strengthened by a strong desire to be a preacher of the Gospel. I felt a peculiar respect for ministers, and thought I should be extremely happy if I could be properly qualified to be one myself. When one of my sisters died of consumption, my fears about myself were again alarmed, and I had some lively apprehensions of the state of the damned, especially

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* Memoir of his life by Professor Park.

of the lake that burneth with fire and brimstone. I used to be much terrified with the prospect of the day of judgment; and my fears constrained me to cry to God in secret to save me from the wrath to come. But when my fears abated, I soon fell into the neglect of this duty. Such was the general state of my mind till I turned my attention more directly towards Divinity, and began my theological studies. I now had a rational and serious conviction of the great importance of becoming truly religious. Accordingly, I began a constant practice of daily reading the Bible and of praying to God in secret.

"At this time, however, I had no sense of the total corruption of my heart, and its perfect opposition to God. But one night there came up a terrible thunderstorm, which gave me such an awful sense of God's displeasure and of my going into a miserable eternity, as I never had before. I durst not close my eyes in sleep during the whole night, but lay crying for mercy with anxiety and distress. This impression continued day after day, and week after week, and put me upon the serious and diligent use of what I supposed to be the appointed means of grace. In this state of mind I went to Dr. Smalley's to pursue my theological studies. There I was favoured with his plain and instructive preaching, which increased my concern, and gave me a more sensible conviction of the plague of my own heart, and of my real opposition to the way of salvation revealed in the Gospel. My heart rose against the doctrine of Divine sovereignty, and I felt greatly embarrassed with respect to the use of means. I read certain books which convinced me that the best desires and prayers of sinners were altogether selfish, criminal, and displeasing to God. I knew not what to do, nor where to go for relief. But one afternoon, when my hopes were gone, I had a peculiar discovery of the Divine perfections, and of the way of salvation by Jesus Christ, which filled my mind with a joy and serenity to which I had ever before been a perfect stranger. This was followed by a peculiar spirit of benevolence to my fellow men, whether friends or foes. And I was transported with the thought of the unspeakable blessedness of the day, when universal benevolence should prevail among all mankind. I felt a peculiar complacence in good men, but thought they were extremely stupid, because they did not appear to be more delighted with the Gospel, and more engaged to promote the cause of Christ. I pitied the deplorable condition of ignorant, stupid sinners, and thought I could preach so plainly as to convince every body of the glory and importance of the Gospel. These were my views and feelings about eight months before I became a candidate for the ministry."

He was licensed to preach by the South Association of Hartford County, in October, 1769. The examination which he underwent, on that occasion, was, on several points, unsatisfactory to a part of the Association,—particularly on the doctrines of depravity, regeneration, human and Divine agency; and several of the older clergymen voted against his licensure, and one of them, the Rev. Mr. Eells of Middletown, went so far as to throw in a written remonstrance. He seems originally to have been somewhat inclined to Arminian views; then, under the teachings of the Rev. Mr. Strong, to have embraced the Calvinism of the old school, as embodied in the writings of Ridgeley, Willard, and others; and subsequently, under Dr. Smalley, to have become, in the then popular acceptation of the word, a new-school man. The points which were specially agitated at his examination, came up for discussion, at several subsequent meetings of the Association, and the result was the formation of a "conciliatory creed" upon the points in question, in which the different parties agreed to unite.

Having preached in various places, for nearly four years, he, at length, accepted a call from the church in Franklin, then the Second church in Wrentham Mass., to become their pastor; and was constituted such by the usual solemnities, April 21, 1773. The services on the occasion were attended by a vast concourse, and were held in the open air. The church with which he then became connected, was in a flourishing state, having received large accessions from a revival which had occurred some thirty years before.

In 1775, he was married to Deliverance, daughter of Moses French, of Braintree, Mass.;—a lady who is said to have been "a pattern of prudence, condescension, benevolence, and faithfulness." She, however, was spared him but a short time; for she quickly fell into a decline, and died in

June, 1778. And, within two months from the time of her death, his two little sons, the only surviving members of his family, suddenly sickened and died in one day, and were buried in the same grave. His recorded reflections on the occasion show that, while his heart was deeply smitten, it was full of humble trust in the Divine wisdom and goodness.

Mr. Emmons was a zealous whig in the war of the Revolution; and he hesitated not, either in public or in private, to lift up his voice in favour of his country's cause. As his congregation was considerably divided on the great question of national independence, the decided ground which he took on the subject produced in some of them an indifference, not to say a hostility, towards him; and in addition to this, he was subjected to serious inconvenience from the irregular and partial payment of his salary, in consequence of the general derangement of pecuniary concerns, in which his people shared in common with the country at large. The return of Peace was to him, in more respects than one, the return of prosperity; and his popularity, not only with his own people, but with the community generally, was increased, rather than diminished, by the ardent devotion he had manifested to the interests of his country.

Within about a year and four months from the death of his first wife, he was married to Martha, daughter of the Rev. Chester Williams of Hadley, Mass. This connection proved a source of the greatest comfort to him; as he found in her a companion not only distinguished for her excellent intellectual and moral qualities, but of such exemplary domestic habits as to relieve him, in a great measure, from the ordinary cares of his family. By this marriage he had six children,—two sons and four daughters.

Several of the first years of his ministry passed without any very special tokens of the Divine blessing; but, in the summer of 1784, when the Revolutionary conflict was over, and the almost frenzied excitement which had so long pervaded the public mind, had subsided, an unusual attention to religion commenced under his ministry, which gradually spread through the town, and continued in greater or less intensity for about a year. More than seventy, or about one-tenth of the non-professors of the town, became, during this period, hopefully the subjects of a genuine conversion. There was another revival in connection with his labours in 1794 and 1795, and another still in 1809, in each of which between thirty and forty were added to the church. Beside these seasons of special Divine influence, there was generally a healthful state of religious feeling pervading the church to which he ministered, and almost every year after 1794 witnessed an increase of its numbers and its energies. It has been mentioned as a remarkable characteristic of the result of his ministrations, that few, if any, who were hopefully converted through his instrumentality, ever apostatized from a Christian profession, while an unusually large proportion have been distinguished for their high attainments in the Christian life.

In 1798 he was honoured with the degree of Doctor of Divinity from Dartmouth College.

After a long interval of freedom from domestic bereavement, in 1813 death again entered his family and took from him his second daughter; but the poignancy of his grief was not a little abated by the consoling evidence which she furnished, previous to her departure, that her spirit had received a Heavenly impress, and was ripe for Heavenly communion. Within a few years after, another son and daughter, upon both of whom he had expected to lean in his latter years, were carried to the grave; and in August, 1829, his wife, after having discharged the duties of her station with most exemplary fidelity, for more than half a century, was also called to her long home. Under these several bereavements, the sensibilities of the man, and the fortitude and submission of the Christian, were beautifully commingled. When this last and heaviest affliction came upon him, he was in his eighty-fifth year; but he was a veteran in piety as well as in years, and therefore was kept from fainting under his accumulated troubles.

Dr. Emmons continued his labours among his people without interruption until May, 1827, when he was seized with a fainting fit in the pulpit, in the midst of his discourse, and was obliged to be carried home. He was able, however, on the next Sabbath, to finish his discourse; and it was listened to with uncommon interest, not merely because it was one of the ablest of his productions, but because the impression was very general in the congregation that it would prove to be, as it actually did, his last public service. On the next Sabbath he sent them a letter resigning his pastoral charge, and requesting that they would make immediate provision for the supply of the pulpit; and though some of them resisted his proposal, on the ground that they would be abundantly satisfied with such services as he could still render, yet he resolutely persisted in retiring from his public labours. His resignation was accepted, but the pastoral relation was continued till his death. He lived to see two colleagues settled over his people, both of whom, it is understood, have borne a most grateful testimony to his uniform prudence, kindness, and generosity. After he retired from the active duties of his office, he spent a large part of his time in reading; and, at the age of ninety, when his memory had in a great degree failed him, his criticisms on different authors are said to have been as just, and his remarks on passing events as striking, as when he was at the zenith of his intellectual activity.

In 1831,—contrary to what might have been most naturally expected, Dr. Emmons again entered into the marriage relation. The lady with whom he now became connected, was the widow of the late Rev. Mr. Mills* of Sutton, Mass. Under her devoted attentions his health and spirits seemed to revive, so that he was enabled to endure the fatigue of several journeys of considerable length. In the summer and autumn of 1840, his strength began perceptibly to decline, and it was manifest to all who saw him that his course was nearly run. He spoke with freedom of his approaching departure, and sometimes prayed that he might have an easy transition to the next world. His last sickness was short, and its termination as serene as a summer evening. "He fell sweetly asleep in Jesus about three o'clock on Wednesday morning, September 23, 1840; thirteen years and four months from his resignation of his public charge; sixty-seven years and five months from his ordination; seventy one years from the time he was licensed to preach the Gospel; and ninety-five years and five months from his birth." His funeral was attended on the succeeding Monday, and a sermon preached on the occasion by the Rev. Thomas Williams, from Ecclesiastes XII, 9; which was published.

The following is a list of Dr. Emmons' works published during his life: A Discourse concerning the process of the General Judgment, in which the modern notions of Universal Salvation are particularly considered, 1783. A Sermon at the installation of Caleb Alexander at Mendon, 1786. A Sermon at the installation of David Avery,[*] at Wrentham, 1786. A Sermon on the dignity of man, (upon Dr. Franklin's gift of a library to the town of Franklin,) 1787. A Sermon at the ordination of John Robinson,[†] at Westborough, 1789. A Sermon at the ordination of Walter Harris at Dunbarton, N. H., 1789. Sermons to the Society for Reformation of Morals, 1790, 1792, and 1793. A Sermon at the ordination of Elias Dudley,[‡] at Oxford, Mass., 1791. A Sermon at the ordination of Calvin Chaddock,[§] at Rochester, Mass., 1793. A Sermon at the ordination of Eli Smith,[‖] 1793. A Dissertation on the Scriptural Qualifications for admission to the Christian Sacraments in answer to Dr. Hemmenway, 1793. A Sermon on the mode and subjects of Baptism, 1794. Candid reply to Dr. Hemmenway's Remarks on his Dissertation on the "Scriptural Qualifications," &c., 1795. A Sermon at the funeral of the Rev. Elisha Fish[¶] of Upton, 1795. A Sermon at the ordination of James Tufts[*] at Wardsborough, Vt., 1795. A Thanksgiving Sermon, 1796. A Sermon at the ordination of John Smith at Salem, N. H., 1797. An Essay on Miracles, in the "Modern Evidences of Revealed Religion," 1798. A Fast Sermon, 1798. An Election Sermon, 1798. A Fast Sermon, 1799. A Sermon on Washington, 1800. A Sermon before the Massachusetts Missionary Society, 1800. A Sermon at the funeral of Mrs. Sanford, wife of the Rev. David Sanford of Medway, 1800. A Thanksgiving Sermon, 1800. A Fast Sermon, 1801. A Sermon at the funeral of Samuel Rockwood, 1801. A Fast Sermon, 1802. A Sermon on the Fourth of July, 1802. A Sermon at the funeral of Daniel Thurston, 1802. A Fast Sermon, 1803. A Sermon at the ordination of Joseph Emerson at Beverly, 1803. A Sermon on the death of Dr. Abijah Everett, 1804. A Sermon on the death of Amos Hawes, 1804. A Sermon at the ordination of Edwards Whipple[†] at Charlton, 1804. A Sermon before a Convention of Ministers, 1804. A Thanksgiving Sermon, 1804. A Sermon at the ordination of Stephen Chapin at Hillsboro', N. H., 1805. A Sermon at the funeral of Lydia, wife of the Rev. Elisha Fisk,[‡] 1805. A Sermon on the death of Deacon Peter Whiting, December, 1805. A Sermon on Sacred Music, 1806. A Sermon on the death of Hon. Jabez Fisher, 1806. A Sermon at the ordination of Gaius Conant at Paxton, 1808. A Sermon at the funeral of Esther, daughter of the Rev. John Wilder, 1808. The Giver more blessed than the Receiver: A Sermon, 1809. A Sermon at the funeral of the Rev. David Sanford of Medway, 1810. A Sermon at the funeral of Esther, wife of the Rev. John Wilder, 1811. A Sermon at the funeral of the Rev. Timothy Dickinson,[§] 1813. A Sermon before the Mendon Association, 1813. A Thanksgiving Sermon, 1813. A Sermon on the death of Oliver Shepard, 1814. A Sermon at the funeral of the Rev. John Cleaveland of North Wrentham, 1815. A Thanksgiving Sermon, 1815. A Sermon at the installation of Holland Weeks at Abington, 1815. A Sermon at the funeral of Mrs. Rebecca M. Farrington, 1816. A Sermon at the installation of Thomas Williams at Foxborough, 1816. A Sermon before the Norfolk Education Society, 1817. A Sermon at the close of the second century from the landing at Plymouth, 1820. A Sermon at the ordination of Zolva Whitmore, at Guilford, Conn., 1821. A Sermon at New Haven on the Foreknowledge of God, 1821. A Sermon at the installation of Thomas Williams at Attleborough, 1824. A Sermon at the installation of Calvin Park at Stoughton, 1826. The Platform of Ecclesiastical Government established by Jesus Christ: A Discourse addressed by a New England Pastor to his flock, 1826. A Sermon on Reconciliation with God, (published in the National Preacher,) 1836.

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* EDMUND MILLS was born in Kent, Conn., in 1753; was graduated at Yale College in 1775; was ordained pastor of the church in Sutton, June 23, 1790, and died November 7, 1825, aged seventy-three. He published an Oration on the 4th of July, 1809.

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[*] David Avery was the son of John and Lydia (Smith) Avery, and was born at Norwich, (Franklin,) Conn., April 5, 1746. He was hopefully converted at the age of twenty, under the preaching of Whitefield. He was fitted for College in Dr. Wheelock's school, Lebanon; entered at Yale a year in advance and was graduated in 1769. He studied Theology under Dr. Wheelock; preached a short time as a licentiate on Long Island, and on the 29th of August was ordained a missionary to the Oneida Indians, as colleague with Samuel Kirkland. Being obliged to leave this field of labour in consequence of an injury he received by a fall upon the ice, he returned to New England, and on the 25th of March, 1773, was installed at Gageboro', now Windsor, Vt., where he remained till April 14, 1777, when he was dismissed to enter the army as a Chaplain. He was at the taking of Burgoyne, at the capture of the Hessians at Trenton, and in the battle of Princeton. Having served as Chaplain a little more than three years, he was settled at Bennington, Vt., May 3, 1780, and dismissed June 17, 1783. He was again settled at Wrentham, May 25, 1786, and, after several councils and much difficulty, was dismissed April 21, 1794. He still preached to a congregation at North Wrentham, where a church was organized in 1795. Sometime before 1798, he removed to Mansfield, (now Chaplin,) Conn., and was employed in preaching in vacant places, as he had opportunity, and also performed two missionary tours in New York and Maine. He afterwards gathered a new congregation in Chaplin to whom he preached from 1798 to 1801. In the autumn of 1817, he visited his daughter who resided in Shepardstown, Va., and was invited to settle in Middletown, a few miles distant; but he was suddenly seized with a fever, and died on the week that he was to have been installed. He published a Thanksgiving Sermon preached before the army, 1777; a Sermon on bridling the tongue, 1779; a Sermon on the death of Dr. Benjamin Chaplin, 1793; a Sermon on the death of Walter Moore. He had fourteen cousins of the name of Avery in Groton Fort, who were all massacred except one, and he had a musket ball pass through the left side of his head, carrying his left eye with it; but he lived to be more than a hundred years old. Mr. Avery is said to have been "an Edwardean in sentiment, and a Whitefieldian in warmth of manner." I remember him as a person of most commanding presence, and of great animation in the pulpit.

[†] John Robinson was born in Lebanon, Conn., in April, 1760; was graduated at Yale College in 1780; was ordained pastor of the church at Westborough, Mass., January 14, 1789; was dismissed October 1, 1807; and afterwards removed to Lebanon, his native place, where he dropped dead in the street, May 2, 1832, aged seventy-two.

[‡] Elias Dudley, a son of Daniel and Susanna Dudley, was born in Saybrook, Conn., August 12, 1761, but subsequently removed with his parents to Newport, N. H.; was graduated at Dartmouth College in 1788; studied Theology under Dr. Emmons; was ordained the third pastor of the church in Oxford, Mass., April 13, 1791; was dismissed on account of ill health, March 6, 1799, after which, he engaged in business at Newburyport; and removed with his family about 1805 to Prospect, Me., where he died of consumption, January 25, 1808, aged forty-seven.

[§] Calvin Chaddock was a native of Oakham, Mass.; was graduated at Dartmouth College in 1791; was ordained pastor of the Third church in Rochester, Mass., October 10, 1793; was dismissed about 1805; and died in 1823.

[‖] Eli Smith was born in Belchertown, Mass., in 1759; was graduated at Brown University in 1792; was ordained pastor of the church in Hollis, N. H., November 27, 1793; resigned his charge in June, 1830; and died in 1848, in his ninetieth year.

[¶] Elisha Fish was born at Groton, Conn., in 1719; was graduated at Harvard College in 1750; was ordained pastor of the church at Upton, Mass., June 5, 1751; and died August 6, 1795, aged seventy-six. He published a Thanksgiving Sermon on the Repeal of the Stamp Act, 1766; a Discourse on Infant Baptism, 1772; The art of war lawful and necessary to a Christian people: A Sermon, 1773; a Discourse at Worcester at the desire of the Committee of Commissioners for the county, 1775.

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[*] **James Tufts** was a native of New Braintree, Mass.; was graduated at Brown University in 1789; and was ordained pastor of the church in Wardsborough, Vt., November 4, 1795.

[†] **Edwards Whipple** was born at New Braintree in 1778; was graduated at Williams College in 1801; was ordained pastor of the church in Charlton, Mass., January 25, 1804; resigned his charge in March, 1821; and died September 17, 1822, aged fourty-four.

[‡] **Elisha Fisk** was born in Holliston, (the part now included in West Medway,) September 2, 1769; was graduated at Brown University in 1795; was ordained pastor of the church in Wrentham, Mass., June 12, 1799; and died January 7, 1851, in the eighty-second year of his age. His first wife was Lydia Robinson of Milford, who died July 11, 1805; his second, Mrs. Margaret Brown of Wrentham, who died April 30, 1850. He published an Address on removing the bodies of Deacon Thomas Mann and wife into a tomb, 1813; a Sermon at the ordination of Martin Moore at Natick, 1814; a Sermon before the Norfolk County Education Society, 1819; a Sermon on the death of Major Erastus Emmons, 1820; a Sermon before the Society for promoting Christian Knowledge, 1822; a Sermon on the death of Mrs. David Fisher, 1827; a Sermon on the death of the Rev. John Wilder, 1836; two Sermons on the forty-seventh anniversary of his settlement, 1846; a Sermon on the completion of fifty years from his settlement, 1849.

[§] **Timothy Dickinson**, a son of Nathan and Esther Dickinson, was born at Amherst, June 25, 1761; at the age of sixteen enlisted as a soldier in the army of the Revolution and served about fifteen months; fitted for College under Mr. (afterwards President) Dwight at Northampton; was graduated at Dartmouth in 1785; after which he was for a year Preceptor of Moor's Charity school; studied Theology under the Rev. David Tappan at Newbury, Mass.; preached some time at Exeter and Hopkinton, N. H., and was finally settled at Holliston, Mass., February 18, 1789; and died July 6, 1813, aged fifty-two. He published several occasional sermons, one of which was preached before the Massachusetts Missionary Society in 1811.

Dr. Emmons published five octavo volumes of Sermons on Christian Doctrine and Duty, and one volume of Occasional Sermons, ranging from 1800 to 1826. These were republished in connection with some other of his Discourses in 1842, in six large octavo volumes, together with a Memoir of his life by Professor Park.

FROM THE REV. EDWARDS A. PARK, D. D.

PROFESSOR IN THE THEOLOGICAL SEMINARY AT ANDOVER.

Andover, Theological Seminary, June 1, 1848.

Dear Sir: Having been, from early childhood, somewhat familiarly acquainted with Dr. Emmons' character, I cheerfully comply with your request, and give you my views of it. As I do not coincide with his speculations on some important doctrines, I may not satisfy the demands of those who adopt all his views. But probably you do not wish the impressions of a partizan, so much as those of a disinterested friend.

The mental trait which is most frequently mentioned as characterizing Dr. Emmons, is acuteness. He discriminated sharply. The distinctions which he made were not excessive refinements; but, in the main, accorded with the reality of things and were of practical, as well as of theoretical value. He was skilled in disentangling a theory from its adscititious matter, and scanning it as it stood alone. The luminousness of his discourses is in great degree the result of his extricating a single topic from the kindred themes with which it is ordinarily confused, and of presenting it in its easy and natural divisions. A mind skilled in the *minutiæ* of analysis is seldom remarkable for comprehensiveness. But Dr. Emmons took large views of religious science, and examined its various branches in their reciprocal relations. His favourite themes were those which included the theory of moral government, and thus required the most extensive generalization. Hence arose his excellence as a reasoner. After establishing a few general principles, he aimed to develop their connection with all the doctrines of Theology, and the consequent inter-dependence of these doctrines upon one another. He thus deduced inference from inference in a lengthened chain of logical sequences, and derived a whole system of Theology from a few fundamental principles. He was thus consistent with *himself*, whether conforming to the truth or not. If he erred in his speculations, it was, generally, at his starting points, not in the way from them to his conclusions; in his premises rather than his reasonings. His fondness for system, so conspicuous in his theories, permeated his whole life; his dress, his manners, his employment which was like clock-work, his conversation which was often as methodical as a demonstration in Euclid, his tastes, his practical judgments. The following among his aphorisms are developments of that consecutiveness of mind, by which he was led to follow out every truth into its diversified ramifications:—"Never despair of a student who has one clear idea:" "He is a learned man who understands one subject, and he is a very learned man who understands two subjects:" "Just definitions, like just distinctions, either prevent or end disputes:" "If men will define depravity and volition as they ought to do, they will understand the most important doctrines of the Bible:" "There is not so much difference in men's ideas of first principles and elementary truths as has been commonly thought; greater difference lies in the power of reasoning from these principles."

It might be inferred from the perspicuity, discrimination, and logical exactne of Dr. Emmons, that his mind would be inventive and original; for it is the pr rogative of but few men to think clearly and consecutively, and whoever does must arrive at new results. His theological system attests that some of his rul for clergymen were a transcript of his own mental habits. "Follow not to strictly," he said, "the path of any particular Divines, for by *following* yo will never overtake them; but endeavour, if possible, to find out some ne nearer, and easier way by which you may get before them and really add so pittance to the common stock of theological knowledge." His speculations sabbath-schools, church music, church polity and policy, even on the propriet of closing a prayer with the word Amen, on the fall, the atonement, regeneratio reprobation, the conscience, the will, the existence of other created intelligenc besides men and angels, indeed on all subjects, have that exciting influence whic ever flows from original thoughts, be they correct or incorrect. Not only in h speculations was he original but in his emotions also. He felt not because othe felt, not because men had taught him that he should feel, but because he *did* fe spontaneously, as himself, for himself.

It cannot be said, however, that his love of system and of originality we subversive of his regard for time-hallowed usages, or paramount to his love truth. He so far indulged his spirit of veneration for the past as to become ant quated in some of his habits; and he did not hesitate to sacrifice ingenious an novel theories to the power of argument. Indeed he was distinguished for blen ing in his character diversified and seemingly discordant excellencies. He was diligent student of the Bible and bowed reverently to its decisions, but he w also an earnest inquirer for the teachings of reason. He was eminently dispose as Calvinism always inclines its adherents, to exalt Jehovah as the Being w controls all men and all events; but as long as he lived he persevered in the beli that we should love ourselves on account of our finite worth, as we should lo God supremely on account of his infinite worth; that we should love ourselves f our free-will and for other powers made in the Divine image, while we ascribe a we have to Him who constitutes and governs us as he pleases. Rare candour w an attribute of Dr. Emmons, yet few were more inflexible in a righteous caus Although open to conviction, he is not known to have wished to recall a sing sentence which he ever published. He was frank,—so fearful lest men shou misunderstand him that he often expressed his opinions in language more obj tionable than was needed,—yet he was a prudent counsellor, and all who kne him revered his wisdom. He was thought by some to be too modest; and b others, too dignified. He was a man of authority, yet simple-hearted as a chil He ruled over the church, yet few pastors were ever more beloved. He was stern reprover, yet often manifested such a tenderness of piety as comes only fro the mellowing, melting influence of affliction. With all his iron strength, he w so amiable that even the insane were often sent, at their own urgent request, reside under his roof, and were relieved by his sagacity and gentleness. He w habitually sedate and solemn, but he possessed a salient fancy and a sparkli wit. He united qualities, apparently inconsistent like these, in a charact remarkable for its symmetry. He seemed to infuse his own unity and individ ality into all that he did or wrote. As he was erect in body, so was he uprig and straight-forward in his conduct. As he was quick and agile in his muscul movements, so was he rapid in his analysis, enthusiastic and energetic in h studies. His simplicity of character was developed in his daily habit of life, his literary tastes, in his theological speculations. He delighted in a positi attitude, and his discourses are any thing but negations. In fine, he was a uniq example of comprehensive virtues.

His piety was in sympathy with his general character,—honest, reverential, unostentatious, disinterested, uniform, firm, still, deep. It was eminently rational and manly. It was a principle and a habit. He spoke of his religious feelings but seldom. When he did speak of them, he told the truth. He told it, however, with the sensitiveness and delicacy of one who regards them as pearls too precious for promiscuous exposure.

His religious and intellectual character gave him uncommon power in the pulpit. He made but few gestures; his voice was not powerful; but men listened to him with intense curiosity, and often with awe. He was so ingenious in deducing unexpected inferences from propositions which he had logically proved, that his hearers always expected something to come from his plainest remarks; something to spring upon them and to startle them with a sudden, strong impulse. "I usually," he says, "brought in those truths which are the most displeasing to the human heart, by way of inference. In this way the hearers were constrained to acknowledge the premises before they saw the conclusions, which being clearly drawn, it was too late to deny." Hence the intellectual excitement of his discourses was great. "I have always found," he said, "that men will give me their attention, if I give them any thing to attend to." He fed the sheep, and they looked up to him. He was fond of unfolding to his hearers the compacted system of evangelical doctrine, and thus advancing step by step from one instructive topic to another, and pointing out their interminable relations. Hence, the text of the sermon preached at his funeral was appropriate to him: "And moreover because the preacher was wise, he *still* taught the people knowledge." This progressive development of doctrine imparted a perennial interest to his discourses, and saved him from ever "preaching himself out." This interest was a good illustration of the eloquence of thought. It was the result of doctrine, and, so far as instrumentality was concerned, of nothing else. His style was but a conduit through which his ideas flowed. The channel itself did not go into the hearts of the audience, but afforded clear passage for the truth. His own comparison is, "Style is only the frame to hold our thoughts. It is like the sash of a window; a heavy sash will obscure the light. The object is to have as little sash as will hold the lights, that we may not think of the frame but have the most light." His system of rhetoric was compressed into two brief rules: "First, have something to say; second, say it." But although his eloquence was eminently that of the intellect, it was not merely or chiefly so. "I read," he says, "deep, well-written tragedies for the sake of real improvement in the art of preaching. They appeared to me the very best books to teach true eloquence. They are designed to make the deepest impression on the human mind, and many of them are excellently calculated to produce this effect. A preacher can scarcely find a better model for constructing a popular, practical, pathetic discourse than a good tragedy, which all along prepares the mind for the grand catastrophe without discovering it till the whole soul is brought into a proper frame to feel the final impression." Hence he was skilled in probing the conscience. He engraved deep lines on the heart. He stirred up the sensibilities of hard-thinking men. His preaching was, therefore, uncommonly promotive of Christian purity, decision, and fidelity. Some of the most active and exemplary church members in our larger towns and cities have been trained under his influence, and a "Franklin Christian" has been a proverbial designation for a firm, discreet, consistent, and disinterested man.

It may easily be inferred from his vigorous and capacious mind, from his stable, self-sacrificing, and matured piety, that Dr. Emmons made rare attainments in theological science, and accomplished much good. It is unusual to find a rapid and original thinker who is also industrious, patient, and persevering; but for seventy-eight years this veteran in Theology studied from ten to sixteen hours a day, devolving his secular concerns upon others, neglecting physical exercise even, and devoting himself sacredly and uninterruptedly to spiritual culture. It is rare that a mind thus severely tasked is connected with an athletic and healthy body; but he enjoyed vigorous and uniform health until after his eightieth year, and he lived to the age of ninety-five. As he dedicated his prolonged maturity of intellect to one science, he must have explored it through those recesses which few men live long enough to examine. His theological capital had time to accumulate interest upon interest. He could not fail of amassing treasures of knowledge, following as he did for so long a time the rules which he prescribed for a clergyman: "Never try to avoid difficulties in Theology, but seek for them:" "When you find a hill in the path of science, climb over it, and not run around it; then you will have made some perceptible advance, but one may travel on a plain ever so long and seem to make no progress." "Let Theology be your chief subject of investigation, with an eye to which let all your other reading, study, conversation, and remarks be directed." Having rigidly obeyed such rules for a longer period than the animal life of most men, having concentrated his powers sedulously and perseveringly upon a single science and upon its more recondite parts, it is natural to infer that, even if his powers had been as ordinary as they were superior, he would have accumulated treasures of wisdom which younger, less practised, less matured thinkers may find it difficult to appreciate. On a moderate calculation he must have preached nearly or quite six thousand times; he published during his life more than seven thousand copies of nearly two hundred sermons, besides four laboured dissertations, and more than a hundred essays for periodicals, and at his death a part only of his discourses were collected and printed in six octavo volumes. He guided the studies of eighty-seven young men preparing to become ministers of the Gospel, and among them were several who have been distinguished as instructors in Theology. He was connected with the church at Franklin seventy years, was its sole pastor fifty-four years, and during his connection with it saw nearly four hundred of his parishioners profess their faith in Christ. He was the first President, and *a* father, if not *the* father of the Massachusetts Missionary Society, which was the parent of many philanthropic institutions. He was also one of the original editors of the Massachusetts Missionary Magazine, which was the germ of the present Missionary Herald. He nurtured the infant growth of many charitable societies which he lived to see in their mature strength. He was one of the chief counsellors of his brother-in-law, Dr. Samuel Spring, in framing the creed of Andover Theological Seminary. He once remarked: "When Dr. Spring died, I felt as if I had lost my right hand. We thought together, felt together, acted together." So much "a man of study and of home" had Dr. Emmons been, that he never visited New York city until the spring of 1835. He was then invited to attend the May anniversaries in that metropolis. He attended; and as he had been in early life a zealous advocate of the American Revolution, and through his subsequent career a practical friend of free thought and free speech, he was requested to preside at a meeting of the American Anti-Slavery Society, which was then so unpopular that its proceedings were in danger of being interrupted by mobs. Some of his friends advised him not to appear, in his extreme old age, on such an occasion. Others advocated his appearing, and added, "this may be the last public act of your life." He then immediately arose, saying, "I must go:" and in his ninety-first year he presided over the Society which, however odious to many, represented a cause ever dear to him.

After having passed nearly a hundred years in tranquil meditation, and having devoted the last twelve years of his life to especial thoughtfulness on his summons to another world, and having habitually communed with the most awing, humbling, subduing truths of religion, he was at length told that his end drew near, and he must soon stand before his Judge. "I am ready" was his characteristic reply. It was a reply full of meaning, expressive of his modesty, humility, decision, firm faith, strong hope, and reverential yet familiar intercourse with his Sovereign. He died as he had lived, an honest man.

Eight years before the death of Dr. Emmons, Judge Theron Metcalf, of the Supreme Judicial Court of Massachusetts, said in an Oration before the Phi Beta Kappa Society of Brown University:—"I cannot resist the impulse which inclines me to allude to an eminent living Divine, personally known to many of you, whose plain and unshrinking enforcement of his own views of truth, whose fearless reprehension of wickedness in high places and in low, and whose entire devotion, for more than fifty years, to the duties of his profession, have secured for him a most extensive and reverent respect, no less sincere and profound in the many who reject his peculiar opinions than in the few who adopt them. I desire to be grateful that in the place of my nativity, such an example of clerical dignity, fidelity, and contempt of the 'popularity which is run after,' was constantly before my youthful eyes, and that such an example of the 'popularity that follows' is still before the eyes of the public."

The "peculiar opinions" of Dr. Emmons are alluded to by Judge Metcalf. What were these? He claimed to have no peculiar opinions which are not involved in the Calvinistic faith. He declared himself to be not a high Calvinist, nor a low Calvinist, but *a Calvinist*, a *consistent* Calvinist. His more distinctive articles of belief he stated thus: 1. "All true virtue, or real holiness, consists in disinterested benevolence." 2. "All sin consists in selfishness." 3. "All holiness consists in obeying the law, and all sin consists in sinning against it." 4. "In all their sin men act freely, while they are acted upon; as in all their holiness men act freely, while they are acted upon, by Him who worketh in them to will and to do of his good pleasure." 5. "The impotency of sinners to do what God requires of them, is not natural but moral." 6. "Though men become sinners by Adam, according to a Divine constitution, yet they have, and are accountable for, no sins but personal." 7. "The introduction of sin is, upon the whole, for the general good." 8. "The infinitely wise and Holy God has exerted his omnipotent power in such a manner, as He proposed should be followed with the existence of moral evil in the system." 9. "Believers receive from Christ directly the mere pardon of their sins, but indirectly they receive everlasting blessedness through Him; and although they are justified through his righteousness, yet his righteousness is not transferred to them; for obedience can no more be removed from the innocent to the guilty, than disobedience can be removed from the guilty to the innocent." 10. "In the order of nature, love to God comes before repentance, and repentance comes before faith in Christ." 11. "In order to faith in Christ, a sinner must approve, in his heart, of the Divine conduct, even though God should cast him off forever; which, however, neither implies love to misery nor hatred of happiness." 12. "No rational choices are neutral in their moral character; hence an impenitent man always sins in his pretended efforts to become holy; and there are no promises of regenerating grace made to the doings of the unregenerate."

From the preceding synopsis it may be inferred that the favourite peculiarity of Dr. Emmons as a theologian was his earnest effort to harmonize all truth, in one system, which he believed to be the Calvinistic. He was distinguished for his deep views of sin, its evil, its extent; and these views rested on his previous faith that all the moral attributes of God are comprehended in benevolence, that men have the natural power to choose as well as to reject Him, and therefore they must be deserving of everlasting woe for one single offence against a being so lovely because so loving. Intimately combined with his profound views of sin, was the peculiar rigidness of Dr. Emmons in requiring from the sinner instant repentance, self denial, submission to any and every evil which the Divine glory requires him to endure; for all the evil which can be laid by a Father who is so benevolent upon a sinner who is so vile, must be needful for the welfare of the universe, and should therefore be received submissively rather than rebelliously. Closely connected with his pungent expressions concerning sin and obligation, was the peculiar yet truly Calvinistic sternness with which Dr. Emmons held up the sovereignty of God in electing some and in reprobating others; for he believed that all the Divine purposes in regard to our moral state presuppose our natural power to choose or refuse salvation, and therefore compel no man to obey or disobey, and are made by Him who does nothing and decrees nothing except for the richest interests of the universe. Thus one of Dr. Emmons' theories prepared the way for another, and he was frank in expressing all, because he believed that all were involved in each, and each was a doctrine of the Inspired Word.

Very truly yours,
EDWARDS A. PARK.

FROM THE REV. ELAM SMALLEY, D. D.

WORCESTER, Mass., November 9, 1852.

My dear Sir: At your request, I cheerfully communicate some of my recollections of the late Rev. Nathaniel Emmons, D. D. Though years have passed since my particular connection, as colleague pastor with him, terminated, I yet have a very distinct remembrance of him, as he looked and moved, spoke and acted. When that connection commenced, he was more than eighty-four years of age, and I, less than twenty-four; but, as he always treated me with the kindness and confidence of a father, I had every opportunity to see and hear him. At different times, he presented a variety of modes both of thought and of temper; but rarely, if ever, was he untrue to himself, whether as a Divine or Philosopher, a Christian or a Gentleman. Though he knew his rights, and was ever ready to defend them, yet he promptly recognised and freely granted what belonged to others.

But you do not desire a methodized account of his intellectual traits or moral qualities. You ask for such personal reminiscences as will give some just idea of him in his study, his family, and his visits, in his conversation and among his friends.

It was interesting to be with him and to listen to his words of wisdom wherever he went; but no one could appreciate him, who had not witnessed the play of his sensibilities and the electric flashes of his genius, among those whom he admitted to his friendship. His study was his home. There he ate and worked. There he girded himself to grapple with the seven problems in Philosophy and Theology; and there he unbent his mind to meet and entertain those whom he loved. He had every thing arranged to suit himself. His chair must be in the same spot, and a stranger could easily see where that spot was, by the four indentations which had gradually appeared under the mild abrasions of its four legs. His writing-desk, with its case of books, must be just so near to him, and all its fixtures and furnishings in the same order. There was the peg for his surtout, and there another for his three-cornered hat. There was a place on the right side of the fire for the tongs, and on the left side for the shovel. Precisely so, must the wood be laid on the fire, and the ready hearth-brush must almost instinctively do its duty in keeping dust and ashes in their places. At such a time must the wood-box be replenished; the faithful servant must know enough to enter that room with head uncovered; and so devoted was the sage to his own calling, so much did he depend on others to do what belonged to other departments, that he would often playfully say, "I cannot do without a servant twenty-four minutes." In his study, he passed much the larger portion of his life, after he was settled in the ministry; and whoever enjoyed the privilege of visiting him there, will not easily forget his benignant smile, or cordial laugh, or his cheerful and instructive conversation. The following specimens of that conversation may be relied on as substantially correct; and the incidents recorded actually occurred.

One was calling his attention to the beauties of a very neat manuscript:—"What a pity that a man who can write so well, hadn't something better to write."

A young preacher had pronounced an able discourse for him on Sabbath morning, but it advocated a principle at variance with some first principle which had for him the force of an axiom. As they walked toward his house at noon, not a word was said. On entering his study, the Doctor turned to the preacher, and very blandly remarked, "I liked your sermon this morning very much. It was well arranged, well argued, and well delivered. I have but one fault to find with it—*it was not true.*"

To another preacher who seemed to require some mental stimulant, he said, "Did you ever go over Seekonk Plain? Your preaching is too much like that—long and level."

After telling a young man some wholesome truths, and making to him some useful suggestions, he was accosted by the subject of his criticisms with the following question: "Dr. Emmons, why is it that young clergymen feel so small after talking with you?" "Because," he replied, "they feel so big before they come here."

Another had preached for him one morning a sermon which touched upon a vast number of topics. "Do you ever mean to preach another sermon?" enquired the Doctor. "Yes Sir." "What can you say? You have already preached the whole system of Theology."

At a public dinner, one who prided himself on his liberal views, and who was fond of arguing, being questioned somewhat more rigidly than usual, thought to put an unanswerable point by saying, so that all around him might hear it, "Well, every tub must stand upon its own bottom." "Yes, yes," replied Dr. E., "but what shall those tubs do that haven't any bottoms?"

A skeptic, who was fond of putting puzzling questions to clergymen, once called upon the Doctor, and after showing that 'the wine was in, and the wit out,' asked with apparent seriousness, "Dr. Emmons, can you tell me what I am to understand by *the soul* of man?" "No," was the reply, "I cannot tell a man that *hasn't got any.*"

He thus rebuked one, who, under improper stimulant, presumed, in the presence of several by-standers, to claim a particular acquaintance with him. Dr. Emmons not recognising the acquaintance, the forward man exclaimed, "What, do you not know me, Doctor? I have held the stirrup for you to mount your horse many a time, when you were at my grandfather's." "Have you?" replied the Doctor; "you look as if you had never been in so good business since."

Let it not be supposed that his pithy sayings were all of a kind to excite a smile. It was far otherwise. When asked what was the advantage of such a system of Theology as he had preached, he said, "Strict Calvinism brings God near to us; all opposing systems keep Him at a distance."

Speaking of the elder and younger Edwards, he said, "The father had more reason than his son; but the son was a greater reasoner than his father."

Reminded that he differed essentially from the great Edwards on a particular doctrine, he remarked that "whatever President Edwards investigated for himself, he understood and mastered; but in his Treatise on Original Sin, he took his first principle on trust, and hence was like a great horse, floundering in the mire—the more he tries to push through, the deeper in he gets."

In speaking of the ministerial office, he said, "No other profession demands half so much mental labour as ours. It is easy, very easy to preach; but very hard to preach well. I have often wondered at myself that I ever agreed to be responsible for two sermons a week; it makes me shudder at times to think I ever dared to do it."

When told how fluently a preacher had spoken on a certain occasion, though unexpectedly called upon, he remarked, "It is a great blessing to be able to talk half an hour about nothing. The great body of extempore preachers are *pro tempore* preachers."

On being told of one who was not remarkable for consistency of statement in different sermons, he said, "It is of the greatest importance that a preacher be established in first principles; otherwise he will be continually contradicting himself."

On another occasion he observed, "In writing sermons, always have a plan, and let every sentence help accomplish that plan. Let your sermons and your prayers have a beginning, middle, and end. Don't use all your best thoughts at first; reserve the most important ones to the last. The close of a sermon should be like the approach of a ship to the wharf—*with all sails standing*. Be short in all your exercises in the pulpit. Better to leave the people longing than loathing. *No conversions after the hour is out.*"

He thus graphically described the manner in which his mind was led to new views of truth. "When I first went as a pupil in Theology to Dr. Smalley's, I was full of old Calvinism, and thought I was prepared to meet the Doctor on all points of his new Divinity. For some time, all things went on smoothly. At length he began to advance some sentiments which were new to me, and opposed to my former views. I contended with him; but he very quietly tripped up my heels, and there I lay at his mercy. But I had no thought of giving up so. I arose and commenced the struggle anew; but before I was aware of it, I was *floored* again. Thus matters proceeded for some time; he gradually leading me along to the place of light, and I struggling to remain in darkness. At length he gained the victory: I began to see a little light. It was a new point and seemed distant. By degrees it grew and came nearer. From that time to this, the light has been increasing; and I feel assured that the great doctrines of grace which I have preached for fifty years, are in strict accordance with the law and the testimony."

Again he said,—"At first I walked on crutches altogether; I thought as others had thought before me; but when the light of new Divinity began to appear, I threw away my crutches, and have gone without them ever since." "My first sermon I esteemed as a very good one; but having read it to Trumbull and another of my class-mates, and heard their criticisms, I very quietly put it into the fire."

"When I came to this region and was about to be settled in Franklin, some of the neighbouring ministers had the impression that I was not sound in the faith. So when they came to examine me for ordination, they tried to draw out my heresies. I answered all their questions promptly; *but if they had only known how*, they would have made me a heretic and never ordained me."

It was exceedingly interesting to converse with this great and good man about Heaven. His active imagination brought its scenes, inhabitants, and employments before him with peculiar vividness. He would speak of the pleasure he anticipated in meeting some of his associates in the ministry, who had gone before him to that home of the blest. "I expect to see Mr. Sanford and Brother Spring, and hold sweet intercourse with them. Then, too, I shall speak with Luther and the Apostle Paul, with Isaiah and David, with Moses and Adam." Those who knew him most intimately are most fully assured that his brightest anticipations in this regard are more than realized.

It were easy to add to the above incidents and conversations almost indefinitely; but these may suffice for your purpose and I forbear.

Very faithfully yours,

E. SMALLEY.

JOSEPH HOWE.[*]

1769—1775.

Joseph Howe was born at Killingly, Conn., January 14, 1747. He was a son of the Rev. Perley Howe, who was a graduate of Harvard College in 1731, was ordained at Dudley, Mass., June 12, 1735; was dismissed in 1743; was installed at Killingly in 1746, and died there in 1753. The tradition is that he was a highly respectable and useful minister. At the time of the father's death, *Joseph*, the son, was only six years old. At the age of fourteen, he was sent by his grandfather, who superintended his education, to Yale College, where he evinced, even at that early period, uncommon maturity of mind, and was graduated in 1765, the first scholar in a class which has its full share of distinguished names, among which is Theodore Sedgwick.

Upon leaving College, he was recommended by President Clap as a suitable person to take charge of a public school in Hartford, which was at that time regarded as the most important institution of the kind in the Colony. Here he succeeded remarkably in gaining the respect and affection of both pupils and parents; and he enjoyed in a high degree the esteem and confidence of the community at large. He was licensed to preach by the Association that met at Windham, May, 17, 1769; and shortly after was appointed Tutor in Yale College. He accepted the appointment, and held the office till 1772. Here his literary accomplishments, especially his remarkable powers of elocution, not less than his fine social and moral qualities, rendered him a general favourite. It is said to have been owing, in no small degree, to his influence, that the standard of polite literature, and especially of public speaking, in Yale College, about this time, was very considerably elevated. He seems to have been occupied in preaching in different places, during a large part of the time that he held the Tutorship. In a letter of his which still remains, dated February 14, 1771, he says, "I have been preaching about a little, now and then, at Guilford and Hartford, (West Division.) I was engaged to preach at the latter place, but got no farther than Wallingford, where I preached for that great heretic, Dana.[†] I don't know but some will call me as great a one for it. Be that as it will, I meant not to espouse his party, his cause, or his principles." In another letter, dated April 7, 1772, he writes,—"It is not because I have a less affection for you than you have for me, that I have not answered every letter you have sent me this winter, but really it is because of the multiplicity of troubles and fatigues of one kind and another which I have to go through. There is the perplexing business of College; there is preaching continually; there are studies and preparations necessary for both; and, (to make all the others more difficult,) there is a frail, weak, crazy constitution to take care of." Among the places at which he preached for some time, were Hartford, (South parish,) Wethersfield, and Norwich; and at each of these, overtures were subsequently made to him in respect to a permanent settlement,—which, however, he declined.

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[*] Conn. Courant, March, 1776, and September, 1777.

[†] Here is a reference to the controversy, well known at the time as the "Wallingford controversy," in *which Dr. Dana* was principally concerned.

In May, 1772, he made a journey to Boston for the benefit of his health; and the New South Church being, at that time, destitute of a pastor, he was requested to officiate there for a Sabbath. So strong was the impression produced by his public services, that the congregation,—quite contrary to the usage of those days,—after having heard from him but two sermons, proceeded to give him a call, as successor to the Rev. Mr. Bowen;* and it is somewhat noticeable that the reason they gave for acting with such precipitancy, was, "the character which Mr. Howe had received from the voice of mankind." But, notwithstanding he ultimately accepted their call, he seems to have done it after long deliberation; for his ordination did not take place till the 19th of May of the succeeding year, (1773.) The ordination sermon was preached by President Daggett, of Yale College, and the Right Hand of Fellowship was given by Dr. Chauncey. It would seem from the following extract of a letter addressed by Mr. Howe to a friend in Connecticut, shortly after his ordination, that he had been complained of in some quarters in regard to the selection of ministers to constitute the ordaining council, and especially for having included among them Dr. Dana. The letter is dated Boston, June 15, 1773.

"I am very sorry if any body blames my conduct in doing as I did about the ordaining council. I am, it is true, of the sentiments of those who are called orthodox in Connecticut. I preach so. But for all that, I can neither anathematize, nor exclude from Christian charity and communion, those who, on some points, differ from me. As to being led by Dr. C——y, I am not. I was under obligations to Dr. Dana respecting this parish, and my people also. It would have been an affront not to have sent to him. It is kind in you, however, to give me your opinion with plainness, even though it touches severely upon what you think a foible in my temper. Friends ought to speak with freedom, and I love you the more for it."

Mr. Howe commenced his ministry at Boston at a period when the political horizon was overcast, and the elements were combining for the Revolutionary conflict. Within a little more than a year from the time of his ordination, in a letter to a friend, dated August 2, 1774, he writes as follows:—

"Boston, it is true, is a very different place, in some respects, from what it was when you were here last. Then trade flourished; our harbour was whitened with canvass; our wharves and quays resembled a forest,—a forest, I mean, of masts and sail yards; and our common,—that beautiful lawn to the West, was made more beautiful by the people that walked, and the herds that fed, on it. But now to see our harbour and our common—how different! In the former, nothing is seen but armed ships; in the latter, but armed men. These would have been agreeable indeed in time of war, when we could have considered them as about to wield those weapons, and point that thunder against our common foe, which they seem now to be wielding and pointing at *us*. It is true we have not yet felt the force of either the one or the other; and I pray God we never may. But yet to be threatened with it,—to be insulted in various ways of a more private nature; to have four regiments of troops in the heart of a large town,—to have all these evils brought upon us for our laudable and virtuous struggles in behalf of our just rights and liberties, is certainly to a mind of the least feeling, irritating and painful. And were you to come to Boston, I make no doubt that, on these accounts, your visit must be somewhat disagreeable to you.

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* PENUEL BOWEN was born at Woodstock, Conn.; was graduated at Harvard College in 1762; was ordained as colleague pastor, with the Rev. Samuel Checkley, of the New South Church in Boston, April 30, 1766; was dismissed at his own request, May 9, 1772; went to South Carolina early in 1787, took orders in the Episcopal church, and became Rector of St. John's parish, Colleton; and died in October of the same year. He took with him his wife and four children, leaving his eldest son in Massachusetts. He was the father of the late Bishop Bowen of South Carolina. He published a Sermon on the death of the Rev. Samuel Checkley, 1769.

"However, in another view, these very evils would be the means of affording you pleasure; while you saw with what calmness, with what patience, with what fortitude and firmness, with what persevering prudence and spirit, the people endure them. And when I say the people, I say all but a few, a very few, and a particular class of men. It is not true that we are much divided. The tories made their grand push about a month ago. And what was the effect of it? Only to convince them and us that their whole number consisted of only about one hundred and twenty persons, inclusive of some who have since retracted. The Bostonians acquire courage every day. How can it be otherwise, when all the Continent are pitying and supporting them, and above all, when we have that God to go to who heard our fathers when they cried unto Him, and who, we trust, will hear us also, their immediate descendants."

Mr. Howe continued to exercise his ministerial function at Boston to great and universal acceptance, till the early part of the next year, 1775, when the storm which had been so long gathering burst in a scene of desolation and carnage. In the general flight of the inhabitants from Boston, he also fled, and found a refuge among his old friends at Norwich.

Mr. Howe's health, though never firm, seems to have been such as to enable him to go through the usual routine of ministerial duty up to the time of his leaving Boston; but, after his arrival at Norwich, he became more enfeebled, not improbably in consequence of the anxiety and agitation in which he had shared, previous to his leaving Boston. After a few weeks, he journeyed for his health as far as New Haven; and, on his return, stopped at Hartford, where he was attacked by a complicated disease, which there was not energy enough in his already prostrated system to resist, and which terminated his life after a confinement of about three weeks. He died August 25, 1775, and, as appears from the record in the Sexton's book, was buried the next day. It is somewhat remarkable, considering who and what he was, that there is not even the humblest stone, nor any tradition, to designate the spot where his ashes repose.

In the Connecticut Courant of September 4, 1775, appears an article containing some brief biographical notices of him, with an elaborate, and it may safely be said extravagant, eulogy upon his character. In the Courant of March 18, 1776, there appears an Elegy in honour of his memory, written by a lady who had been a member of his church. These appear to be the only written records in respect to Mr. Howe that survive; and, after diligent inquiry, it has been found impossible to ascertain who was the author of either. They were both evidently written under the influence, not only of the partiality of friendship, but of an almost boundless admiration of the character they describe.

But, after due allowance has been made for extravagant representation, it is impossible to resist the impression that Mr. Howe was, on the whole, a remarkable man. In person he was tall but rather slender; his head was slightly inclined *forward*, not from any defect in his form, but from a habit which he had of letting his eyes fall, when engaged in meditation. His complexion was fair; and, though his features were somewhat irregular, and by no means strikingly agreeable, his expression was strongly indicative of high intellectual and moral qualities. His mind is said to have been uncommonly versatile; fitted, perhaps alike, for rigid analysis and profound investigation on the one hand, and for the imaginative and rhetorical on the other. In almost every department of literature and science he had made himself at home; combining with his natural aptitude for study the best advantages for prosecuting it. He was distinguished for benevolence and generosity, mildness and courtesy, humility and modesty. Though few young men would seem to have been more caressed than he was, his best friends could not discover in him the semblance of self-exaltation; and it was one of his most attractive qualities that he seemed unconscious of the applause which his character and his efforts elicited. That for which he was probably most distinguished among his contemporaries, was his fine elocution. I have it on the authority of the late Professor Kingsley, that Dr. Dwight, who knew him intimately, often spoke in the strongest terms of his powers as a public speaker; and I have it on the authority of the late Dr. Pierce, who had conversed with many who were once his parishioners, respecting him, that his efforts in the pulpit were of the most impressive and fascinating kind. His devotional exercises, however, are said to have been less striking than his sermons: not that there was any lack of either appropriateness or unction; but there was less facility and grace of utterance, than characterized the delivery of his discourses.

It is not known that any thing that he wrote was ever published, or that any of the productions of his pen remain in manuscript, except a few familiar letters.

SAMUEL WALES, D. D.*

1770—1794.

FROM THE HON. DAVID DAGGETT.

New Haven, February 22, 1849.

Dear Sir: You ask me for some account of Dr. Samuel Wales. I was led to an acquaintance with him through my early instructor, Dr. Fobes of Raynham, who married Dr. Wales' sister. Subsequently I knew him well during perhaps the most interesting period of his life; though, for a portion of the facts connected with his history, I must be indebted to President Stiles, and others who have written concerning him.

He was the son of the Rev. John Wales of Raynham, Bristol county, Mass., who was graduated at Harvard College in 1728; was ordained at Raynham in 1731; and died in 1755, at the age of sixty-six. He was born in March, 1748. Of his earlier years I have no knowledge. He was graduated at Yale College in the year 1767. Among his classmates were John Trumbull, the author of M'Fingal; John Treadwell, formerly Governor of Connecticut; and the late Dr. Emmons of Franklin, Mass.; who, with Dr. Wales, were the four most distinguished scholars of their class. For a short time after he graduated, he taught in Dr. Wheelock's Indian school at Lebanon. In 1769, he was elected a Tutor in College, and continued in that office for one year. On the 19th of December, 1770, he was ordained pastor of the Congregational church in Milford, Conn. Being an ardent friend to his country's liberties, he served, for a short time, in 1776, as Chaplain in the Revolutionary army. In September, 1781, he was appointed to the Professorship of Divinity in Yale College; and, having accepted the appointment, resigned his pastoral charge at Milford, and was inducted into office, June 12, 1782. The rigid terms of subscription to the Saybrook and Westminster Confessions of faith, according to the Act of the President and Fellows in 1753, were a good deal softened on the introduction of Dr. Stiles to the Presidency. Dr. Stiles, at his inauguration, declared his "free assent" to the Saybrook Confession, without including the Westminster Confession, or making any renunciations. When Dr. Wales was installed as Professor of Divinity, he gave his "full and free assent" to both Confessions, "as containing the most essential and principal doctrines of Christianity." He added, "and though I am fully persuaded that the Scriptures of the Old and New Testaments are the only sure and infallible rule of faith and practice, yet I believe that the above mentioned Summaries do express the true sense and meaning of the Holy Scriptures on the great doctrines of the Christian religion." He subjoined a statement of doctrines in his own language, and concluded with the following renunciation:—"And I do hereby declare that I disbelieve, renounce, and discard all errors, heresies, and tenets of what kind soever, which are inconsistent with the doctrines assented to above."

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* Stiles' MS. diary.—Baldwin's Hist. Yale Coll.

Dr. Wales, when my personal acquaintance with him commenced,—which was in the year 1782, was in excellent health, and appeared to possess a fine constitution; but it was not long before he became the subject of an alarming malady, that brought with it years of suffering, and finally terminated his life. It appeared first in the autumn of 1783, in the form of an affection of the nervous system. In May, 1786, he sailed from New-York in a French ship for L'Orient; and, after remaining a short time in France, travelled through the Netherlands and Holland, afterwards visited London, and reached home after an absence of about six months. His health was not materially benefitted by the voyage. His constitution gradually became more and more shattered, and his disease settled into decided epilepsy. For the last two years of his life, he was entirely taken off from his official duties. At length, from the multiplied paroxysms of his disorder, he was often deprived of reason, and at times was perfectly frantic. His Professorship ceased at the Commencement in 1793, when the Rev. Dr. Lathrop of West Springfield was chosen to succeed him. He died in New Haven, February 18, 1794, in consequence of having fallen into the fire in one of his fits of epilepsy. Dr. Dana preached his funeral sermon, and President Stiles commemorated him in a Latin address.

Dr. Wales was a good classical scholar, and well versed in the various branches that were studied in the College at that day. He was distinguished for a devotional spirit and for strict obedience to the dictates of his conscience. I do not think that an irreverent expression ever escaped his lips, either in or out of the pulpit, while he was in possession of his reason; and yet he sometimes indulged in innocent good humour. I remember, for instance, while I was a boarder in his family, asking him one day at dinner, how it happened that so many clergymen became lawyers, and so few lawyers became clergymen; to which he instantly replied,—"Oh, Mr. Daggett,—facilis descensus Averni, sed revocare gradum,—hoc opus, hic labor est." His pulpit eloquence was of a high order,—unsurpassed, I should think, by that of any of his contemporaries whom it was my privilege to hear. His voice was deep toned, sonorous, and commanding,—fully adequate to fill with ease the largest place in which he was called to speak. I very well remember the manner in which, in the application of his discourses, he used frequently to exclaim, "Conscience, Conscience, thou Vicegerent of the Almighty, do thine office." This was so much a favourite expression with him, that he sometimes used it in seasons of mental distraction; and, on one occasion, I recollect it came out with such appalling force, that the person—a young female—to whom it was addressed, actually fled in the utmost terror from his presence.

The degree of Doctor of Divinity was conferred upon my venerable friend by his Alma Mater in 1782, and also by the College of New Jersey in 1784.

Dr. Wales was married to a daughter of Capt. Miles of Milford, who was a zealous patriot of the Revolution. They had four sons and one daughter. His eldest child, who also bore his name, died November 20, 1790, while a Junior in Yale College, and a Funeral Oration was pronounced on the occasion by Samuel Lathrop, one of his class-mates. He has one son still living, a lawyer of high respectability, and lately chosen a member of the Senate of the United States, from Delaware. His daughter also, who is married to the Hon. Seth Staples of New York, still survives.

Dr. Wales preached the annual Election Sermon before the Legislature of Connecticut in the year 1785. It is the only production of his, I believe, that was ever published. It is a highly patriotic and stirring discourse, and certainly is among the better specimens of the series to which it belongs.

I have now given you all the information I am able to communicate in respect to the great and good man concerning whom you inquire. If it shall help in any degree to honour and perpetuate his memory, it will be to me a source of true pleasure.

Very respectfully yours,

DAVID DAGGETT.

FROM THE REV. TIMOTHY MATHER COOLEY, D. D.

GRANVILLE, 4th May, 1854.

My dear Sir: During my College life, Dr. Wales was Professor of Theology in the College, and was, most of the time, our stated preacher on the Sabbath. I was also, for nearly a year, a boarder in his family. You may judge, therefore, what opportunities I had of knowing him.

I can truly say that no officer of the College was more universally and more highly respected and revered than he; though, possibly, something in this respect was to be attributed to the fact that he took no part in the government of the College, and rarely came in contact with the students, except as he addressed them from the pulpit. I do not remember to have heard an unkind or disparaging word uttered concerning him, during the whole of my collegiate course.

As to his personal appearance, he was about the middle height, slightly inclined to corpulency, bald, round-favoured, had a blue or hazel eye, a highly intellectual face, and a more majestic and awe-inspiring look than I remember to have seen in almost any other person. Though he was remarkably grave in his deportment, he was far from having a severe temperament, and manifested the most kindly spirit in all his relations. There was nothing about him that savoured in the least of vanity, or affectation, or parade. You always felt the dignity of his aspect and manners, and the weight of his character; but you felt that all that he said and did, was the simple working of a great mind and an excellent heart. I do not recollect any person who resembled him so much as my venerable instructer, Dr. Backus of Somers; though even *he* fell behind him in personal dignity.

Dr. Wales was undoubtedly one of the ablest preachers of his day. There was great power and majesty in his voice, and he used it with the happiest effect. He had a good deal of action; but it was all evidently the prompting of nature, and it always heightened the effect of what he said. His sermons were perspicuous, logical, forcible exhibitions of Divine truth, in which the intellect and the heart were alike contemplated. In his theological views he was a Calvinist of the Puritan school. He preached, as Dr. Dwight did after him, an entire system of Theology, which reached through a period of four years, so that each class had an opportunity of hearing the whole of it.

You are aware that a dark cloud came over him in the latter part of his days, and that his noble mind, under the influence of a fearful disease, was reduced to a wreck. I remember to have seen him seized with epilepsy while he was administering the Lord's Supper, and President Stiles was obliged to take his place in the latter part of the service. I had an opportunity, from living in his family, to witness the progress of his malady, and its terrible effects upon both his mind and body.

Most truly and affectionately yours,

TIMOTHY MATHER COOLEY.

SAMUEL AND NATHANIEL NILES.*

1770—1814.

SAMUEL NILES was a grandson of Samuel Niles, who was a descendant of John Niles, who lived in Braintree, Mass., from 1639 till his death in February, 1694. Samuel, the grandfather, was born May 1, 1674, and was graduated at Harvard College in 1699. He afterwards preached, for some time, in a district in Rhode Island called "Ministerial Lands." In 1710, he removed from Kingston to Braintree, where he was ordained minister of the Second church, May 23, 1711. In 1759, sixty years after he received his Bachelor's degree, he took the degree of Master of Arts. He died May 1, 1762, aged eighty-eight. He published Tristitiæ Ecclesiarum; or a brief and sorrowful account of the present churches in New England, 1745; Vindication of divers important doctrines, 1752; The true Scripture doctrine of Original Sin, in answer to John Taylor's work on the same subject, 1757.

The subject of this sketch was a son of Samuel Niles, who was graduated at Harvard College in 1731; held various offices in the Commonwealth, and died in 1804. He (the son) was born at Braintree, December 14, 1743. In his earlier years, he was gay and thoughtless, without, however, manifesting any marked perverseness of temper. His first intellectual developments indicated a much more than ordinary capacity, and it was determined, at an early period, that he should have the benefit of a liberal education.

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* MS. from his family.

He fitted for College under the instruction of the Rev. Ezekiel Dodge,[*] minister of Abington. He entered the College of New Jersey in 1765, and graduated in 1769, being a classmate of the late Rev. Dr. Samuel Stanhope Smith. In the last year of his College course, his mind was directed with great earnestness to the subject of religion, and he became, as he hoped, radically renewed. With this change of feeling and of character originated the purpose to give himself to the Christian ministry; and, accordingly, immediately after he was graduated, he commenced the study of Theology under Mr. Dodge, who had directed his studies preparatory to entering College. He continued with him, however, but a short time, on account of the declining health of Mr. Dodge, who died a few months after. Mr. Niles then went to Bethlehem, Conn., and put himself under the care of Dr. Bellamy, with whom he pursued his studies for nearly a year. On the 7th of November, 1770, he was examined and licensed to preach by an Association of ministers, convened at Middleborough, Mass.

Immediately after he was licensed, he commenced his labours at Abington, and supplied the pulpit there four Sabbaths. After this, he preached a short time in Boston, and then returned and resumed his labours at Abington, and on the 5th of February, 1771, received an invitation to settle there. Having accepted the invitation, he was set apart to the work of the ministry on the 25th of September following.

Here Mr. Niles continued to exercise his ministry, until disease rendered him incapable of any further public effort. He was blessed with a firm constitution and vigorous health, bating only a somewhat more than ordinary degree of weakness of nerves. About the close of the year 1811, he suffered a paralytic shock from the effects of which he never fully recovered. He was able, however, subsequently, to ride, and sometimes to attend public worship. He took a deep interest in the visits of his friends, and listened earnestly to all that they had to say, especially on religious subjects; but he was unable, at any time, to articulate more than a few words himself. To his brethren in the ministry, who occasionally called to see him, he expressed the utmost confidence in the Divine wisdom and goodness in respect to the issue of his malady; and when inquired of whether, if he should be permitted to return to his work, he would still preach the same doctrines which had constituted the basis of his public ministrations, he answered unhesitatingly, and with great emphasis, in the affirmative. He died on the 16th of January, 1814, in the seventieth year of his age. A sermon was preached at his funeral, by the Rev. Dr. Strong of Randolph, from 2 Timothy, v. 7, 8. "I have fought a good fight," &c.

Mr. Niles had at once a talent and a taste for metaphysical speculation. In September, 1810, the Rev. Dr. Reed of Bridgewater preached a sermon before the Association of Ministers, at Middleborough, in which some of the Arminian views were clearly and ably put forth. As the sermon was afterwards published, Mr. Niles set himself to reply to it, but had not finished his answer when he was struck with paralysis. It was, however, afterwards published, and all must acknowledge, whatever they may think of the author's positions, that it evinces a mind of no ordinary power, and thoroughly trained to the abstractions of philosophy. Beside this pamphlet,

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[*] EZEKIEL DODGE was born at Manchester, Mass., in 1722; was graduated at Harvard College in 1749; was ordained at Abington, May 23, 1750; and died June 5, 1770, aged forty eight.

Mr. Niles published a Sermon on the death of General Washington, 1800: and a Sermon before the Massachusetts Missionary Society, 1801.

Mr. Niles was married to Mary, daughter of his immediate predecessor, the Rev. Ezekiel Dodge, on the 5th of June, 1772. They had eight children,—two sons and six daughters. Mrs. Niles survived her husband many years, and died April 1, 1840, in the eighty-seventh year of her age.

FROM THE REV. DANIEL HUNTINGTON.

CAMPELLO, Mass., October 9, 1851.

Rev. and dear Sir: I regret to say that I have no *personal* recollections of Mr. Niles, worthy of preservation, in the work in which you are engaged. I remember him, indeed, as one highly esteemed and venerated by the religious community of this region, when I came hither in 1812. But I saw him living only once; and that was when I went to occupy his pulpit, after he had been, some time, under the influence of that paralysis, which put a period to his active labours. I then looked upon his majestic form and "reverend head,"—the shattered habitation of a powerful mind,—with mingled veneration and regret; and vainly wished that I might have heard,—if it were but once,—the unobstructed eloquence of those lips, which now so feebly gave me their paternal greeting. Mr. Niles left not many written records of his labours. His public discourses were prepared with but little aid from the pen; yet, from what I have heard, I should infer that they could not properly be termed extemporaneous. They were the productions of a well furnished, well balanced, and industrious mind,—studious of himself and of the world around him; taking the themes of his daily meditation from the word of God; and elaborating them by close and consecutive thought into the various forms of "doctrine, reproof, correction, and instruction in righteousness," which he thought best adapted to the period and the place of his official service. He was a plain, direct, and highly effective preacher. On the arena of theological controversy, he was generally considered by his brethren as having few superiors.

I am happy to be able to make up, in some degree, the deficiency of personal recollection, by adding the testimony to Mr. Niles' character, of the late Dr. Emmons of Franklin, who lived in his immediate neighbourhood, and was one of his intimate friends. It is an extract from a letter which he addressed to the Hon. Aaron Hobart, dated September 11th, 1832. It is as follows:—

"The Father of spirits endowed Mr. Niles with superior intellectual and reasoning powers. I rarely was acquainted with a man who, in my opinion, possessed a stronger or clearer mind, and who could penetrate deeper into the most abstruse subjects of mental philosophy, as well as of natural and revealed religion. He had a clear and profound knowledge of the truth, connection, harmony, and consistency of the first principles and essential doctrines of Christianity, which qualified him to become one of the most instructive and powerful preachers I ever heard. His sermons were not superficial, but full of great and weighty truths, which not only commanded the serious and eager attention of his hearers, but deeply impressed their hearts and consciences. No man, whether learned or unlearned, whether a lover or hater of the truth, could sit under his preaching with levity or indifference. His grave and dignified appearance in the pulpit, in connection with his truly genuine eloquence, could hardly fail to strike the largest audience with awe and reverence, and to render him one of the most popular preachers of his day. He was intimately acquainted with human nature, and could render himself agreeable in his common intercourse with all classes of people; but he was more especially entertaining in private circles, by the flashes of his wit, and his curious, amusing, striking, and pertinent anecdotes. He could, *however, turn with peculiar* ease and propriety from social to the most serious subjects, and converse very seriously and instructively upon doctrinal and experimental religion. On all proper occasions, his speech was seasoned with the salt of Divine grace, and suited to strengthen the weak, console the disconsolate, and animate the most growing Christian. I will only add one more rare and shining trait in his character. 'He was one of the most undisguised, frank, and faithful friends I ever knew. He was an Israelite indeed."

Not doubting that the above is a faithful sketch of Mr. Niles, as far as it goes,

I remain, dear Sir, yours with respect and affection,

DANIEL HUNTINGTON.

Mr. Niles had an elder brother, more commonly known as *Judge* Niles, who, though never ordained, and almost always engaged in civil life, was nevertheless a preacher from a period a little subsequent to his graduation till his death. The following account of him has been furnished me by the REV. DAVID THURSTON, D. D., of Maine, who was well acquainted with Judge Niles, and had every opportunity of forming a correct judgment concerning him.

NATHANIEL NILES was born in South Kingston, R. I., April 3, 1741. He was matriculated a member of Harvard College; but his health failed, so that he was obliged to leave College in his first or second year. He was, however, able, subsequently, to resume his studies, and became a member of the College of New Jersey, where he was graduated in 1766, at the age of twenty-five. He had a high rank in general scholarship, but excelled more particularly in the exact sciences, and in metaphysics. He was an able debater, and was especially skilled in the Socratic method of arguing. It was doubtless this trait which acquired for him and his brother Samuel, while at College, the appellation said to have been given them—*Botheration Primus* and *Botheration Secundus*. After his graduation he devoted some time to the study of medicine. Though he ministered to the sick, it was only when other medical assistance could not readily be obtained; and for these services he generally refused compensation. He was also, for a while, a student at law; and was, at one time, a teacher in the city of New York. Among his pupils, to whom he taught the rudiments of English Grammar, was Lindley Murray, afterwards the celebrated grammarian.

He pursued the study of Theology under the Rev. Dr. Bellamy. It was doubtless in consequence of something that the Doctor had heard respecting Mr. Niles, that he was led to say to him that he must give up all his preconceived opinions and begin anew. He gave him for a theme upon which to study and write, "The existence and attributes of God." Mr. Niles said,—"I do not believe that there is a God." "What," said the Doctor, "come here to study Divinity, and not believe that there is a God!" Mr. Niles replied,—"I *had* believed there was a God; but you said I must give up all my preconceived opinions." After *bothering* the Doctor a while, he pursued his studies very successfully, and ultimately became an able theologian. In due time, he received the customary approbation and recommendation to preach the Gospel. He preached in several places in New England, as in New Haven and Torringford in Connecticut, and in Charlestown and Newburyport in Massachusetts, and in other places. He was invited to settle over several parishes; but declined all the invitations;—whether from insufficient health or some other cause, is not now known. He was accustomed to say that he had seventeen calls; but they were all to go away, so that he never was ordained. His health again so far declined that he was constrained to relinquish the ministry as a profession.

He took up his residence in Norwich, Conn., where he was married to a daughter of Elijah Lothrop, a wealthy and respectable inhabitant of that town. Here his mechanical talent was displayed in the invention of a method of making wire from bar iron by water power. This was the first invention of the kind in the United States. Proving successful, he connected with it a woollen card manufactory. During his residence in Norwich, he was several times a member of the Legislature of Connecticut.

After the close of the Revolutionary war, he purchased lands in Vermont, principally in Orange County,—then an unbroken wilderness. He had a tract in what is now West Fairlee. He engaged some twenty young men, "of vigorous health and good moral character," to clear up a farm for him in that place; for which service they were to receive a stipulated amount of land. Hither he removed his family, and became the first inhabitant of the place. Not long after his settlement here, his estimable companion was removed by death. On the 22d of November, 1787, he was again married to Eliza Watson, eldest daughter of Judge William Watson of Plymouth, Mass.,—a lady of highly cultivated intellect and the finest moral qualities.

Soon after Mr. Niles' removal to Vermont, he came much into public notice, and occupied successively several important civil stations. In 1784, he was Speaker of the House of Representatives; and for many years Judge of the Supreme Court. From 1791 to 1795, he represented the State in Congress. He was one of the censors for revising the State Constitution. He was six times chosen Elector of President and Vice President of the United States. From 1793 to 1820, he was a Trustee of Dartmouth College, and in that capacity rendered important service to the institution.

As a metaphysician and intellectual philosopher, he had probably few superiors. His uncommon quickness of discernment and depth of penetration enabled him to enter more profoundly into abstruse subjects than any other man to whom it has been my privilege to listen. He was among the earliest, most able, and earnest defenders of what is called the "Taste scheme." In the Orange Association of ministers, of which he was a member, subjects relating to moral agency, necessity and liberty, dependance and accountableness, and other kindred topics, were discussed with great interest; and Judge Niles took a very prominent part in the discussions.

When not absent on public business, he preached in his own house for twelve years; and afterwards, until the people were able to erect a house of worship, he was accustomed to ride some distance to preach in school houses to the destitute. These were emphatically labours of love, for he rarely received any pecuniary compensation for them. During the later period of his preaching, he did not write his sermons. He could not be called, in the common acceptation of the word, a popular preacher; but his discourses were rich in important truths, clothed in simple and perspicuous language, and well fitted to make an impression. He seemed wholly to forget himself in his subject. His devotional exercises were characterized by great solemnity and the most profound reverence and humility, as well as filial confidence in his Heavenly Father. In whatever capacity he acted, his great object seemed to be to do good to others.

Mr. Niles was one of the more vigorous and able writers of his day. He published four Discourses on Secret Prayer, 1773; two Discourses on Confession of Sin and Forgiveness, 1773; two Sermons entitled "The perfection of God the fountain of good," 1777; a Sermon on vain amusements; and a Letter to a friend concerning the doctrine that impenitent sinners have the natural power to make to themselves new hearts, 1809. He also wrote largely for newspapers, and contributed a number of articles to the Theological Magazine.

He continued to preach as long as his health permitted. He also maintained his studious habits through life; and in his latter days particularly spent much time in reading the Septuagint version of the Bible. When he became so feeble that he was unable to stand in family worship, he sat in his chair with patriarchal dignity, while those around him were catching the warm breathings of his devout spirit. He died in the utmost tranquillity, on the 31st of October, 1828, in the eighty-eighth year of his age.

Mr. Niles was in several respects an extraordinary man. The strength of his intellect, his firmness of purpose, his unbending integrity, his wonderful versatility, and vast resources, form a combination of qualities rarely found in the same individual. All the trusts reposed in him, all the honours conferred upon him, he seemed to regard only as means of higher usefulness. Perhaps it may be said that the crowning glory of his character was his intense and impartial benevolence. D. T.

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PETER THACHER, D. D.[*]

1770—1802.

FROM THE HON. HARRISON GRAY OTIS, L. L. D.,

MEMBER OF THE SENATE OF THE UNITED STATES.

BOSTON, December 11, 1847.

My dear Sir: I cheerfully comply with your request for some brief notices of the life and character of the late Dr. PETER THACHER. He was, for many years, pastor of the Brattle street church, and I had the privilege of sitting under his ministry, and the pleasure of being in not only friendly, but intimate, relations with him.

He was the son of Oxenbridge Thacher,[*] a very eminent lawyer, and coadjutor of the early patriots of the Revolution. He was born at Milton, a village in this vicinity, March 21, 1752; was graduated at Harvard College in 1769; and was settled in the ministry at Malden, September 19, 1770. He there became endeared to his people by his affectionate deportment; and, being gifted with a good person, melodious voice, fine delivery, and fervid eloquence, he soon came to be regarded as a model of the pulpit orator, and to be rated higher than some of his contemporaries, who were at least his equals in erudition, but without the advantage of his brilliant endowments.

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[*] Emerson's Fun. Serm.—Mass. Hist. Coll. VIII.—Palfrey's and Lothrop's Hist. Disc.—Allen's Biog. Dict.—Traditionary reminiscences from Dr. Tappan.

[†] OXENBRIDGE THACHER was graduated at Harvard College in 1738, and died July 8, 1765, aged forty-five, being at that time one of the four Representatives in the General Court for the town of Boston. He published two pamphlets—one in 1760, on gold coin; another in 1764, entitled "The sentiments of a British American, occasioned by an Act to lay certain duties in the British Colonies and Plantations."

The church and congregation in Brattle street,—justly or not,—were regarded as somewhat fastidious in their estimate of the qualifications requisite for the pulpit; and they were under a general impression that the loss of their late pastor, Dr. Cooper, could not be repaired. This made it difficult to agree upon any successor, whose pretensions were not confirmed by an established celebrity: of course, it was not easy to find one among the mere candidates for the ministry, though among them were persons of great promise. They, at length, decided, with much unanimity, to invite Mr. Thacher to leave his parish in Malden and settle with them. This translation from one parish to another, was, at that day, if not a novel, a very rare, procedure. The connection between pastor and flock was regarded as sacred, and dissoluble only for imperative reasons, and by regular process. The complaints of the good people of Malden and of many sympathizers were loud and bitter. The parish, however, to a greater or less extent, became at last reconciled to a separation, which was undeniably advantageous to the worldly circumstances of their beloved pastor; and he was accordingly dismissed on the 8th of December, 1784, and was installed in Brattle street, January 12, 1785, where he continued to officiate seventeen years, and until his last illness, in 1802.

During this entire period, he enjoyed, as I have reason to believe, the love and esteem of his people. If some were disappointed in finding that his theological acquirements did not rise to the *highest* standard of professional excellence, they were consoled by the conviction that his talents were quite above mediocrity, and were edified by the pathos and solemnity of his prayers, the manifold graces of his oratory, and the substantial piety and worthiness of his whole character.

Dr. Thacher was above the middle stature, well formed, and moved with a natural ease and gracefulness. His features were regular, his countenance bland though animated, and his eyes beamed with a mild lustre through spectacles, which he always wore. His manners were those of the finished gentleman; and his society was constantly sought by Bowdoin, Hancock, and all the dinner-giving gentry of that day. On these occasions, he was always found a welcome and cheerful companion, reasonably fond of the rational pleasures of the table, but always mindful of the dignity of his person and calling.

He died at Savannah, whither he had gone for the benefit of his health, December 16, 1802,—thirteen days after his arrival there. His funeral obsequies were solemnized at the Communion Lecture preceding the first Sunday in January, 1803. Mr. Emerson of the First church preached the sermon. The mortal remains were not present.

There is one circumstance in Dr. Thacher's ministry, which, probably, has not its parallel in any ministry in America. I refer to the fact that he preached funeral sermons for three Governors of the Commonwealth,—namely, Bowdoin, Hancock, and Sumner,—all members of his parish, and all holding the office of Governor, at some time during the period of his ministry of seventeen years.

I am most respectfully,
Your obedient servant,
H. G. OTIS.

SUPPLEMENTARY NOTICES.

The subject of this sketch was the eldest son of his father, and, at the time of his father's death, was a lad of thirteen, a student at the Boston public Grammar school. Boston was the place of the family residence; but, at the time of the birth of this son, they lived in Milton, having been driven from town by the extensive prevalence of the small pox. Young Thacher, from his earliest years, gave indications of a serious mind, and it was predicted by some who had an opportunity of observing his youthful tendencies, that he was destined to follow in the brilliant track of several of his ancestors, and to become, like them, a burning and shining light of the American pulpit.

Notwithstanding his father left his family in somewhat straitened circumstances, having been more ambitious of fame and usefulness than of wealth, there were not wanting those who were ready to testify their respect for the father by contributing to the education of the son. Through the influence of his teacher, the venerable Lovell, his admission to College was somewhat hastened, and his course, especially in the severer studies, was less thorough than could have been desired. His ruling passion, from his earliest years, seems to have been to proclaim the Gospel of the grace of God to his fellow men; and to this every thing else was rendered subordinate, and, so far as possible, subservient. With the studies belonging appropriately to his College course, he connected the study of Theology; and, at the time of his graduation, he was well nigh prepared, according to the usage of the time, to enter on his professional career. And, after residing a few months in Chelsea, as head of the Grammar school in that place, he was licensed to preach, and, within a short time, was settled in the ministry.

His first efforts in the pulpit awakened an uncommon interest. The multitude crowded after him, and hung upon his lips, almost as if he had been a representative from some brighter world. Whitefield, in reference particularly to the fervour of his prayers, called him "the Young Elijah;" and the strictness of his orthodoxy, not less than the depth and warmth of his devotion, gave him great favour, especially with the more zealous portion of the religious community.

He was married, October 3, 1770, to Mrs. Elizabeth Pool, and had ten children, two of whom were clergymen. The elder, *Thomas Cushing*, was graduated at Harvard College in 1790; was ordained pastor of the church in Lynn, August 13, 1794; was dimissed February 3, 1813; and died in 1849. The younger, *Samuel Cooper*, was successor to Dr. Kirkland as minister of the New South church, Boston. Another son, *Peter Oxenbridge*, was graduated at Harvard College in 1796, was an eminent lawyer, Prosecuting Attorney of Massachusetts, and Judge of the Boston Municipal Court, and died in 1843.

During the Revolutionary struggle, he was found earnest and resolute in the cause of his country. Many of his discourses from the pulpit breathed a spirit of glowing patriotism, and were admirably adapted to stimulate his hearers to peril every thing,—if need be, to sacrifice every thing, for their country's liberty. In private also he evinced much of the same spirit; and sometimes addressed considerable assemblages of his fellow citizens, with great eloquence and effect, upon the state of the times. He even, on one occasion, joined a military corps; but, having put himself under command of the military officer of the town, he was ordered to remain at home, that he might serve the cause of humanity in the discharge of the appropriate duties of his office.

On the 5th of March, 1776, he delivered, at Watertown, by request of some of the inhabitants of Boston, an Oration against standing armies, forming one of a series which had been delivered during a period of several years in the Old South church, commemorative of the horrible tragedy in which a party of soldiers of the twenty-ninth regiment figured on the evening of that day, 1770. It was such an effort as might have been expected from a spirit like his, fired with the loftiest patriotism. It was published shortly after it was pronounced, and has lately been republished, with the other Orations delivered on the same occasion, in a volume entitled "Boston Orations."

In the year 1780, a Convention assembled at Cambridge, and afterwards at Boston, to frame a Constitution for the State; and of this Convention Dr. Thacher was an active and influential member. He took the lead in the debate on the question, "Whether the office of Governor should be continued"—vigorously opposing the measure; and, even after it was decided in the affirmative, he still objected to connecting with the office the title of *Excellency*. He closed the sitting of that Convention with prayer. His mind gradually underwent a change in regard to certain provisions of the Constitution, and he came at length to regard the whole instrument with warm approbation.

Dr. Thacher received many tokens of public respect, and filled various posts of public usefulness. The degree of Doctor of Divinity was conferred upon him by the University of Edinburgh in 1791. He was a member, and for some time Secretary, of the Society for propagating the Gospel among the Indians in North America; was one of the earliest and most active members of the Massachusetts Historical Society; was a member of the Charitable Fire Society; a Trustee of the Humane Society; a member of the American Academy of Arts and Sciences; and one of the Council of the Massachusetts Congregational Charitable Society for the relief of destitute widows and children of deceased ministers. During the seventeen years of his ministry in Boston, he was fifteen years Chaplain to one or both branches of the General Court. These various places he filled with most exemplary diligence, making it a matter of conscience to discharge all the duties which they severally devolved upon him.

As a preacher, his popularity was intimately connected with his graceful and attractive manner, and particularly with his remarkable gift in prayer. His sermons were written in a natural, perspicuous, but by no means highly ornate, style; and though, if we may judge from those that have been published, they were respectable as intellectual productions, yet they would seem to have been produced with comparatively little effort. If his hearers were not often captivated by original and striking views of Divine truth, neither were they offended by vain attempts to be wise above that which is written.

Dr. Thacher was remarkably gifted in respect to social qualities. Besides possessing a large share of general intelligence and an uncommon grace and facility of communication, he had an almost exhaustless fund of anecdotes, which were always at hand to illustrate any topic upon which he conversed.

His religious character is represented as having shone most brightly in the earlier and later periods of his life. During the period when he was brought in contact with the world politically and socially at so many points, the fervour of his religious feelings is said to have considerably abated, and his public ministrations to have become, if not less popular, at least less spiritual, and less effective. But towards the close of his ministry, especially when the evil days of adversity came, his mind recovered the tone of deep evangelical feeling which he had early exhibited, and Christianity, by her most serene and heavenly influences, illumined his path to the grave. In a conversation with his friend Dr. Tappan, Professor of Theology in Harvard College, a short time before his death, he distinctly recognised the fact of his having sustained no inconsiderable loss in the vigour of his religious affections, in consequence of his peculiar connections with the world, and, at the same time, declared that he was then comforted by a revival of the better experience of other days, and by reading the works of Baxter, and Doddridge, and others of that school, from which he had formerly derived so much edification and consolation. In a conversation with Dr. Stillman also, shorty before he set sail from Boston for the South. he expressed his belief that his disease, which was of a pulmonary character, would have a fatal issue, and remarked, at the same time, "The doctrines that I have preached are now my only comfort. My hopes are built on the atonement and righteousness of Christ." The last words which he uttered were, "Jesus Christ my Saviour." Dr. Palfrey and Dr. Lothrop, both of whom were Dr. Thacher's successors in the pastoral office, agree in stating that "in early life his religious opinions were rigidly Calvanistic," but that they relaxed into a somewhat milder form in the progress of his ministry.

The following is a list of Dr. Thacher's publications:—An Oration against standing armies, 1776. A Sermon on the death of the Rev. Andrew Eliot, 1778. Three Sermons in proof of the eternity of future punishments. 1782. Observations on the state of the clergy in New England, with Strictures upon the power of dismissing them, usurped by some churches. 1783. A Reply to strictures upon the preceding. A Sermon on the death of Joshua Paine,[*] 1788. A sermon at the ordination of Elijah Kellogg,[†] 1788. Memoirs of Dr. Boylston, 1789. A sermon at the ordination of Wm. F. Rowland,[‡] 1790. A Sermon on the death of Governor Bowdoin. 1791. A Sermon at the Artillery Election, 1798. A Sermon on the death of Governor Hancock, 1793. A Sermon on the death of Samuel Stillman, Jr., 1794. A Sermon at the ordination of his son T. C. Thacher, 1794. A Sermon before the Massachusetts Congregational Charitable Society, 1795. A Sermon on the death of the Hon. Thomas Russell, 1796. A Sermon on the death of the Hon. Nathaniel Gorham, 1796. A Sermon before a Society of Freemasons, 1797. A Sermon at the interment of the Rev. Dr. Clarke, 1798. A Sermon on the death of Mrs. Rebecca Gill, 1798. A Sermon on the death of Governor Sumner, 1799. A Sermon on the completion of the eighteenth century, 1799. A Sermon on the death of Washington, 1800.

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[*] JOSHUA PAINE was a native of Sturbridge, Mass.; was graduated at Harvard College in 1784; was ordained at Charlestown, January 10, 1787; and died February 27, 1788, in his twenty-fifth year. A young man of great promise.

[†] ELIJAH KELLOGG was a native of South Hadley, Mass.; was graduated at Dartmouth College in 1785; was ordained pastor of the First church in Portland, October 1, 1788; received Edward Payson as his colleague in 1807; was dismissed December 5, 1811; became the pastor of another church consisting of part of his original church in 1812; and died in 1842. He published an Oration at the interment of the Rev. Thomas Smith, 1795.

[‡] WILLIAM FREDERICK ROWLAND was a native of Plainfield, Conn.; was graduated at Dartmouth College in 1784; was ordained pastor of the First church in Exeter, N. H., June 2, 1790; and died in 1843. He preached the Election Sermon in New Hampshire in 1796—and also in 1809, both of which were published.

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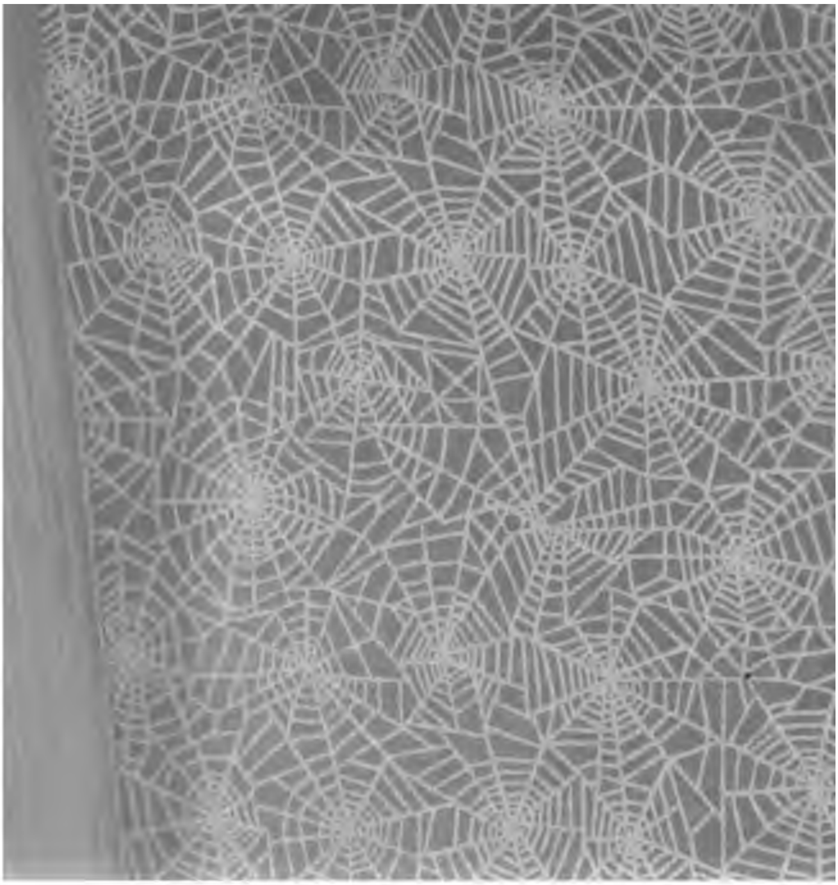

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